

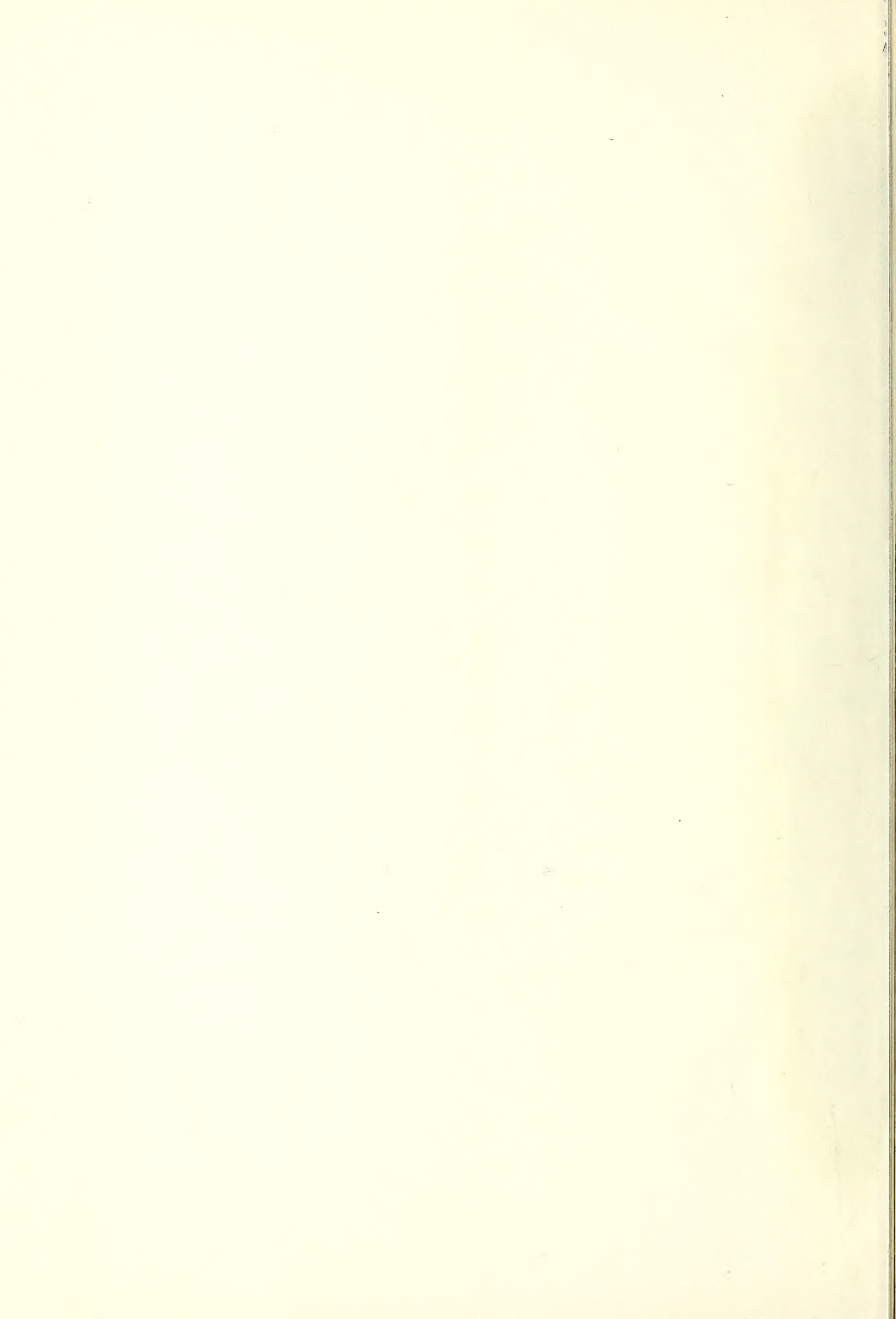
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HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, JANUARY 1, 1953

NUMBER 1

HAPPY NEW YEAR



The dear Old Year has passed away;
A bright New Year has come:
It brings new joys to girls and boys;
It smiles upon our home.

God give us very grateful hearts
For this Happy New Year.
God make it bright with Peace and Light
And endless loving cheer.

O dear God, make this new-born Year
A joyous Year that bringe
Us work and fun and health and sun,
With many happy things.

O keep this growing life of mine
From sin and pain and fear.
Teach me to see your love for me
Through all this glad New Year.

—Prayers for Little Men and Women, John Martin.

News Flashes

We wish for each of our readers a New Year filled with happiness and joy.

We are glad to be able to announce that Dr. R. L. House is again able to take up his work as editor. The substitutes have done their best, but relinquish the load with pleasure.

"My sincere wish for each one of you is that the year 1953 shall be the happiest, the most joyful and the most rewarding you have ever experienced. In the New Year, your pastor longs for a still stronger bond of friendship and mutual helpfulness with you"—*R. C. Helfenstein in the Richmond Church's bulletin, "The Witness."*

The Christmas Season at First Church, Burlington

A series of Advent sermons centering on the topic "New Light" was delivered by the pastor, Rev. Henry E. Robinson. New Light through his followers, the Bible, music and his Son were the topics.

The sanctuary and other rooms of the church were decorated on Saturday, December 13, by any and all desiring to assist in "the hanging of the greens," a custom begun here three seasons ago.

The Senior Choir rendered a service of music on December 14, choosing selections from the "Messiah." The Kindergarten, under the direction of Mrs. Byrd Cox, rendered a Christmas program on Thursday, December 18, which was well attended by parents and friends.

The newly formed Parents' Council sponsored a Christmas Family Festival which included a supper and service at which the children decorated a tree with socks and mittens for overseas relief. Also under the Parents' Councils' sponsorship a communication was sent to every home outlining various ways the family could prepare for and celebrate Christmas, including a devotional service.

Gifts of toilet articles were received for the Christian Orphanage. Numerous persons and families were remembered by the Deacons, organizations and classes.

On Sunday afternoon, December 21, the children of the Sunday school rendered a very beautiful Christmas Pageant, assisted by the Boys' Choir, directed by Dr. Talbert King. The Junior Choir went carolling and included a number of shut-ins enroute.

Our Richmond Church Reports

The church at Richmond, Virginia, is in the midst of an important improvement project—the providing of a modern recreation and social room in the basement of the sanctuary for the young people's activities. The project, when completed, will give the church one of the best recreation centers in the city.

The room is now ready for painting and equipping. Much of the work has been done by the young people's group under the supervision of an adult committee in charge, which has rendered generous assistance. Skilled labor has been employed where advisable.

The recreation and social room, though being provided mainly for the youth group, will also be a great asset to the whole church program. The vision and cooperation of the entire church in launching and completing the project have been a most commendable expression of their interest.

The combined choirs of the church gave a beautiful candle-light carol service on the Sunday night before Christmas, under the able direction of the choir director, Mrs. L. L. Bond. Some present declared it to be the most inspiring service of its kind they had ever attended.

Both the Christmas party and the Christmas program of the Sunday school were occasions of unusual delight, reflecting great credit on the committees in charge.

On the Sunday before Christmas, Dr. Roy C. Helfenstein, the pastor, spoke on the topic, "Putting Christ into Christmas." The Sunday following Christmas, he spoke on "After Christmas—What?"

Two of the three daughters of Dr. and Mrs. Helfenstein: Mrs. Charlotte Warner, her husband, Attorney W. H. G. Warner, and their young daughter, Melissa, of Philadelphia, and Mrs. Janice Ryder and her husband, Dr. J. G. Ryder, of Shelby, Ohio, spent the holidays at the parsonage. The other daughter, Mrs. Dorothy Kingsboro, her husband, Dr. W. S. Kingsboro and their two children, were unable to do so because of the sickness of the ten-months-old son.

Eastern Virginia C. M. A. Raises Large Offering

The Christian Missionary Association of the Eastern Virginia Conference met December 9 with the Windsor Church for its sixty-first annual session.

Contributing generously to the inspiration of the day were the addresses given by Rev. Earl T. Farrell of Cypress Chapel and Dr. Stanley C. Harrell of Durham, N. C.

In the roll call of churches, thirty-three of the forty-three churches in Eastern Virginia responded with memberships totaling \$3,910.00. This was the largest amount received in recent years by this organization for Home Mission work in the Conference.

Reports were given by each of the five churches aided during the past year, and it was revealed that in each of them a marked progress in their work was evident. The Plans Committee recommended assistance to four churches for the coming year, and that \$1,750.00 be set aside and added to an amount already in reserve, to give help in the establishment of a new church during the ensuing year.

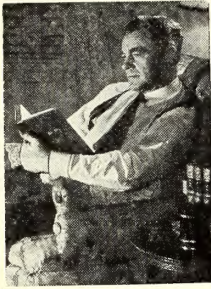
An unexpected but very interesting event occurring at the meeting was the "Battle of the Dollars"—Dr. Jesse H. Dollar of Liberty Spring, title holder of the largest contributing church for the past two years, and Rev. Melvin Dollar of Rosemont, contender for the crown, who lost by only a small margin. The "Dollars" reported from Liberty Spring were \$540.00; while Rosemont "Dollars" reported were \$510.00. A return bout is scheduled for early December, 1953, at the Shelton Memorial Church of Portsmouth. In the judgment of this writer the "Dollar" at Liberty Spring has a very able contender for his title. So until the return match next December, we must wait and see how much "cents" will come from these two "Dollars."

Officers re-elected for the coming year were as follows: Rev. H. E. Crutchfield, president; Rev. Earl T. Farrell, vice-president; Rev. Johnson L. Griffin, recording secretary; Rev. R. E. Brittle, financial secretary, and Mr. E. L. Rawles, treasurer.

J. EVETETTE NEESE,
Reporter.

Religion is exactly the thing that cannot be left out of life because it includes everything—*Chesterton.*

Have You Read?



HOW TO HELP AN ALCOHOLIC. By Clifford J. Earle. The Westminster Press. 96pp. \$1.50.

The author gains the confidence of the reader at the very outset. Every statement and conclusion has the earmark of coming from one who knows, who cares, and who sincerely wishes to share his knowledge and experiences with his fellow seekers after truth about "How to Help and Alcoholie."

The whole problem of alcoholism is squarely faced by the author, and the scientific approach obtains throughout. But the need and place of spiritual assistance is forcefully stated without apology.

The appreciation of the author for what Alcoholics Anonymous has accomplished in helping alcoholics, and data presented for making needed contacts, together with concrete information for scientific guidance; and the practical emphasis on the part that religion can and should play in the work of reclaiming alcoholics—all this makes the book of special interest and value to religious workers wishing to be of largest service possible to victims of alcoholism.

ROY C. HELFENSTEIN.

* * * * *

RUFUS JONES SPEAKS TO OUR TIMES, An Anthology edited by Harry Emerson Fosdick. The Macmillan Company. 286 pp. \$4.50.

Without question this book will be given high place among the ten greatest books published in the present decade. It is indeed a classic. It is the evaluation, appreciation and presentation of one of America's greatest preachers of all time, giving the golden nuggets of thought gleaned from the fifty-seven note-worthy books written by one of America's greatest philosophers and noblest Christian gentlemen. A digest in one volume of the writings of a life-time by a world-renowned scholar, which writings required fifty-seven volumes to convey the author's message to the reading audience in waiting!

The revealing and stimulating biographical sketch of Rufus Jones in Dr. Fosdick's illuminating "Introduction" is in itself well worth the price of the book.

To realize that the book gives the cream of the thinking of "so great and good a man" as Rufus Jones should cause every protestant minister to see that a copy is placed in his library. The titles of the chapters suggest the great treat in store for the reader: "Where Is God?" "How Does God Reveal Himself?" "What Is Man?" "How Explain Conscience?" "What Is Vital Religion?" "Is Science Enough?" "What Is True Mysticism?" "What Does Prayer Mean?" "What Is the Matter with the Church?" "What Is the Christian Way of Life?" "How Deal with Dark Days?" "Who Are the Quakers?" "Why Believe in Immortality?" ROY C. HELFENSTEIN.

The Managing Editor Takes a Short Time Off

The managing editor and Mrs. Kernodle were in Southern Pines during the Christmas holidays, and enjoyed a visit and meal with Dr. and Mrs. House while there. His many friends will be glad to know that Robert Lee is making a strong comeback. Enroute, the Kernodles stopped in Sanford for a few minutes visit with the V. C. McIvers and a phone call to Dr. W. B. O'Neill, whom we found confined to his bed by a crippled knee. The return trip was by Graham, where live relatives, and Elon College. We enjoyed seeing many old friends, hearing an excellent sermon by Rev. H. P. Bozarth, and visiting in the home of Dr. and Mrs. L. E. Smith.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor Robert Lee House
Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snyder, G. D. Colclough, Treasurer, ex officio.

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Departmental material should be sent to the proper departmental editor, at the address shown on their page.

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The Christian Sun Subscription Blank

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Date 195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the **EDITOR'S** *Desk*

A.D. or B.C.?

It has been suggested that Paul had his own calendar—on one side of which was B.C., before he met Christ; and on the other side, A.D., the year of the Lord, the year and years that followed his call to apostleship. For Paul this line of demarcation was not theoretical. It was authentic, decisive, sufficient. There had been a revolutionary inward transformation. He expressed it like this: "When any man comes to be in Christ, there is a new creation. What is old is gone—the new has come."

Sad to relate, B. C. could be written over the entrances to many homes and hearts. Through neglect as well as willful determination, Christ is excluded from many lives, many activities and areas of life.

With Christ comes the great transformation. He brings healing for the past, hope for the future. He brings the messages and medicines of eternity.

In our homes, in our businesses, and in our churches, we can labor incessantly and effectively to make this year indeed the Year of our Lord.

Publication in Fifty-Three

What is our publication forecast for the new year? The answer to that does not rest entirely with the editor. It will be determined in part by your contributions, by your news reports. Moreover, the editor would like to know your desires. Who are your favorite writers? What issues would you like to have discussed; what subjects presented; what items featured? The editor would welcome suggestions.

We are planning a series on "The Layman of the Week," and "The Church of the Week." These

should prove interesting and stimulating. We believe the laymen should have a more prominent part in our publication.

There will also be the usual emphases on the Church Year and the institutions of the Church. You may expect to read and learn a great deal about the message, programs and personalities of the Church. We should have a good year. Naturally, we hope there are many subscribers in your church. Our efforts in publication depend largely on your efforts in circulation.

The Minister's Year

On New Year's Day, two years before his death, Dr. Alexander Whyte, the great Edinburgh preacher, wrote to his friend Alexander Gammie: "I spent last Sabbath on a book that I read for the first time more than fifty years ago. It is the work of an author who has never been out of my hands for all these many years. And as I read that book again the thought was again and again in my mind that I will now set down for you to pass on. Let any of your Divinity students early discover and select some great author or authors in divinity; let those great authors be to them all their days something like what Athanasius was to Newman, and Augustine to French, and Luther to Bunyan, and Leighton to Coleridge, and Butler to Gladstone, and Foster and Faber to Marcus Dods, and Hooker and Bunyan and Butler and Law and Goodwin to myself. And, sir, I do not know that I could send student

readers, or indeed any class of readers, a better New Year advice along with the best benediction of an old man and ever grateful student."

Every minister should make this a great year by reading great books both new and old. This is a remarkable age of publication. Like the wise and ancient scribe, the minister will bring forth out of his treasure things both new and old. He will keep company with great minds and warm himself by the fires of the spirit. Old friendships will be rekindled, new discoveries will be made, and there will be many fresh revelations of God's will.

Throughout this year of grace, therefore, may the Lord bless you and keep you; may the Lord make his face to shine upon you and be gracious unto you; may the Lord lift up the light of his countenance upon you, and give you peace.

Southern Convention Finances . . .

By REV. STANLEY C. HARRELL, D.D.
Chairman, Convention Committee on Finance

The Chairman of the Board of Publications requested that I write an article on Convention finances during the time that the Editor of THE CHRISTIAN SUN was muted by the orders of his physician. The Editor recovered before I could get my thoughts reduced to writing. It is very gratifying that Doctor House is again able to take his editorial pen in hand. However, I hope I may be permitted to get in a word about this subject; for it is constantly upon my mind and heart.

The record in finances of the churches of the Southern Convention for the church year of 1951-52, is one concerning which we may feel justifiable pride. The figures which we are about to give, may be changed slightly by belated reports; but they are approximately correct.

The benevolence giving of the churches of the Convention, through Convention and Conference channels, amounted to \$108,924.00. The total benevolence giving of the churches, for all purposes, amounted to \$171,116.00. The churches spent for all local church purposes, including amounts spent for church debts and new buildings, the sum of \$1,127,770. This makes a grand total of \$1,298,886, raised, and spent or contributed within the Convention. On a per capita basis, this means \$4.99 for benevolences, and \$37.91 for all church purposes.

Interesting as it is to know the total giving of the churches within the Convention, and what is the average giving by each individual; that is not the issue which should be of the greatest concern to us. From what we know of the situation in most of our churches, half of the total membership contributes almost the entire amount raised in the church; and one-fourth of the members contribute nothing at all.

The money which is contributed by a person indicates his interest in and loyalty to the church. There is, however, the other side of the picture. It is our conviction that there is no better way to increase one's interest in and loyalty to the church, than by contributing to the financial support of the church. Giving not only strengthens the church, it strengthens the member who gives. Our task is

not only to support churches. Our principal responsibility is to develop strong, well-rounded Christians. There is no better way to develop Christians than to interest them in all the activities and enterprises of the church in which they hold membership.

When a church builds a new sanctuary or adds to its educational facilities, every one can see the results. When a church secures the services of a better preacher, all the members who attend the church profit by what they hear. But church members are not always aware of the good which



DR. S. C. HARRELL

is being accomplished through the giving of dollars for benevolences. A way must be found to acquaint church members with the end-results of their giving for benevolences.

It was this writer's privilege to attend the recent session of the Eastern Virginia Conference Christian Missionary Association. The spirit of the meeting was both a delight and an inspiration. There was a high enthusiasm evidenced by every thing that went on in connection with the meeting. Those who were there were having a good time, and a good time of the very best kind. Many of them had come from churches which had been aided in the early days of their history by the C. M. A. They loved their church, and were appreciative of the help their church had received, when help meant the difference between life and death of the church.

They were determined to give to others in the same measure and in the same spirit that help had come to their church.

The time has come when it must be realized that the strength of Christ's Church is but the combined strength of every local church. The only way by which a local church can increase the power of the Church, is to make the local church stronger, better, and more Christ-like in spirit. How can one believe in Christ and not believe in Christ's Church? It might be well if the term "our church" be dropped from the Christian vocabulary, and "Christ's Church" be used in its place.

It needs to be always remembered that the Church was ordained of God to fulfill the purpose for which Christ lived and died. When the Church is served Christ is served. It is through the Church that gratitude is expressed and service is rendered to Christ. In a world which is so sadly torn by suspicion, dissention, and strife, as is the world in which we are living, the gospel of Christ offers the only foundation for the building of a better world. As gifts are made and service is rendered in the name of Christ, we are helping to fulfill the petition of our Lord's Prayer, which says: Thy Kingdom come and thy will be done on earth, as it is in heaven.

Nationals at the Olympic Games Appreciate Fruit Juices

The leading athletes of the whole world stayed for several weeks at the Olympic Village near Helsinki, the Finnish capital. The representatives of the different nations who were responsible for arranging the diets of the teams took into account the customs of the different countries.

Needless to say, alcoholic drinks in most cases were not included. Exceptions were made for the Belgians and French. The former were allowed moderate quantities of Belgian beer, and for the 900 French athletes 4,000 bottles of Bordeaux wine and 4,000 bottles of mineral water were sent from the home country.

On the other hand, for the German participants, the fruit juice industry provided 8,000 bottles of apple juice, grape juice and other fruit juices. These natural juices were gratefully accepted by all classes of athletes.

It would be most welcome if at all future Olympic Games the diet of all athletes should include natural fruit juices which provide an excellent liquid food for all sportsmen.

Southern Convention Office

WM. T. SCOTT, *Supt.*, Elon College, N. C.

Organization of Christian Church At Pleasant Cross

On Sunday, November 30, the newly erected addition to the plant of the Pleasant Cross Christian Church, located near Asheboro, N. C., in the Western North Carolina Conference, was dedicated. Dr. Wm. T. Scott, the superintendent of the Southern Convention, delivered the dedicatory sermon; and Rev. Martin L. Fogleman, pastor, assisted by Rev. J. Q. Pugh, conducted the dedicatory ritual.

Mallissa Pugh, Henry Vuncanon, Angeline Henson, Author Craven, Hannah Craven, John M. Pugh, Bettie Vuncanon, M. W. Allred, Lida A. Allred, C. M. Allred, Marion Pugh, James A. Coward, Elizabeth Pugh, Z. T. Bell, Sarah E. Coward, William West, B. E. Pugh, S. R. Pugh, Louiza Pugh, M. A. Pugh, Mary L. West, Pirena N. Morris, Helen West.

The first quarterly conference was held on December 2, 1882, with Rev. W. R. Brown, pastor, presiding. He served until 1885. Rev. W. G. Brady

the third church building was erected on the original site. The first service held in the new building was Sunday school on July 26, 1931; then followed prayer meeting on Wednesday evening, July 29. A revival meeting followed, starting August 2, 1931.

Realizing the acute need of Sunday school rooms, a building fund was started in July, 1950, and in November, 1951, the erection of an educational building was started. This building of four rooms was completed on October 27 of this year, with both building and equipment paid for in full. It was then decided that the church needed a heating plant. On Sunday, November 2, the necessary money was raised, and the third week in November the installation was completed and the new church plant was ready for use.



PLEASANT CROSS CHRISTIAN CHURCH

The following statement is taken from the records of Pleasant Cross Church: "This body of believers met under a brush arbor from 1877 until 1881. On May 16, 1881, we whose names are hereunto annexed, members as we trust of the body of Christ having exercised repentance toward God and faith toward our Lord Jesus Christ, and being desirous of associating ourselves together as a church, agree to be governed by the following principles, to wit:" Here followed a statement of the five cardinal principles as laid down by the Christian Church. The charter members who signed this agreement were: W. J. Coward, Isabell Coward, E. J. V. Craven, Mary Craven, Jeremiah Wright, Elizabeth Wright, Quinsey Pugh, M. C. Allred, Thomas M. Ellison, V. F. Williams, Joas A. Henson, Elizabeth Ellison, J. P. R. Craven,

served the church the following year. Rev. E. H. Jerrell served from 1886 to 1889. Other pastors in the order of their service were: Revs. W. W. Hayworth, James A. Webster, H. A. Albright, W. N. Hayes, T. J. Green, Ralph Smith, H. V. Cox, D. R. Moffitt, E. Carl Brady, J. Harold Loman, L. L. Wyrick, G. M. Talley, G. C. Crutchfield, J. U. Fogleman and E. Carl Brady. As stated above, Rev. Martin L. Fogleman is the present pastor.

The land for the first church was given by Lucinda Trogon. After the congregation outgrew this first church, a larger one was built on the same grounds. This church building served the people until the morning of February 13, 1931, when it was destroyed by fire.

Sunday school and church services were held in a school building until

Dr. Van Dusen Leaves for Asia and Africa

Dr. Henry P. Van Dusen, chairman of the World Council's Study Department Committee and president of Union Theological Seminary, left on December 11 for a two month trip to Asia and Africa, to attend World Council meetings in India, to visit Christian centers of learning in the Western Pacific and to view the Presbyterian missionary program in Africa. Dr. Van Dusen attended the Ecumenical Study Conference of the World Council's Study Department, in Lucknow, India, December 27-30, and is remaining for the Central Committee meeting, December 31 to January 9.

As chairman of the Board of Founders of Nanking Theological Seminary, and in behalf of the United Board of Christian Colleges of China, Dr. Van Dusen will visit educational institutions in Indonesia, Thailand, and the Philippines, where the population has been augmented by large numbers of Chinese. He will explore the possibilities for new avenues of theological training and college education for Chinese in Southeast Asia, since it is now impossible to continue this work on the mainland of China.

In Africa, Dr. Van Dusen will view the work of churches and educational institutions, as a member of the Board of Foreign Missions of the Presbyterian Church, U.S.A. He will be the guest of Dr. Albert Schweitzer at Lambarene, French Equatorial Africa. Dr. Van Dusen will return to New York about February 7, 1953.

—*Ecumenical Press Release.*

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Appreciation Pastors

Sincere appreciation is hereby expressed to all pastors in the Southern Convention and to their churches for sending in their lists for mailing purposes as requested.

An urgent appeal is made to all pastors and churches that have not sent in their lists to please do so at once. Letters are ready to be mailed, but we cannot send them without the names and addresses.

At the time this is being written the following have sent in their lists:

Eastern N. C. Conference—

Beulah—Carl Wallace.
Chapel Hill—R. L. Jackson.
Mt. Auburn—W. A. Rich.
New Hope—Carl Wallace.

Eastern Virginia Conference—

Berea (Nans.)—H. S. Hardscastle.
Berea (Norfolk)—H. E. Crutchfield.
Bethlehem (Disp.)—John Gallo.
Holland—J. H. Lightbourne, Jr.
Holy Neck—Allen Hurdle.
Hopewell—E. F. Brickhouse.
Liberty Spring—J. H. Dollar.
Newport News—A. Lanson Granger.
Norfolk:

Bay View—Johnson Griffin.
Christian Temple—W. M. Stevens.
Little Creek—M. E. Taylor.
First—C. C. Thomas.
Rosemont—Melvin Dollar.
Second—J. E. Neese.

Oakland—H. S. Hardecastle.
Portsmouth:

Elm Avenue—R. E. Tally.
First—W. P. Smith.

Shelton Mem.—T. H. Britton.
Richmond—R. C. Helfenstein.
South Norfolk—O. D. Poythress.
Suffolk—Duane N. Vore.
Union (So.)—Clyde Fields.

N. C. and Va. Conference—

Asheville—F. E. Ratzell.
Bethlehem—G. C. Crutchfield.
Beverly Hills—W. W. Snyder.
Carolina—B. A. Leebrick.
Elon College—H. P. Bozarth.
Hebron—Mark Andes.
Hines Chapel—Julius Rice.
Ingram—W. T. Madren.
Kallam Grove—C. Fred Allred.
Lebanon—M. W. Andes.
Long's Chapel—E. J. Clawson.
Mt. Bethel—C. Fred Allred.
New Lebanon—C. Fred Allred.
Pfafftown—W. J. Andes.
Pleasant Grove—W. T. Madren.

Shallow Ford—R. M. Petersen.
Union (N. C.)—K. D. Register.
Union (Va.)—Mark Andes.
Winston-Salem—W. J. Andes.

Western N. C. Conference—

Albemarle—T. D. Sutton.
Asheboro—F. C. Lester.
Bailey's Grove—W. T. Madren.
Flint Hill—W. T. Madren.
High Point—G. H. Veazey.
Liberty—L. M. Presnell.
Pleasant Ridge—Max Vestal.
Sophia—W. T. Madren.
Spoon's Chapel—Max Vestal.

Virginia Valley Conference—

Antioch—E. J. Rohart.
Bethlehem—Ralph M. Galt.
Beulah—E. J. Rohart.
Concord—Ralph M. Galt.
Linville—E. J. Rohart.
Mayland—E. J. Rohart.
Palmyra—Ralph M. Galt.
Timber Ridge—H. V. Harman.
Winchester—R. A. Whitten.
Wood's Chapel—Ralph M. Galt.

* * * * *

Chapel Hour

Friday, December 19, was the last chapel service at the college for 1952. There were several special numbers by the choir. Misses Judy Ingram and Annie Laurie Albright were the soloists. The choir led the audience in singing a number of familiar Christmas carols.

The writer read the Christmas story recorded in Mattheu, offered prayer, and brought greetings to faculty, students and visitors as follows:

"Through the passing centuries, no one has sought Christ without receiving help from above. If the way seemed dark, a bright light shone upon that way scattering the darkness and driving away the mist. If the way seemed rough and crooked, the arm of the Almighty was beared, smoothing out the rough places and straightening the crooked places. If the birth of Christ and the rebirth of man seemed a shrouded mystery, divine wisdom was given dissolving the mystery and making plain the way of life and of salvation, so that even though a man be a fool or a wayfarer there is no need for him to err therein.

"As we stand in the shadow of the Christmas season again, may we, all of us, make room in our hearts for

the Christ Child. Seek him; seek until we shall have found him, and having found him may we open our treasures—treasures of life, of heart and of soul—and present unto him our gifts, precious gifts such as we have—gifts of love, of devotion and of sacrifice—sacrifice that approaches in a measure to the sacrifice that he made for us.

"As you leave this service and turn from this campus homeward or elsewhere, may the star of light and hope shine upon you, guiding you and protecting you all the way to your journey's end. Having reached your destination, may you find those there in health and strength, and may the blessings of Almighty God be upon you and yours throughout the Christmas season, and through his providence may you be brought into a New Year with hope and high expectations."

* * * * *

Apportionment Giving

The days come and go, the months pass, but by and by we are at the end of the year. We are approaching the end of 1952. What we have done is done, what we have left undone will doubtless be charged against us. As the curtain falls, may there be an even balance, for you have honestly and sincerely endeavored to do well.

Elon College wishes to express its grateful appreciation to all Sunday schools and churches that have paid their conference apportionments in full. It wishes also to express appreciation to those Sunday schools and churches who have done their best, though they failed to raise their entire apportionment. We would also express appreciation and assure those Sunday schools and churches that have not contributed of the college's interest in them and appreciation of the fact that they endeavor to worship and serve the Lord.

May all of our people have rich experiences during the Christmas season and the closing days of the year, and may we all be blessed and prospered in material things as we permit ourselves to be blessed and prospered in spiritual things throughout the entire year of 1953:

Previously reported	\$13,999.18
N. C. and Va. Conference:	
Hines Chapel S. S.	\$ 9.25
Ingram S. S.	18.36
Long's Chapel	24.75
Va. Valley Conference:	
Mt. Lebanon S. S.	23.00
Mt. Olivet (G)	1.00

76.36

Total to date \$14,075.54

Missions at Home and Abroad

And Now There Is No "Morning Star"

The little white sailing ship *Morning Star VI* which sailed out of Boston Harbor for the South Pacific in the summer recently sank in Micronesia with no loss of life, according to word just received by the American Board, our foreign missions agency, which sent her out to those "Christians from Boston," as the Micronesian people described themselves to the United States Army and Navy personnel during World War II.

Morning Star VI, under authorization of the High Commissioner of the Trust Territory, was being towed to Majuro for sale. It was a four days trip. Skipper Creston Donald Ketchum of Vancouver, B. C., and one native sailor were on board. When about 80 miles from her destination, high seas battered the *Morning Star* and eventually swamped her. The water came in faster than the two men could bail it out. The towing steamer sent three of its crew to help bail, but even they could not prevent the disaster.

To make things even more difficult, Captain Ketchum and his companion came down with flu and were so weakened by this, and the constant strain of steering and bailing, that it was a miracle they were able to swim the 1,000 feet from the *Star* to the towing ship when the *Star* went down. Captain Ketchum saved the ship's papers.

Strangely enough, Miss Alice E. Cary, the secretary of the American Board for Micronesian work, was in the South Seas when *Morning Star VI* sank, making an official visit to the mission and representing the American Board at the 100th Anniversary celebration of the founding of the Christian Church in the Marshall and Caroline Islands.

Whether there will be still another *Morning Star* to replace the late *Morning Star VI* has not been decided by the officials of the American Board and will depend a great deal on the results of a thorough survey of the commercial means of transportation now available among the islands, and on Miss Cary's reports. It is the present feeling that proba-

bly several smaller boats which would be called *Morning Starlets* might be of more value to the native Christian pastors, school children and missionaries, in view of improved commercial transportation between mission stations. There is still, however, the absolute necessity for water transportation within each station area, for the churches on scattered islands must be visited, school children transported and missionaries and supplies shipped from one island to another.

The *Morning Star VI* was the latest in a long line of valiant little missionary vessels sent to the South Pacific by the American Board. They have been known to generations of American Christians.

The first *Morning Star* was a brigantine launched in Chelsea, Mass., November 12, 1956. It was sold in 1866. The second *Morning Star*, launched in East Boston, Mass., in 1866, was wrecked at Kusaie in 1869; the third *Morning Star*, a brigantine, launched in East Boston in 1871, was also wrecked at Kusaie in 1883.

Morning Star IV, a barkentine, with auxiliary steam power, was launched in Bath, Maine, in 1884, and was sold in 1901. *Morning Star V* was a steamer which left Boston in 1904 and was taken out of commission just one year later.

This ended the careers of the *Morning Stars* until *Morning Star VI* went out in 1947, following World War II at the specific request of the island Christians because travel facilities then were practically nil among the islands except by native canoes.

Divinity Student Slated for Philippines

Lloyd Gordon Van Vactor of New Haven, Conn., and Maisie Dorland Van Vactor, whose home was originally Spearfish, S. D., have just been appointed as career missionaries by the American Board for service in the Philippine Islands. However, the young people will not be going out for some time because Mr. Van Vactor is now finishing his theological training at Yale Divinity School and will follow that with a semester at Hartford Theological Seminary on Field Orientation before sailing for the Philippines.

In the Philippines Mr. and Mrs. Van Vactor will do special church and evangelistic work in Northern Mindanao.

Lloyd Van Vactor was born in Scranton, N. D., 24 years ago. He received his B. A. degree from Yankton College, in South Dakota.

During his college courses he was a part time printer with the Queen City Press and the Pioneer Press. He also was a student pastor in the Congregational Church at St. Onge, S. D., and worked as manager of the college bookstore at Yankton. During his seminary training, he has served as psychiatric aide at the Yale Psychiatric Clinic and as student assistant at Saugatuck Congregational Church, Westport, Conn.

Maisie Dorland Van Vactor was born 23 years ago in Granite Falls, Minnesota. In her early teens her family moved to the Hawaiian Islands and she was educated at Roosevelt High School, Honolulu, the University of Hawaii and Yankton College.

Experience in civil service at Pearl Harbor, Occupational Therapy Aide at Yankton State Hospital, in North Dakota, and work in the Grace-New Haven Community Hospital make up Mrs. Van Vactor's background.

To Combat Communist Literature in India

Christian writers in India are being mobilized by mission boards and other church agencies to combat the inexpensive literature which the Communists have widely distributed in the country. This Communist literature abounds in simple symbols, imagery and story-forms, and the Christian writers are being urged to simplify their writings and to produce stories, based on facts and experience, which are more akin to fables and legends.

One effort in this direction, a series of short stories written especially for industrial workers, has already achieved considerable success in the textile and metal industries center of Bangalore. The author is Miss Vimala Rajamanickam, editor of "Treasure Chest," a monthly magazine for children, who received her training at Syracuse (N. Y.) University's School of Journalism.—E.P.S.

The Fellowship of Independent Baptist Churches of Canada recently approved merger with the regular Baptist Churches.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

One New Year's Resolution

We always think of New Year's resolutions on this day, when we have the new year spread out before us. Usually we laugh about them, make "wisecracks" about them and do not take them very seriously. However, they can serve a very fine purpose—that is, if they are carried out.

In September, and October, and even in November, I received a deluge of reports from local women's societies concerning their past year's work. How about a New Year's resolution on the part of the president, the secretary, the reporter, or whoever is responsible for your "reporting," that they will send in short, interesting items concerning things as they occur in your society this year?

That would do several things: it would make me very happy, would make our page throughout the year much more readable, would give people ideas that they might try in their society, and would make it possible for you to check one item on the Standard of Excellence early in the year.

Some societies failed to meet the Standard of Excellence because they could not check this very item. I wonder if any societies "fudged" on it a little, and sent in their report to THE SUN after they had stated in their yearly report that it had been sent in!

* * * * *

Additional Book Reviewer

Mrs. Wm. T. Scott, president of the North Carolina Woman's Conference, is happy to announce that Miss Mary Ann Harrell, 1010 West Markham Avenue, Durham, N. C., will review "These Rights We Hold," the home mission study book for this year.

We hear that Miss Harrell is young and attractive, and a most excellent speaker. What more could any group ask. She is the daughter of Dr. and Mrs. Stanley C. Harrell of our Durham Church. In the summer of 1951 she traveled in Europe. Last spring she graduated from Wellesley College, Wellesley Hills, Massachusetts, and she is now taking graduate work at Duke University.

We think that the groups who hear Miss Harrell will indeed be fortunate. Invite her early and avoid the rush!

* * * * *

Reports from Societies

MT. CARMEL

The Woman's Missionary Society of Mt. Carmel Christian Church has closed another year of work for our church and Master. We have had a very successful year under the leadership of our president, Mrs. Francis Rose, and our spiritual life leader, Mrs. Jimmie Carr. She has brought

PRAYER FOR THE NEW YEAR

Dear Master, for this coming year
Just one request I bring:
I do not pray for happiness,
Or any earthly thing—

I do not ask to understand
The way Thou leadest me,
But this I ask: Teach me to do
The things that pleaseth Thee.

I want to know Thy guiding voice,
To walk with Thee each day.
Dear Master, make me swift to hear
And ready to obey.

And thus the year I now begin
A happy year will be—
If I am seeking just to do
The things that pleaseth Thee.

—Author Unknown

us some wonderful messages from the book of James. We have met our requirements for the year, except getting our quota of new subscribers for THE SUN. We met jointly with the Suffolk society to hear Dr. Truman Douglass review his book *Mission to America*. We also met with the Franklin society to hear Mrs. Lester review *We Americans—North and South*. We sent two friendly service boxes, one to Ryder Memorial Hospital in Puerto Rico, and one to the migrant center in North Carolina. We have used the programs in our packets for the year. We observed the World Day of Prayer jointly with other churches of the field; had our Thank Offering; Family Night we observed with a covered dish supper. We have lost one member by death and have enrolled several new ones. We feel that

we have accomplished much this past year and hope to do greater work for the Lord's service in the year ahead.

MRS. CLIFTON JOYNER,
Secretary.

* * *

WAKFIELD.

The Woman's Missionary Society has completed a very successful year's work under the leadership of our faithful president, Mrs. W. A. Bailey.

World Community Day was observed by the group. The Thank Offering program was given as our public program. Our World Day of Prayer was a union service with the other churches in town, being held in the Methodist Church, with ladies from all three churches taking part on the program. May Fellowship Day was observed as a "family night"—getting the church families together on the church lawn and enjoying fellowship together.

The packet was used to help us build our monthly programs. The study books recommended were used in our group, also. Mrs. E. B. Richardson and Mrs. W. C. Seely reviewed *We Americans—North and South*. The Bible study was very inspiring and enjoyed. We used it in our worship period for our monthly meetings.

For our friendly service project we sent gifts to Ryder Memorial Hospital in Puerto Rico. A nice box was prepared for this. Fruit baskets were sent to shut-ins and cards sent to the sick all during the year.

We are looking forward to another year of greater service for Him in his kingdom's work.

REPORTER.

* * *

DENDRON.

The Missionary Society of the Dendron Congregational Christian Church had a very successful year under the leadership of Mrs. Garland Spratley as president. We have had well attended meetings each month with well prepared worship services and programs from the packet.

We held one public service, at which time a film strip was shown of nativity scenes. A thanksgiving program was held and a liberal offering received. We also enjoyed having the Hopewell Society present a program in our church as a part of the program exchange. This program was very interesting and was well presented. Our society took part in World Community Day which was

(Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

A Happy New Year

to all the boys and girls who read this page.

What awaits us in this New Year? No one really knows—last year may have been a good or bad one for you, but this bright new one holds many things in store.

January has the first new day in the new year and also General Robert E. Lee's birthday and President Roosevelt's "March of Dimes" birthday.

February brings birthdays, too, of two great presidents. Who are they? Yes, that's right; and don't forget that certain day on which you send and receive red hearts and fancy cards.

March is mixed up with lambs and lions, they say; but most of all we would remember St. Patrick's Day with its green and shamrocks here to stay!

April brings in the foolishness and has goodness, too. I should know, for it is my birth month, too. Sometimes it has Easter with its eggs and baskets, new clothes and playing tisk-tasket.

May has dances with ribbons bright on poles, and fish begin to nibble in deep cool holes.

June is for marrying, and school is out! Vacations begin and Junebugs should be about.

July Fourth brings firecrackers and speeches, while many seek to get cool at the beaches.

August is hotter with dog days they say. I don't know—just wish it was May!

September rolls 'round, and the school bell rings. Here come the scholars and each one sings! - ?

October?—Well what about Halloween?

November brings turkeys and our thanks to God who gives us good fare and loving care.

December's birthday month of the Light that men through the ages, with love and might have kept so true and loving bright!

"Grandchildren"

By LAURA GRAY.

Issued by the National Kindergarten Association.

I had been calling on my friend, Mrs. Manson, and was about to leave when her three grandchildren and their mother came bursting into the quiet house.

"May I leave the kiddies here, Grandma, while I go to the dentist?" asked the pretty young woman.

"Of course, my dear; you know I love to have them," answered Mrs. Manson, smiling, as she released five-year old Jack from a welcoming embrace.

"Thanks a lot. I'll be back as soon as I can." With that the mother was gone.

"Now, what'll we do, Grandma?" Jack caught her hand, his dark eyes sparkling with anticipation.

"I'm going to stay and help amuse these children!" I said, removing my coat and feeling resentful that my friend, who was not altogether well, should have three youngsters thrust upon her for the afternoon.

"Don't trouble unless you want to stay," she added. I know you have stay," she added. I know you have another appointment. The kiddies and I get on nicely together—don't we, Mary?"

Six-year-old Mary was holding her grandmother's other hand, leaning a golden head against her arm. Two-year-old Tommy had dragged out a box from a corner and was piling up on the rug the toys he took from it.

"I'll look in on my way back," I promised, as I replaced my coat.

Almost two hours later I returned, expecting to find my friend near exhaustion. Jack let me in. "Look!" he exclaimed, as he waved a paper windmill before my face. "I made it! And this train!" He pointed to a row of boxes tied together with string, the end one roughly fashioned to look like a locomotive. "I can tie knots now; Grandma showed me" how."

"Wonderful!" I admired.

Instead of being exhausted, my friend looked younger and brighter than I had seen her for some time.

"I'm helping Mary finish this doll's dress," she said, cutting a thread.

The girl caught up the work and ran to me. "See, I dressed this doll myself!" she told me, and her blue eyes glowed.

Someone else pushed in close, raising a scratch book covered with crayon scribble. I did not understand his jabbering, but I did interpret the earnest look on his chubby face and duly admired the "beautiful" art work. The littered room held an air of contentment. I was sure that everyone was happy.

Soon, the children's mother arrived to take them home and I started to tidy up.

But my friend interfered. "The children will do that!" she said. Then turning to the children, she ordered, "Now kiddies, time to put away. Ready—go!"

There was a scramble. Toys were put quickly into boxes and wheeled into one corner. Litter was gathered up and put into a basket—every little bit.

"I don't know how Grandma does it," said the mother admiringly. "I can't get the children to put away their toys at home so nicely, and yet they love to come here."

When they had gone, my friend sank into a chair with a sigh.

"Aren't you just about all in?" I asked.

"A little bit weary," she answered. "But it was worth it—the dear kiddies! This way I get to know them. I always have lots of things to keep them occupied, and I keep adding to the supply. Mary's doll I bought at a sale; the pieces came from my sewing bag. I collect boxes, string and spools, and I save pictures and cut-outs from magazines. I try to have surprises for them. It's fun. Of course, they have these things at home, but here they are fresh and new. Perhaps, best of all, I am able to give them my full time and attention. Their mother can't do that—there are so many interruptions. I know, for when my own children were growing up I used to long for a chance to sit down and just be one with them. Now I can do this with my grandchildren. It is good far all of us."

Dr. Francis Carr Stifter, secretary of Public Relations of the American Bible Society, is speaking over the Mutual Broadcasting system on Mondays from 12:45 to 1:00 p. m., on the program, "Faith in Our Time."

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

Know Your Officers

The treasurer of the Southern Convention Pilgrim Fellowship is Meryle Mauldin of Winston-Salem and Elon College. I'll let her tell you about herself.

* * *

To begin with—I was born in Winston-Salem and lived here until I finished the ninth grade. Then Daddy was transferred, and we moved to Durham, where we lived for two years and four months. During my senior year at Durham High School, I was president of the French Club and parliamentarian of the O. Henry Literary Society. I was a member of both the typing staff and the photography staff of the *Messenger*, the annual publication. I was also a member of the House and Grounds Committee, and just before we moved back to Winston-Salem last December, I was inducted into the National Honorary Society. When I came back to Reynolds High School, I joined the College Club and the concert band. Playing trombone, I have been in both the marching band and the concert band since the eighth grade.

In church, I play the piano for Sunday school and sing alto in the choir. At present, I am president of the Pilgrim Fellowship here and also Social Action chairman of the North Carolina and Virginia Conference.

I graduated from Reynolds High School last June, and entered Elon this fall. I haven't decided whether I want to be a teacher or a director of religious education.

MERYLE MAULDIN,
Elon College, N. C.

* * * * *

Relax With Max

The doctor asked the woman patient her age.

"I never tell anyone my age," she answered coyly. "But, as a matter of fact, I've just reached twenty-one."

"Indeed," said the doctor. "What detained you?"

* * *

"Do your spectacles help your eyes, Johnny," asked the neighbor.

"Yes'm, I never have my eyes blackened now like I used to before I wore them."

* * *

The new year's here;

And so are we.

What shall we do about it?

We certainly couldn't do without it.

Maybe if we try a bit,

We can make the most of it.

And if we do not fret and fuss,

Perhaps it'll make the most of us.

Friends of World Council Honor Dr. Henry Smith Leiper

At the annual meeting of Friends of the World Council of Churches, held on November 21, at the Broadway Tabernacle, New York City, a special tribute was given to Dr. Henry Smith Leiper, in honor of his nearly twenty-five years of work on behalf of the ecumenical movement. Dr. Leiper recently left his position as associate general secretary of the World Council to return to the Congregational Christian Churches as executive secretary of the Missions Council. He will maintain his ties with the World Council, since he was elected a member of the Board of Directors of the Friends of the World Council of Churches at this meeting, and will also continue as secretary of this organization. Letters of tribute to Dr. Leiper were read at the meeting from church leaders in many countries.

Dr. Leiper, Dr. Elfan Rees, adviser on Refugee Affairs to the World Council of Churches and a secretary of the Commission of the Churches on International Affairs, and Miss Anita Fraser, a teacher in New York City and a participant in three work-camp programs of the World Council's Youth Department, spoke at the meeting, which was presided over by Dr. William J. Gallagher, executive secretary of the Canadian Council of Churches.

Speaking on "The Silver Landmark," Dr. Leiper reviewed the development of ecumenical activities in which he has been active. The World Council of Churches, Dr. Leiper said, "is the greatest laboratory for the study of the intellectual and theolog-

ical factors relating to any type of unity (among the churches) and . . . a great channel for service, much of which could not be rendered in any other way." He stated that "the greatest development of these recent years has been the closer growing together of the International Missionary Council and the World Council." Dr. Leiper concluded by saying that "In two million miles of travel in more than forty countries, I have actually encountered the living fact of the world Christian community that is emerging. I know only too well how weak it is, how late it came to the Kingdom and how much it has to learn and to accomplish, but it gives me sound and indisputable evidence for my belief that we are living in the great age of the Christian Church, when the deals and attitudes characterizing the church in the first period of its expansion are again in evidence. It is for us to see that this process is accelerated, that it is embodied in our own attitudes, is understood in our churches and is supported by our people throughout this great land and the world as a whole."

Dr. Elfan Rees, speaking on "The Century of the Homeless Man," stated that old classifications of refugees fail to face the issues of refugee needs today. He proposed three basic categories in which to group refugees: that of assimilation, of emigration, and of starvation. Assimilation of refugees in countries where they now are requires money and good-will, he said, but today, in countries where there is money, as in the Near East, there is often no good-will, while in countries such as Germany, where there is good-will, there is little money. Everywhere there are plans and pilot projects, he said, but "there is no master plan, no global approach to this aspect of the problem." Emigration of refugees, essential in many overpopulated countries, he said, is most often impossible "in the face of rigid immigration laws and mounting prejudice," no matter how much money may be available for this purpose. Therefore starvation awaits many refugees. In view of "the utter inadequacies of public provision for these tragic people," Dr. Rees concluded, "the Church's task today is greater than it has ever been in the history of Christian refugee relief."

Miss Anita Fraser, in her speech on "Pick and Shovel Ambassadors," discussed the experience of young people who came from 33 countries

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

Tracing Character to Its Source

LESSON I—JANUARY 4, 1953.

MEMORY SELECTION: "*Keep thy heart with all diligence; for out of it are the issues of life.*"—Proverbs 4: 23.

LESSON TEXT: *Matthew 15: 1-11, 18-20.*

DEVOTIONAL READING: *Psalm 51: 6-11, 15-17.*

By Way of Introduction.

The Lessons of this Quarter are a continuation of a series of lessons taken from the Gospel of Matthew, the Gospel of the Christian Life. We will continue to study the teachings of Jesus concerning the attitudes and actions of those who profess to be his disciples and friends. We will also follow Jesus as he faces the Cross, and takes it upon himself. And beyond the tragedy of the Cross, we shall see the triumph of the Resurrection. These lessons will be "bread for the spirit" to those who study them in reverent mood and obedient spirit.

Concerning the Washing of Hands.

"Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." It is a good thing for a person to wash his hands before he eats. As a counsellor in a Boy's Camp in Vermont some years ago, it was one of the writer's duties to line up the boys before the meals, and as they held out their hands, to walk down the line to see that the boys' hands were clean. We did not allow a boy with dirty hands to go to the dining room. Indeed, in many homes it is a constantly-repeated formula, "Jimmie, wash your hands, dinner is ready". But this washing of hands is a matter of sanitation.

The washing of hands to which the Pharisees and scribes referred was a matter of tradition. And a tradition, man-made, that was cluttered up with all kinds of rules and restrictions. For instance, a definite quantity of water must be used; it must be poured twice over the hands, up to a certain point on the wrists. If it went beyond that point, something like a sin had been committed, for then the water could flow back on the

hands and defile them. Or if another were washing your hands, your hands must be held with the fingers pointed upward. The whole thing was a ridiculous ritual; but the Pharisees and scribes venerated it as a tradition, and defended it with vigor and vehemence.

"Piffle," said Jesus. "There is nothing sacred or spiritual about the thing!" It was not a divine commandment in the first place; it was simply something that men had thought up. It was all right to wash one's hands before he ate, but it was not a religious act.

This matter of tradition and custom is a funny thing. A thing gets started and it becomes a fixed custom, and sanctity is attached to it. For instance, there is the matter of buttons on the cuff of a man's coat. Why are they there? Well, many, many years ago, indeed several centuries ago, an English king who liked things neat and nice, was standing at the window of the royal mansion, looking at one of the guards standing watch outside. The man was dressed neatly and presented a fine appearance, and the king was very much pleased with the man's dress. Suddenly, to the king's horror, the guard lifted his arm and wiped his nose on his coat sleeve!!! And so, to discourage and to prevent a repetition of that disgraceful spectacle again, the king ordered his taylor to sew buttons on the sleeves of all the men in uniform. And today, believe it or not, men's coat sleeves still have buttons on them!

Man-Made Tradition or God-Given Command?

"And he answered and said unto them, Why do ye also transgress the commandment of God because of your traditions?" Their question boomeranged on them. They had been talking about traditions of men. He wanted to ask them about a commandment of God. The Mosaic Law—they were sticklers for that—commanded a man to honor his father and mother. But the Pharisees and scribes had devised a system whereby a man by simply saying "Corban" could absolve himself from all re-

sponsibility to sustain his father or mother or to contribute to their support. And although the word, "Corban," meant "a gift of God," the man could use his money or his possessions for his own personal and even selfish use. It was a device that smacked of the methods used by many people to evade their taxes. Or by many people to evade their religious obligations. Again, Jesus said it was "eye wash." These scrupulous traditionalists had given a man-made tradition preference over a God-given commandment. It was sheer hypocrism.

Lips or Life?

"This people honoreth me with their lips, but their heart is far from me." It is so easy to profess, it is so difficult to perform. It is easy to confess a creed, it is difficult to conform in character. It is so easy to say, "Lord, Lord"; it is so difficult to obey our Lord. It is much easier to go through the ritual than it is to live as a Christian. Religion must come from the heart, or it is not religion in the best sense of the word. Here, as always, Jesus was insisting upon an inner righteousness.

A Cardicogram of the Human Heart.

"Out of the heart come forth evil thoughts, murders, adulteries, fornication, thefts, false witness, railings." It must have been some pessimist who spoke those words. What an indictment against the human heart! Only a cynic would speak thus about folks! But, no, it was our Lord himself who spoke these words. He knew what was in man. He looked into the human heart and he saw all these evil and vile things. And he saw the results of these things in the heart expressing themselves in conduct and action. Centuries before him, another great prophet had said, "The heart is deceitful above all things, and desperately wicked." And another spiritual seer had said, "Keep thy heart with all diligence, for out of it are the issues of life."

Let us get this straight. Men need more than education and culture and morality; they need a change of heart. The unregenerate human heart is bad. Men need to be cleansed and changed from within. Jesus knew what he was talking about when he said, "Ye must be born again." Men need more than to be reformed; they need to be transformed. And only Christ can change the human heart.

Confessing and Following Christ

LESSON II—JANUARY 11, 1953.

MEMORY SELECTION: "Thou art the Christ, the Son of the living God."

—Matthew 16:16.

LESSON TEXT: Matthew 16:13-25.

DEVOTIONAL READINGS Philippians 2:1-11.

The Crucial Question.

"But who say ye that I am?" The Master knew that he was going to die on the Cross. He knew that he would soon have to leave the little band of disciples whom he had chosen to carry on his work after he had gone away. He knew that it would be a difficult task for them. He wanted to know if they understood his Person and his Work. So he asked them who they thought he was. It was the crucial question. Unless they could answer that question, they could not answer the other questions. Unless they thought of him as something more than a prophet or teacher or good man or great man, they were not ready to carry on his program. "What think ye of Christ?" he asked. "Who am I?"

It is the crucial question today. There is no more critical question that can be asked now than the question, "What think ye of Christ?" Who do men say that he, the Son of Man, is? Is he the Christ or shall we look for another?

The Christian Answer.

Christianity's answer to this critical question was framed by the Big Fisherman, Simon Peter, when he replied, "Thou art the Christ, the Son of the living God." By and large, that has been the answer of Christendom through the centuries, and it is still the answer of Christians. To be sure, there are those (though professing to be Christians) who deny the divinity or the deity of Jesus Christ, but they are in the minority, in a very small minority, and they have not made much impression on the life of the world. They are small in numbers, small in influence; and they have never been noted for their evangelistic or their missionary zeal.

By and large the Christian Church has grown and wielded influence and been a redeeming force in the life of the world as it has emphasized and magnified the doctrine that Jesus Christ was the Son of the living God, that he was God incarnate. The Church was founded on this faith. It has been nurtured on this fact. It

has been sustained and inspired by this truth. The heart of the Christian faith is the conviction that Jesus was the Christ, the "One who should come," the Son of God.

The Conquering Church.

"On this rock I will build my church; and the gates of hades shall not prevail against it." The Church is founded on the faith that Jesus is the Christ, the Son of the living God, and it is a victorious Church. All the forces of the unseen world shall not prevail against it, shall not be able to stand against it. Dr. G. Campbell Morgan calls attention to the fact that this verse means that the Church shall do the attacking, and that all the forces of evil shall be helpless against the Church. Jesus never meant it to be a defensive Church. The Church should take the initiative. It should be on the march. It should always be attacking.

The Seeming Contradiction.

"From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and the scribes and the chief priests, and be killed, and the third day be raised again." He had just acknowledged the fact that he was the Messiah. And forthwith he began to talk about the shame and suffering and ignomy that the religious rulers would inflict upon him. There must be something wrong with that! Treating God's Messiah, the Christ, the Son of God that way! Simon Peter could not stand that. That was too much indeed. He began to rebuke the Master and to say that such a thing could never be. Alas, how little Peter knew of the cost of the redemption wrought by Christ. The Messiah was not to be an earthly monarch, sitting on a throne, ruling over Israel, destroying the enemies of Israel. He was to be a "Suffering Servant." He was to take upon himself the iniquities of us all. He was to bear our sorrows, and upon him would fall our chastisement. He was to give his life a ransom for many. Salvation was to be by suffering. Man's thoughts are not God's thoughts. It was because Jesus did not meet the expectations of the Jews that they were offended, and they rejected him.

The Call to Consecration.

"If any man will come after me, let him deny himself, and take up his cross, and follow me." That does not mean simply bearing "our little

crosses," about which we sometimes talk with more or less self-pity. It means complete surrender to Christ. It means turning from self to the Saviour. It means saying "No" to self and "Yes" to Christ. It is the heart of discipleship. But it is the way for a larger, richer, fuller, more abundant life. He who loses his life for the sake of Christ and the gospel will save his life. The paradox of Christianity is that one saves his life by losing it.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

sponsored by the local council of church women.

In March several members attended the review by Dr. Truman Douglass of his book *Mission to America*. Several also enjoyed Mrs. Lester's review given in Franklin. Both our home and foreign study books were also reviewed at our regular meeting by members of the society.

Our friendly service chairman, Mrs. M. B. Joyner, has, too, been active.

Our visual aid chairman, Mrs. J. R. Bishop, arranged for films being shown which were instructive and interesting. Mrs. W. H. Savedge, our chairman on family life, sponsored an enjoyable picnic at the beach.

The book of James was taught by Rev. J. E. McCauley in his usual splendid manner. Our society enjoyed a May Fellowship supper in co-operation with the other churches in town. Also the World Day of Prayer was observed with the other churches participating. We have purchased one Life Membership. We have also sent to the conference treasurer the amount of our quota. A large number of our members attended the District Rally held at Bethlehem Church, Disputanta, Virginia, and the conference at Christian Temple, Norfolk, Virginia. Although our society is small in number each member is much interested and we hope to accomplish greater things in the new year ahead.

MRS. LUTHER WILLIAMS,

Reporter.

* * *

JOHNSON'S GROVE.

In February the Mary Kimball Circle attended the meeting in Franklin and enjoyed Mrs. Lester's review of our Study book *We Americans*—

(Continued on page 15.)

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

This week we are making a partial report in order to help get THE SUN out during the holiday season. In this report we have only \$983.66, but we hope the next one will be much better. We are still hoping and praying that before we close our books for this year we shall have reached our goal.

It has been very disappointing to be kept in for more than two weeks, and only partly out for a longer time. However, I am getting along fine, and I hope to be entirely well soon.

Christmas is always a big time here at the Orphanage. So many of our churches, and organizations and persons do such lovely things for the children. Gifts, monies, visits, etc., make a very full program.

I regret that at the time of this writing we do not have the Convention weekly report, but everyone will get a full final report in due time, and I believe that it will make us all glad.

We feel here that we are all servants of our church, doing the best job we can under the circumstances.

We wish for each and everyone a most pleasant holiday season, and good going throughout the New Year.

JOHN G. TRUITT,
Superintendent.

REPORT FOR DECEMBER 18, 1952

Commodities for the Week.

Mrs. E. E. Wagner, Suffolk, Va., Clothing.

Mrs. G. Butler, Norfolk, Va., Clothing.

John Michael, Gibsonville, N. C., Socks.

Mrs. W. L. Haskett, Waverly, Va., Clothing.

First Christian Church, Newton, Ill., Christmas toys.

Winchester Cong. Christian Church, 3 packages of Christmas Gifts.

* * *

Special Offerings.

Amount brought forward \$26,864.08

Mrs. Ethyle H. O'Connell,

Ormond Beach, Fla. .. \$10.00

W. B. Truitt, Greensboro,

N. C. 100.00

Damascus Woman's Mis-

sionary Society for Ray-

mond Harvell 5.00

Cradle Role Dept., Suf-

folk Church 5.00

John Chamblin, Gibson-

ville, N. C. 2.00

W. K. Holt, Jr., Dothan,

Alabama 50.00

Special Gifts 217.86

389.86

Thanksgiving Offerings.

Mrs. L. E. Leete, Nor-

lina, N. C. \$20.00

Foster Hosiery Mills, Inc.,

Burlington, N. C. 25.00

Mr. & Mrs. A. F. Richard-

Son, Suffolk, Va. 5.00

Carolina Biological Sup-

ply Co., Elon College . 100.00

150.00

Christmas Offerings.

Mrs. J. S. Burnham, Ashe-

ville, N. C. 10.00

"The Gertie Bradshaw"

Circle, Union (So) Ch. 10.00

C. M. Fields & family,

San Leandro, Calif. .. 10.00

C. B. Ellis, Burlington, N.

C. 10.00

40.00

Total \$ 579.89

Grand Total \$27,443.94

Total for the week \$ 579.86

Total for the year \$49,011.69

Faulty, But Faithful

A great minister, who was noted for his Christ-like spirit, as well as for his consecrated ability, dreamed that he died and stood at the gate of heaven knocking for admission. He gave his name, only to be told that his name did not appear upon the books.

At last, after earnest entreaty, he was bidden to enter and was told that he would have the privilege of appearing before the judge of all the earth, and if he could stand his test he might abide in heaven forever.

Standing before the throne, he gave his name, and the following questions were put to him: "Have you led a righteous life?" And he said, "No." "Have you always been

kind and forgiving to those who have been around you?" "Alas, no, I have failed miserably here." "Have you always been honest and just?" And he answered, "I fear not." As question after question was put to him by the judge, his case seemed more and more hopeless. The last question was asked him, and to that, too, he was obliged to give the same negative reply.

Just when he seemed to be in despair, the brightness about the throne became brighter, and suddenly he heard a voice. The speaker said: "My Father, I know this man. It is true that he was weak in many ways, but he stood for me in the world, and I take his place before Thee."

Just as the last words of the sentence were spoken, the dream was over, and the man awoke; but he had his lesson, and it is a lesson for us all. We have in ourselves no standing before God. It must be in Christ.

—J. Wilbur Chapman.

Eastern Virginia Sunday School Superintendents to Meet

All Sunday school superintendents are urged by Mr. W. H. Baker, secretary, to reserve January 16, 1953 for the Third Sunday School Superintendents Meeting, which will be held at Oakland Christian Church, Chuckatuck, Virginia.

Mr. Baker says that an excellent program is being arranged and there will be speakers present whom you will want to hear.

Ministers will also be welcome at the meeting, though they may have to listen rather than talk.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

In Memoriam

HOOVER

Mrs. Mollie Cole Hoover of Durham passed away on September 1, 1952, after having been confined to her room for years. In tribute to her memory the Durham Congregational Christian Church presents these resolutions:

That her devout Christian life, exemplified by firm and steadfast devotion to Christian principles, serve as an example for others.

That her Christian habits of studying the Bible, of reading each issue of "The Christian Sun" and of supporting missions encourage us to strive to be more Christlike.

Mrs. ROBERT S. SMITH,
Mrs. R. J. KERNODLE,
Mrs. J. M. SAUNDERS.

INGRAM.

Richard L. Ingram, one of the county's oldest and best known residents, passed away at the home of a daughter, Mrs. Sally Walton, 726 Marshall Ave., South Boston, Va., Sunday night, November 9, after an illness of a week. He suffered a stroke from which he never recovered.

Funeral rites were conducted on Tuesday, November 11, at 2 p.m., from the Ingram Congregational Christian Church, of which he was a long-time member, by the writer. Burial was held in the church cemetery.

Mr. Ingram was born in Pittsylvania County, near Birchland Park, on December 15, 1863. It was from his family that the community in Ingram took its name.

His father, Jordan L. Ingram, operated a general store at Ingram for many years, and the lately deceased was a store operator. About 30 years ago he retired as a rural mail carrier after 20 years in the postal service.

Mr. Ingram married the former Miss Nancy Dunn, who preceded him to the grave 13 years ago.

Besides his daughter, Mr. Ingram leaves a son, Billy L. Ingram of Washington, D. C., and two grandchildren.

May God comfort his bereft loved ones.

JOHN G. TRUITT.

OSCAR LEE WEST

Oscar Lee West was born in Princes Anne County, Virginia, May 15, 1879, the son of James Lemuel West and Mary McClanan West. He passed away in Norfolk, Virginia, November 24, 1952. He is survived by one son, Earl N. West, three grandchildren and several brothers and sisters.

Mr. West was a faithful and devoted member and Deacon in the Congregational Christian Temple of Norfolk and an active member of the Templemen's Bible Class. He contributed much to his class and to his church through his sincere Christian living and the visiting of the sick of the community. Mr. West had a great faith in the goodness of God, he never questioned nor doubted God's will or power, no matter how strong the temptation to do so. This faith was a great inspiration to all who knew Mr. West.

In the passing of Oscar Lee West the

Templemen's Bible Class and the Congregational Christian Temple has given up a devoted member. We express herewith our deep gratitude for his life among us and extend to his family our sincere sympathy.

This memorium is to be a part of the records of the Templemen's Bible Class, and a copy to be sent to the family and a copy to be sent to "The Christian Sun" for publication.

S. RAY BARRETT,
Chairman, Committee.

Templemen's Bible Class,
Congregational Christian Temple,
Norfolk, Virginia.

CHURCH WOMEN AT WORK.

(Continued from page 13.)

North and South. Our circle was represented in Suffolk when Dr. Truman Douglass reviewed *Mission to America*, and also at the Spring Rally in Windsor.

During the year our pastor used the following films, "A Wonderful Life," "An Easter Story" and "Problems in Family Life."

For friendly service to people we selected Ryder Hospital and sent a package of medical supplies.

In August we had our annual picnic supper. All expressed regret that our pastor, Rev. W. A. Grissom, and family, who had been such a help to us during the past three years, were leaving for a new field. This was their last meeting with us. Our best wishes go with them to their new home.

This summer one of our group visited the Orphanage and Bettie Leigh, the orphan girl we are sponsoring.

We are looking forward to the new year and hope our circle will be able to do more for the Master's work.

MARY E. WILLIAMS.

(Editor's Note: Miss Williams, in a personal note, tells how they have fun counting the pennies from their birthday bank, which goes to each meeting—and also that they give their fifth Sunday eggs for mission work—and the old hens did fine for them!)

* * *

PLEASANT RIDGE (G).

The Women's Missionary Society of Pleasant Ridge Congregational Christian Church is glad to report another successful year's work under the leadership of our president, Mrs. J. Wright Pegram. We held our regular monthly meetings each month. Our programs were well planned. We used some printed programs, and some were planned by members of our society. For our Bible study we used the book of James, which was helpful

to all. Our young women's society is doing a wonderful work. We work together and in that way we are able to do more and better work. In money we more than reached our goal. Each year our society gives a Life Membership. In November we observed World Community Day. Our Thank Offering program was held at the church on Sunday night, November 18, with a good attendance. Our pastor's wife, Mrs. W. E. Wiseman, with three other ladies from the Greensboro (First) Church came out and put on the program for us, which we appreciated very much. The World Day of Prayer was attended in Greensboro with the other churches there.

May Fellowship Day was attended by some. We sent a nice box as our friendly service gift. Throughout the year we have sent several boxes of clothes overseas. Easter, as usual, we sent a box to the Elon Orphanage. Right many coupons have been collected and sent in. To our sick or shut-in friends and neighbors we try in any way we can to bring cheer and sunshine with flowers, baskets of fruit, cards and letters. Let's not forget the old people we know. Recently our pastor said there were so many old people in the world today who feel they have been forgotten. He also reminded us that God often feels we have forgotten Him. So let's also resolve as we start on another year to make it the best year of all—not only in dollars and cents but in more deeds of kindness and more words of love. We want to thank our pastor and his wife, Dr. and Mrs. W. E. Wiseman, for their service rendered to us the past year and to Mrs. Ida Beeson, our treasurer, for her fine work. The light that shines the brightest at home shines the farthest.

MRS. S. F. HUFFINES, SR.,
Secretary.

FRIENDS OF WORLD COUNCIL HONOR DR. LEIPER.

(Continued from page 11.)

and many church affiliations to work together in 28 different work camps located in 17 countries, under the sponsorship of the World Council's Youth Department. These young Christians, she said, worked under skilled leaders to restore and to build physical structures and at the same time "to restore disillusioned minds and lost faith in humanity." They showed that peaceful life is possible in a world of differences, she said.

—*Ecumenical Press Release.*

Some New Year Certainties

By WILLIAM T. SCOTT

Of the New Year it has been said, "Mine are the thresholds of the unknown. I furnish you untrodden ways, take care, you have not come this way before." This is but a half-truth about the New Year, for there are obvious certainties upon which we can count in the New Year. Let us think of these certainties.

God is a certainty upon which we can count. The soldiers' questions, "Where do we go from here, where are we, what place is this?" are very real in this world of ours; and there are people who are asking these very same questions as to life—its present experiences, and the future. These soldier boys may not know where they are, or where they are going, but they do know that they are traveling under the direction of Uncle Sam. We can be sure of that much, for God does not change. "Lord, thou hast been our dwelling place in all generations."

Associations and friendships will, for the most part, be certainties upon which we can count. Very few of us will experience a complete change of associations and friendships in the New Year. "A future which has constants of associations and friendships cannot be strange."

Our habits will be familiar parts of us in the New Year. Our habits, good or bad, are not made or broken in a day. We will be accompanied by many of them in the days to come, and we shall have to struggle to grow out of the undesirable and more securely into the desirable ones.

Duties and tasks are certainties upon which we can surely count, and thank God! The days of the New Year will, as of old, bid us bend our back, exercise our brains, to our apportioned responsibilities.

Renunciations, sorrows, love and happiness, will each have their familiar places in the weaving of the fabric of our lives as we journey into the New Year. We may have to renounce some cherished goal or high aspiration. The life fabric we are weaving on the loom of God's time may be darkened for us by sorrow, or be brightened by some golden threads of high achievement. Whatever it

may be like, our lives will not be so radically changed this next year.

Does all this suggest an attitude of fatalism? Might one accuse the writer of agreeing with the pessimist who said of the world, "The biggest trouble with the world is that it should have ever been made"? Not for a moment! There are attitudes which we must form that will determine our future just as our past has influenced our present. While we will experience many of these same ordinary things, we will have many new experiences. But we shall not have to face them in the dark; for Christ is the light unto the pathway of the believer. The life of the Christian is more than uncertainties, it is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness self control.

To the astronomer, the New Year may simply mean that "January first is but the 265th day, 5th hour, and 48.8 minute period, popularly measured from the winter solstice in the northern hemisphere and scientifically determined by the sun's position in the relation to the fixed stars."

To the Christian, the New Year should be more than mere scientific calculations. It should be a time of taking honest measure of one's self as to physical, mental, social and spiritual life. The door jamb in many homes is the measuring post for the child's physical growth. It is tragic for the child not to grow physically, but it is even more tragic for a person not to grow mentally, socially and spiritually. For the Christian this should be a time of measuring one's self by that Perfect Stature; an evaluation of one's self in the light of that Perfect Light. Are we pretending to be a Christian, or are we actually trying with all our being to live the Jesus way. However far below him we may be, yet we may be like him. That is a certainty promised by a loving Father who loved us so much that he gave us the Grace by which we may become!

The New Year is psychologically a good beginning place of high resolve. You will . . . you may . . . be what you are in the coming year, not nearly so much in spite of yourselves as because of yourselves.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, JANUARY 8, 1953

NUMBER 2

LIFE *or* DEATH!

Elon College is making a desperate struggle for survival. In its desperation it is appealing to the church that founded it, and that it has served for more than one half century. Through unselfish services it has woven itself into the very life and soul of the church that created it. It has trained by far the greater part of its ministers and a greater part of its officials and lay leaders. In free tuition and scholarships it has given literally hundreds of thousands of dollars to ministerial students and ministers' children. It has lived hard all of its life and lived its life for the church.

In its need Elon turns to the Congregational Christian Church in the South. To whom else could it turn? There is none other that has the love, the interest and the obligations necessary for its continuance. Its needs are evident to all. Those needs are heightened and made acute by the severe competition that is now thrust upon it. Sister institutions are receiving from their churches or supporting bodies large sums of money, erecting new buildings, providing new equipment, and increasing their endowment funds. These appeal to prospective students. Elon needs students. It must have students if it is to continue to live. To have students, we must provide for their needs and comforts.

The church builds new parsonages for its pastors, new churches and educational buildings for its members and prospective members. Is it too much to ask the same church to erect new buildings and to provide new equipment for its students and prospective students?

Can you imagine what the Christian Church in the South would be today had it not been for Elon College? Can you imagine what the Christian Church in the South will be tomorrow without Elon College?

Elon College, in its desperation, is appealing to the church for its life; the church to which it has given life, that it may continue to give life to that Church. Shall we deny this appeal. Can we afford to deny it?

Elon College is not asking for money to lay away and have to lend; it is asking for money that it may live, and give its life to the life of the church.

News Flashes

We are sending out two thousand sample copies of THE CHRISTIAN SUN this week. If you happen to be one of the recipients of a copy, we hope that you will enjoy reading the message which we are bringing you about our college. This is the College Period, and Elon needs both your support and ours at this time. During the next week or two the emphasis will be upon Christian higher education, but there will be other things of interest, too. As Lent approaches, that theme will be found in the pages of our church paper. And all of the other departments of our church are given our support. If you are interested in any of all of them, why not keep informed by subscribing to your church paper now.

We can do a better job for our entire church, if you will help us. The managing editor is breaking a self-made rule by putting these thoughts in print, for his job is to let the other fellow speak; but he wants you to know that he wants your help, too.

J. T. K.

Dr. Paul Reynolds to Speak at Superintendents' Meetings

Dr. Paul Reynolds, Secretary of Young Adult and Family Life work of the National Council will be the speaker and discussion leader for the Sunday School Superintendents' meetings, as follows: Western North Carolina at the Methodist Church, Seagrove, N. C., on Wednesday, January 14; Eastern Virginia, at Oakland Church, Chuckatuck, Virginia, on Friday, January 16; and North Carolina and Virginia, at Greensboro, N. C., First Church, on Saturday, January 17. He will also meet with young adults at the Mayfair Cafeteria, Greensboro, N. C., for a luncheon and afternoon session on Saturday, January 17.

Mid-Winter Laymen's Fellowship Rally

The Southern Convention Laymen's Fellowship will hold a Mid-Winter Rally at Elon College on Sunday, February 8, 1953, beginning at 2:00 o'clock in the afternoon.

Dr. Robert Cashman, Moderator of the General Council of Congregational Christian Churches, will speak

at the afternoon session and also at the banquet to be held at 6:00 o'clock.

The Rev. David H. Sandstrom, Minister of Stewardship of the New York Congregational Christian Conference, has also accepted an invitation to be present and will deliver an address at the afternoon session.

All laymen and ministers throughout the convention are urged to attend this meeting.

The Contribution of Elon College to the Ministry of Our Church

By WM. T. SCOTT.

There are now in the Southern Convention 198 Congregational Christian churches, with a total membership of 34,584. Of the 198 churches, 113, with a membership of 23,022, are served by ministers who received their training at Elon College. Add to that number of churches 37 with 5,888 members served by ministers trained at our other denominational colleges, and then add to that number 4 other churches with 1,344 members served by ministers who received their undergraduate training at state colleges (but who received their seminary training at denominational schools). Add all these together and you will see that 154 of our 198 churches with a total membership of 30,254 are served by ministers trained by Elon and other denominational colleges and seminaries. Church colleges provide the vast majority of pastors. That is not the business of our state colleges! We cannot expect our state colleges, good as they may be, to do the work of the church! In the Convention we have 19 churches with a membership of 1,717 either vacant or inactive. This leaves 25 churches with a membership of 2,563 served by pastors who for one reason or another have not had some college or seminary training.

The above facts ought to show the unique contribution Elon College is making to the life of our churches through the training of our ministers. What is true today has been true throughout the history of our college. The fact that 44 of our churches are served by ministers who attended other denominational schools is but a further fact that colleges like Elon have existed to serve the Church. Had it not been that some denomination had supported those colleges, we should be much the poorer.

"By their fruits ye shall know them," is not only an eternal truth in personal living but in institutional living as well. The Church can ex-

pect a continuous stream of consecrated and trained pastors for our day and the days to come only if we support our College. Elon is our responsibility and opportunity. Let us give our sons and funds to Elon College, and we will help God provide for the leadership of our Church.

The Alumni and the Two and One Half Million Dollar Campaign

By C. CARL WOODS, JR.

When colleges and universities need additional funds for capital investments of physical improvements, they always look to their alumni for help. This old policy is also true for the Two and One Half Million Dollar Campaign that Elon College is now conducting. Quite often, the needs of a college are greater than the financial wealth of its alumni, so it must turn to its church or interested friends of the institution.

Elon College Alumni Association now has 4,500 names and correct mailing addresses. It is the desire of the association officers and governing bodies, that each alumnus donate at least \$12.00 a year for 5 years. If this is done, the total will amount to \$270,000.00 for Elon College in five years. That would build one of the buildings the college needs, and leave approximately \$20,000.00 to be used on a second building. Also, there are some individuals, who always like to give more than a requested minimum, which would cause the total figure to increase.

The alumni of Elon College have helped support the college in the past, and it is a known fact they will have a responsibility in this present five-year campaign. It is also their desire that the church members, who own the college, will help considerably with the alumni in this present financial program.

Campaign Quotas

The Two and One Half Million Dollar Campaign Fund now being conducted for Elon College is not exclusively a church campaign. That is, the church alone is not assigned a quota, and yet it is an essential and important unit in the campaign. As goes the campaign in the church, so will go the campaign as a whole.

It is the privilege of the church to take the lead in this campaign. Quotas, however, are assigned to communities in which we have alumni and churches, or church and alumni

(Continued on page 10.)

**The Southern Convention's Stake
In the Elon College Campaign**

*By W. MILLARD STEVENS,
President, Southern Convention.*

The Southern Convention has a greater stake in this campaign in behalf of Elon College than any other group or organization. It is true that this is not a purely church-centered campaign, but one which will include alumni and friends of Elon as well as the churches within the bounds of the Southern Convention. However, the people of our church must lead the way. The college is our institution, therefore, we of the convention have the primary responsibility for the success of this campaign. Elon needs to achieve the full amount of this campaign if she is to continue to grow in her service to our young people and our churches.

I would like to urge every reader of THE CHRISTIAN SUN to realize that their church has a part in this campaign and to give themselves freely to their church in meeting this responsibility. Our pastors are all willing and able leaders. They want to see their churches share to the fullest of their abilities in this campaign, but they have to have the support and encouragement of the members of the church to do this. As a member of your church, will you help and encourage your pastor in this worthy task? With every member of every church in our convention doing his best, we will more than accomplish our goal!

**My Forebears Supported Elon
College**

By MRS. R. T. BRADFORD.

"Elon College symbolizes an Educational Constituency in the Congregational-Christian Churches throughout the bounds of the Southern Convention. Elon College stands as a bulwark for evangelical Christianity and a ministry that can be depended upon to lead the people of our church. Elon College stands ready to serve the present and the future as it has served in the past. Elon College spells opportunity." These words penned over a score of years ago by one of my forebears are just as true today as then.

My father, J. O. Atkinson, one of seven of Elon's original faculty, realized the great need of a Church College for the Christian Church in the Southern Christian Convention. Throughout the years his life, his love, interest and faith in Elon never

wavered. "The Christian Church is proud of Elon" he said on numerous occasions, into her development and growth have gone some of the best thinking, finest sacrificing and great loyalty and endeavor of many of the great characters of our Christian Church. In the latter years of his life, as Mission Secretary of the Southern Christian Convention, he was keenly aware of the significant fact that all missionaries sent to the foreign field from the Southern Christian Convention since Elon College was established, were Elon graduates. I quote, "It was also significant that the movement that sent out the first missionaries within the bounds of the Convention was contemporaneous with the movement resulting in the founding and building of Elon College,—which fact seems to prove that the spirit of missions and the spirit of Christian education have gone hand in hand, heart in heart, looking to constructive and intelligent enlargement of the kingdom of our Lord and the cause of our Christ." Elon College is not a missionary enterprise, it is an educational enterprise that gives intelligent direction to our missionary work and effort. Just as the Spirit of Missions is the powerhouse where the dynamo is stationed and generates, then the Christian College is the transmission that makes that power available in individual lives both far and near. The church-related Christian college should have a paramount place in education today in this world of confusion and chaos.

Willis J. Lee was one of the fifteen charter members of the Board of Trustees of Elon College, and he remained a faithful member of the (Continued on page 13.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

EditorRobert Lee House
Managing EditorJohn T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardestel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snyder, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

One Year\$3.00
Two Years 5.00

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From the **EDITOR'S** *Desk*

A New Year *and* a New Day for Elon

The years have brought their increment of students, alumni, equipment, buildings, endowment, teachers, traditions, memories, prestige and influence to Elon College. Some have planted, others have watered, but God giveth the increase.

The base of support has widened with the years. Alumni have multiplied, and each alumnus is a contact-person for family and friends. In the new day, Elon looks to alumni and friends, members of the church, philanthropists, corporations and foundations for the support which is so urgently needed. The closer cooperation of church related colleges, denominational and interdenominational, is a good omen for Christian higher education. All these

factors spell hope for the campaign now in progress. All sources should be productive and fruitful. We of the church can render an invaluable service by promoting and contributing to conference apportionments, the Sustaining Fund and the Endowment Fund. Many gifts, amalgamated and compounded, can reach commanding proportions.

THE SUN has promoted Elon from its inception, and it is appropriate that the major space be devoted to our church college in this issue. Forthcoming issues will carry additional information and features concerning the role of the denominational college. Perhaps you could extend the influence of Elon by sharing these issues with your friends.

The Timely *and* The Timeless

One of the interesting features of Christmas and the New Year is the expiration of one calendar and the advent of another. Many of these calendars bring art and wisdom, as well as the reckoning of time, into the home.

In many instances Christmas Greetings include calendars. Thus, a calendar may be a reminder not only of time but of a friend, a firm or a church. For instance, Rev. and Mrs. Henry E. Robinson sent their Christmas greeting from Burlington with this notation: "Enclosed are two remembrances: One, a little motto calendar, is a record of time. The other, the Sermon on the Mount, is timeless."

The very first aphorism on this calendar is by Ralph Waldo Emerson: "Write it on your heart that every day is the best day of the year." Thanks to the Robinsons and Mr. Emerson for this timely reminder. Since this editorial is being written on New Year's Day, the writer revels in anticipation of 365 "best days" in fifty-three.

We need not wait until May to be reminded by Nicholas Biddle: "Past failures are guideposts to future success." Surely the failures of fifty-two should not be repeated in fifty-three. All of us should proceed in the new year chastened by failure and steadied by hard earned wisdom.

An anonymous writer is recorded: "To put a worthwhile truth in circulation is a good day's work." Here is a good motto for religious journalism!

The poet Goethe is authority for the statement: "We always have time enough if we but use it aright." Many duties await us during this critical year. God help us to formulate our agenda wisely and follow it diligently.

To your calendars, Oh Israel! Admire their art; absorb their truths. There are many places and uses for them, on every desk and in every room. Practice the stewardship of time. Let the new year yield its maximum dividends.

Ministerial Compensation

The minister has many heartaches and disappointments. His is no easy task, for it takes more than a modicum of religion to operate a church.

The story is told of a certain minister who would never own an old or second-hand car, for he had not the extra religion necessary to operate it!

Although there are hardships and lamentations in the parish ministry, there are sweet compensations. Careful planning and hard work bring forth ultimate fruit in which one may find joy, satisfaction and peace.

It is a source of great joy to help churches grow; train additional leadership, plan better programs, systematize their financial program, make more adequate budgets, lay wider and more secure foundations in stewardship education, lift up their sights, extend their horizons, participate more joyfully and creatively in the world-wide Kingdom of God.

These are the deep and abiding sources of ministerial satisfaction. The new year should be replete with such conditions of satisfaction.

Elon Trains Numbers of Instructors for Sunday Schools and Public Education



The Place of Religion in the Under Graduate School

By LUCY M. ELDREDGE.

Religion has a place—a vital place at the center of the present day college curriculum for the sake of the student himself and his future influence in church, community and national life. Truly taught and lived on the campus, the Christian religion will determine the student's outlook on life, his sense of mission in any vocation he may follow in the future.

Thinking of the curriculum as courses taken to meet the requirements for a college degree, a growing religious experience may come through such classes as Bible, philosophy of religion, church history. The student's Christian education in his home, local church, and youth conferences may also be continued through religious interpretations of material used in such courses as English, science, and psychology. Wherever the student confronts life, religion has a contribution to make to his thinking. The more questions he has, the more important religion is in the formal curriculum of the college he attends.

Regarding curriculum in a wider, more general sense as every oppor-

tunity that the student has on the campus to expand his thinking and enrich his background and direct his purpose in life, religion has more far-reaching influence. Contacts with Christian professors who can interpret their own faith in contagious terms, acquaintance with guest leaders, exchange of religious ideas with fellow students, are among the experiences that every college student should have. Every hour he spends in church life that keeps him related to the church he left when he came to college will help to make him the kind of church-man needed in the local community where he will make his home after graduation.

The Christian College has a religious mission to every student. The college campus offers an exceptional setting for Christian teaching. Security in the only true sense of countless lives and a world at peace depends upon how this mission is carried out, how effective this teaching becomes the day by day life on the campus. Many leaders in higher Christian education agree that we must find new ways to carry on the mission of the church on the college campus today or lose ground for Christianity.

Virginia and the Elon College Campaign

By DUANE N. VORE.

For many years, those of us who know Elon well and are proud of her record have felt that new dormitories were an essential in the program of the college. The time has now come when those dormitories can be constructed if the people of our Southern Convention are willing to give their support and concern.

The name, "Virginia Hall," has a nice sound, doesn't it? Is it new to you? It should be! There is no "Virginia Hall" at present. We are hoping there will be in the near future.

"Virginia Hall" will be the name given to what is now West Dormitory after the remodeling of the present building and the addition of another wing. We of Virginia are asked to assume responsibility for the financial provision of that new dormitory.

It is my belief that the people of Virginia will gladly accept this challenge and will meet it successfully. If that is to be done it involves personal and individual responsibility during the time set for the active campaign for the fund.

Elon Prepares Girls as Home Makers as well as for Professional Responsibilities



The Future of the Church-Related College

By BRYANT DRAKE.

The primary problem of the church-related college is spiritual, not material. Therefore, it stands in need of the sympathetic and devoted care of the churches.

This is the most difficult financial year for our colleges because reserves are exhausted, enrollments are not yet increased appreciably, and deficits are well nigh inevitable. But we are talking about the future! There is an observable trend as seen in larger freshman classes throughout the nation. The day is coming when applicants will be so abundant that every college will be called upon to open every facility to accommodate enrollments.

The colleges have learned something during these hard years, and they have sloughed off wasteful practices and concentrated upon necessities. It has been gratifying that so many colleges have actually strengthened their Departments of Religion. I believe our colleges will be spiritually strengthened by their travail.

Certainly the churches are beginning to recognize the importance of

the church-related college to their life and to the vigor of the Christian community.

Whereas the business community has been slow to support the church-related college, preferring to give to larger institutions and to vocational training, local Congregational Christian Churches throughout the land have given larger and larger amounts to institutions of higher education. Such contributions have a permanent place in many church budgets, and the totals raised in single conferences are impressive. I believe this trend will continue, for at long last the churches perceive the importance of the Christian college.

A larger proportion of our Congregational Christian young people may enroll in church-related institutions. Discriminating individuals seem to be convinced of the virtue of private liberal arts colleges, and particularly of the college with a vigorous and free religious life. Witness the large percent of youth from privileged communities which go to such colleges. As overcrowding becomes a problem in state controlled institutions, the smaller institution with its limited enrollment will become more and more desirable.

The support of the churches is the more necessary because of the fact that there seems to be pressure from some in the business community to influence teaching in the area of controversial issues. Support by the churches is important to the maintenance of academic independence as well as religious vitality.

Areas of Study at Elon College

By DEAN D. J. BOWDEN.

Elon is a liberal arts college, designed to give a broad general education for abundant living, and to prepare young people for various vocations. Course offerings include: English grammar and literature; French, German, Greek and Spanish; economics, accounting and advanced courses in business administration; professional education courses, including practice teaching; biology, chemistry, physics, anthropology, geography and geology among the sciences; mathematics, history, sociology, psychology, philosophy and Bible; home economics, commercial subjects, physical education, art, dramatics, and music.

A large number of Elon graduates

(Continued on page 15.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

New Year Wishes for the College

1. May everyone—church members, alumni and friends—understand Elon College, its purposes and missions, and realize that there are differences of opinion, but that we all should work together for the attainment of the high purposes and the spiritual goals of the college.

2. Health and happiness for faculty and students and a safe return to the campus for the winter and spring work.

3. For renewed efforts on the part of all, that the scholastic standards be raised and the influence of the college may be extended effectively in the field of Christian higher education.

4. That members of the faculty may continue to be conscientious and diligent in all their work and that the work of all students may be of such high order as to merit passing grades in all subjects.

5. That Mrs. Burns, field secretary; Carl Woods, assistant, and Mrs. Matlock, office secretary, may have the active assistance of all pastors, convention and church officials, in securing new students for the college, and that Elon's enrollment for 1953-54 may exceed the 700 mark.

6. That the Alumni Association may be able to secure the active support of every alumnus of the college for the alumni office, and that everyone may send his or her alumni dues (\$10 or \$5) to Carl Woods, alumni secretary. In this way the secretary and office may be able to meet all obligations in full.

7. That church members, alumni and friends may cooperate with the campaign officials and church and alumni representatives, in an effort to complete the Two and One Half Million Dollar Campaign Fund for the college; and that everyone, old and young, rich and poor, interested and indifferent, may make a contribution and a pledge, not only that the full amount sought may be obtained but that everyone may have the satisfaction of having done his duty and justifiable share in the celebration of victory.

If the good Lord, good people, and good friends will see that these wishes are granted, the college shall be rich-

er, and no one shall be the poorer; everyone shall be blessed and the happier because of these worthwhile achievements in cultural and spiritual values.

As we wish for these achievements and the realization of these values, we should know that the ultimate goal rests with us individually and collectively. If you will do your share, and I shall do mine, and do what we can to influence others to do their share, so far as we are concerned the total task is completed. Let's make sure that we do our full share.

* * * * *

Suggestions to Pastors for Use in the Campaign for the College

In preparation for the campaign for the College Fund on January 18, there are certain facts that perhaps it would be well for you to call to the attention of your people, particularly those who are to make the canvass. You would want to call attention to the purpose of the campaign (much needed buildings and endowment to undergird the college), the goal set and the urgent need of meeting this goal:

1. The goal—\$2,500,000 (of which \$1,200,000 has been secured).

2. Purpose—to erect dining room, Virginia Hall for girls, Carolina Hall for boys, and designated funds for endowment.

3. Contributions are to be made on a five-year basis. It would be well if the first payment could be made in cash.

4. The minimum contribution is set at the low figure of \$7.50 per member annually for five years. If all members will cooperate, this will give a total of \$1,300,000, plus. You will probably want to give more. Many will give more—some will give less.

5. Be sure that every member is approached and given a chance to contribute.

6. Organize your congregation for the canvass. Select a captain for your entire congregation, organize the congregation in groups of ten, appoint two lieutenants for every ten members. Assign definite names and addresses to canvassers. Have canvassers make their pledges before approaching others.

7. Try to complete the campaign in two weeks, certainly by the end of February. This is the close of the College Period.

8. When the campaign is completed, be sure to make a complete report and forward the same to the college. All pledge cards should be forwarded. All contributions will be promptly acknowledged and receipted.

* * * * *

Apportionment Giving

Throughout the year 1952 weekly reports of receipts for the college from Sunday schools and churches of the Convention on conference apportionments have been made through THE CHRISTIAN SUN. I am sure that interested persons have read these reports, sometimes with satisfaction, at other times with disappointment.

As we come to the end of the year, however, the total receipts are quite satisfactory. We had hoped that on January 1, the college would have its full apportionment to the churches through the conferences of \$15,000. This is the last report for the year 1952; the receipts received on conference apportionment amount, to date, to \$14,236.51, which leaves a balance of only \$763.49. It may be that some of our churches yet have funds to send in on the calendar year 1952. If so, please send them in and mark them "1952," otherwise all money received from now on will be credited on 1953.

The college wishes to take this opportunity to express sincere appreciation to every church and Sunday school that has contributed to this fund; also to express the hope that during the year 1953, the college shall receive the total amount apportioned of \$15,000. I know that there are scores and hundreds of friends throughout the church who will join with the college in expressing this hope.

May each church in the Convention enjoy numerical and financial growth during the year according to the extent it allows itself to be prospered in spiritual things.

Previously Reported	\$14,075.54
Eastern Va. Conference:	
Portsmouth, First S. S. ...	7.87
N. C. and Va. Conference:	
Durham S. S.	\$24.43
Union (Va).	20.00
Western N. C. Conference:	
Pleasant Hill	\$75.00
Virginia Valley Conference:	
Mt. Olivet (G) S. S.	5.00
Newport S. S.	20.63
Winchester S. S.	8.34

160.97

Total to Dec. 31, 1952 \$14,236.51

The Elon Singers Present Programs Twice a Year from Maine to Carolina



A Continuous Service to Elon College

By GRAHAM ROWLAND WISSEMAN.

A church-related college is in many ways similar to the fellowship of the church itself. Just as in the local church children and grandchildren rise up to take leadership and serve as did their parents and grandparents before them, so one generation after another seeks inspiration and learning from the same institution of higher education. As children repeat the experiences of their parents and grandparents a sense of family solidarity develops. The same loyalties, the same interest, the same devotions tend to bring the family closer together; at the same time the college itself is helped by the continuing interest and support from one generation to another.

One has only to look at the number of second and third generation students now enrolled at Elon to see how true it is that Elon has given parents something which they in turn desire for their own children. We seek the best things in life for our children! Among these best things is the opportunity for our children to live and grow and learn as a student on the

campus of a church-related college such as Elon. This precious heritage we would pass on from one generation to another.

The Responsibility and Opportunity of Local Pastors in Elon's Present Campaign

By ROY C. HELFENSTEIN.

Without any question, Elon's present Campaign is the greatest, the most important, the most far-reaching in significance and, therefore, the most challenging of all the campaigns that have been launched in behalf of "Our College in the Southland" during the illustrious history of the institution.

Indeed, the destiny of this beloved college may now be hanging in the balance, and its future resting upon the response that the pastors of our churches in the Southern Convention make to the challenge of the campaign. The pastors are undeniably "the key men" in every such campaign; and this campaign very likely offers every local pastor of the Southern Convention the greatest opportunity he will ever have to render service to Elon College and to the denomination of which it is such a vital factor.

The goal set reflects the Christian vision and the master statesmanship of those responsible for directing the welfare of our college. To our pastors and our local churches in the Southern Convention, these servants of God and of society present in the challenge of this campaign a golden opportunity to insure the perpetuity of the college which has been such a blessing to the hundreds of students who down through the years have received their training for service to God and man from this fountain of learning.

As goes Elon, so indeed will go the churches of the Southern Convention. And every pledge made in this campaign will be a vote for the continuance of Elon and for the continuance of the Southern Convention. These two enterprises are "one and inseparable."

As a fitting memorial to the founders of Elon, and to the faithful promoters of Elon's interests, every pastor within the bounds of the Southern Convention is honor bound to make a worthy pledge to the campaign and to declare his hearty endorsement of the objectives sought. He can then pray with effect for the success of the campaign.

The Elon College Campaign on the Local Church Level

By JESSE H. DOLLAR.

Although the campaign now under way to secure \$1,300,000 for endowment and improvements for Elon College, and thereby complete the Two and One Half Million Dollar Campaign, is not a church campaign in the sense of "apportionments" or "quotas" for local churches, it is, nevertheless, a campaign that will succeed or fail on the local church level. For that reason, we in the local church—pastor and lay-leaders—must see to it that a good organization is set up, and that the message of Elon College is carried to the entire constituency.

The pastor, in each local church, is to name a committee from the membership, of the strongest persons in the membership, in their appreciation for Elon, in a number sufficient to reduce the actual visiting to not more than ten families or individuals per committee member. This will assure a better, more thorough canvass on a high level.

Pledges are to be sought on a five year basis. This will do two things: (1) It will secure larger pledges, and thereby help secure the total amount needed; (2) It will make possible the payment of the pledge without too much strain on the individual pledgee.

Again, I say that this campaign will succeed or fail because of what we do in each local church. Here, again, "The pastor is the key man."

January 18, the date set for the campaign to get under way, is a very significant and appropriate date. It is the thirtieth anniversary of the great fire, out of which the present physical plant grew. The five administrative buildings, as we now have them, are the triumph of that tragedy! January 18 is also Christian Higher Education Day—on a national level. These facts will lend great strength to this undertaking, and they should be used to the fullest degree. They are legitimate rallying points.

Committees should be appointed *immediately*. They should be urged to read the information to be sent out by the college, and in turn urge its close reading by each member of the church to be visited.

"Virginia Hall" and "Carolina Hall" should be two immediate results of this campaign. We simply *must* provide better living quarters for students—or we won't get them!

My Three Years Relation with Elon College

By REV. HENRY E. ROBINSON.

About three years ago I became the pastor of the First Christian Church of Burlington, North Carolina. I had not been here long before I realized the great benefits this church reaped from its college. I discovered that one hundred of its members were alumni of Elon. Many of them were in positions of leadership and influence in the church. Elon was contributing to the life of this church

at home and attend Elon. Through them the college is making rich deposits in the life of this area.

Personally, on many occasions, I have turned to the college for various forms of assistance. I have never been turned down or disappointed. I am sure that my experience is typical.

Consequently, as a pastor, as a citizen of the community and as an individual, I am grateful for Elon. I heartily support her endeavor to underwrite her needs in the current campaign.

Elon Student Government through its Honor Council Helps Preserve the Integrity of the Students



through all of them. One can easily imagine our great loss as a church if Elon had not, through the years, done her work. I dare say no church in the Southern Convention has benefitted so directly from the influence of Elon as this church. Naturally, I am grateful for this contribution.

I cannot help but be conscious of the constant influence Elon has upon the immediate community. Lectures, concerts, sports events, library resources, a constant source of speakers, all play their part in the cultural and recreational life of the county. Elon belongs to the Southern Convention, but it also belongs in a real sense to Alamance County, to whose young people it affords a college training that would otherwise be impossible. Hundreds of students live

Elon College Students in Post-Graduate Schools

By JOHN R. LACKEY,
Senior in Duke Divinity School.

Many assume that larger institutions turn out better products by virtue of the fact that they are larger. This isn't true. In fact, we who are Elon graduates have much for which to be thankful. Our school has competent teachers and, at the same time, a student body of such size as to permit more intimate association with the faculty. Such a relationship provides opportunity for deeper discussions and thus a chance to really get at the heart of matters. This is the beginning of true education. Further, this intimate contact with

(Continued on page 11.)

A Page for Our Children

MRS. R. L. HOUSE, Editor, Southern Pines, N. C.

Dear Little Friends:

Here's hoping you have enjoyed a happy holiday time and that you may keep all your resolutions for the New Year!

Our holiday was happy and filled with surprises. One of them was a visit from Managing Editor and Mrs. Kernodle. They have been friends of ours for a long time, and friends of mine since I was your size. Can you guess what we chatted about? THE SUN, of course, and other things too.

Our paper today is devoted to Elon College. It is our church college, and part of the money that keeps it going (for light, heat, etc.) comes from you and your parents. Plan now on going to college, plan on going to your church college.

Getting an education is such an important job. It can be interesting if you want it to be. A young man from our town, Mr. Lewis Pate, liked his education so much, he decided to teach others. Then he had a better idea, he would teach in a far away place. He was appointed to teach in Thailand (Siam to you who studied yesteryear geography) under the Fulbright Exchange Plan.

Now our town is very special. It is a winter resort. We have a dry climate, sparkling piney air, beautiful trees, green the year round, and visitors come from far and wide for pleasure and for health. The young teacher told the people of Thailand about his home and the lovely country. And guess what happened? He made it so interesting that the Governor of the Province decided to see it for himself. He is Mr. Puang Suwanarath, governor of the Songkhla Province. Mr. Puang is touring our nation to get ideas to use at home. He wanted to see the town and family of Lewis Pate. And so he did. He stayed in the home of our Mayor, ate with the Pate family, visited the school, ate in the cafeteria with the school children and teachers, shopped in our stores and went to church. He had a wonderful time visiting. See what education can do.

With best wishes,

JUNE JOY HOUSE.

How to Get Help from One's Children

By MARY ELIZABETH THOMPSON.

Issued by the National Kindergarten Association.

"How do you get your children to enjoy doing the dishes?" a friend once asked me. "They seem to be having quite a nice time out there."

We adults had retired to the living room after supper, and the boys and girls were out in the kitchen with the door shut. Mary was leading in a song, and my youngest, in his high chair, was doing his best to be heard, too.

"I leave them alone," I answered. "That's the best way; they like working by themselves. When I'm there things are not the same. The tendency is to lean on Mother. When Mother isn't there the children assume responsibilities and settle down to their task. I've formed the habit of taking this little interval after supper for relaxation. Mary is a fine storyteller, and the others are all quite willing to help if she will only think up another story. When her tale comes to an end they sing together. Sometimes one of them will read aloud. I suppose many a mother would hesitate to encourage her children to be so contented without her. I think it is good for them and for me. It makes them more self-reliant and gives me a chance to learn how well they can do without being directed."

What children like is to be given a definite job and then left free to do it in their own way. Without watching them I can detect any lack of thoroughness or any weakness in their methods. I don't find fault, but we have a regular time when we talk over better ways of doing things.

On a farm like ours there are many chores to be done. Those of filling the woodbox and splitting the kindling can become equally tiresome. My husband and I found it better to keep the two tasks separate. We let one boy take a week at bringing in the wood and, at the same time, another boy was given a week of preparing the kindling. If the two work together at these jobs there is danger, at times, of one doing a little shirking, and then, naturally, of the other

one resenting it. For his week of cutting kindling an ambitious boy will sometimes split enough wood on Saturday to last seven days and so, as far as that chore is concerned, he will have a week of freedom to attend to some of his own special interests. Assigning tasks fairly is the responsibility of parents. If you want peace and harmony in a family you must give some thought to the division of labor.

In the house the same system works successfully with the girls. One week Helen's duty, for instance, might be to set the supper table neatly—arrange the silver properly, put the glasses in their correct positions and see that everything else likely to be required is in its right place. When the meal is over Helen would clear the table—sorting out the silver ready to be washed, scraping and stacking the plates and putting food away.

If there is not another girl in the family old enough, then the following week Mother should do the work that Helen did the week before, and Helen might prepare some part of the meal. It could be a pan of muffins or biscuits, or perhaps she would make a scallop, or even ice a cake. These are definite jobs and she is pretty likely to take an interest and a pride in doing them, and Mother will have that much of the burden of cooking lifted off her shoulders.

Let me put in a word for the girl who has a number of younger brothers and sisters. What I want to say is that the eldest daughter usually gets more than her share of work and responsibility. It is right to require her help, but not to overdo it. After all, her little sisters and brothers are her parents' children, not hers. Let us give her own requirements their needed consideration.

CAMPAIGN QUOTAS.

(Continued from page 3.)

organizations separately. Should a church wish to know the quota of its particular community, including the church members, alumni, friends of Christian higher education, business, corporation and industry, the quota would be \$7.50 for each member of the church annually for five years. For instance, if a church should have 100 members, the quota for that community and church would be \$750.00 annually for five years. \$7.50 per person is not a very large amount, but if 35,000 individuals contribute that much annually for five years, we will have a total of \$1,312,500.

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

Know Your Officers

The newly elected secretary of our Southern Convention Pilgrim Fellowship is Miss Louise McLeod of Albemarle, and a student at Elon. Let's let her tell about herself:

"To begin with, I was rather active in various clubs at high school, in Albemarle, that is. I was a member of the Boosters' Club, the Monogram Club, the Dramatics Club, Bible, etc. I was also a member of the girls' basketball team. I took part in all other athletic activities at school. I made good grades and made honor roll, or "A," every time.

"Now I am a sophomore at Elon College and have a position as student helper in the office of Prof. A. L. Hook, the Registrar of Elon College. My freshman year I made the Dean's List, and am still making it. I was also invited to join the Delta Upsilon Kappa Sorority my first year at Elon. I was on the staff of the year book, member of the SCA, WWA, and other organizations. I am also a cheer-leader, a member of the Spanish Club, secretary of the SCA, and a member of the student legislature."

Louise's address is 420 Fairview Street, Albemarle, N. C., or during school, Elon College, N. C.

* * * * *

Pleasant Ridge Youth Sing Carols

The young people of the Pleasant Ridge Church met at Mr. and Mrs. Sybrant Pell's on December 19, 1952. We enjoyed Christmas carolling to the sick ones in our community. Afterward we returned to the Pell's home for a party. Many nice gifts were shared and the refreshments were delicious.

HILDA RUMLEY,
Reporter.

* * * * *

Young People Lead Worship at Union

The evening worship service of the Union Church, near Franklin, Virginia, was conducted by the young people on December 28. Several of the young people took part in the service. Janet Parker and George Barron, both students in Elon College, led the call to worship and delivered the sermon, respectively.

Relax With Max

Back from his day in the office, Father asked his children whether they had been good.

"Oh, yes," said his little daughter, "I washed the tea things."

His small son added, "And I wiped them dry."

Turning to the youngest of the trio, he asked, "And what did you do, Margaret?"

In high glee she reported: "I picked up the pieces."

I Am a Third Generation Student

By BETSY JOHNSON.

All of my life I have heard about Elon College. I have grown up with the idea that I would probably go to college there.

My paternal grandmother, three uncles and one aunt were graduates of Elon. My father also graduated from Elon. So Elon has really been in our family. My paternal grandfather was a trustee here for many years. After his death, Daddy became a trustee.

Many times I remember that Daddy would go to Elon for meetings. Last year on the twenty-sixth of May he came up here for graduation and then came home to see me graduate from high school. I also remember his telling me how good the choir was. Since I have been here, I have found it to be very true.

All the members of the faculty and the students are very friendly and considerate. I am proud to be a part of the fine student body.

My Parents and Grandparents Came to Elon

By MERYLE MAULDIN.

It seems that I have heard of Elon College since I can remember. Both of my parents and both of my maternal grandparents came to Elon. Therefore, Elon has always meant a great deal to me. I suppose that I grew up thinking that maybe someday I would be coming to Elon. I have often listened to Mother and Daddy talk of the days when they were here at Elon—the sports, the teachers, the homework, and the ex-

tra-curricula activities. I had often looked through their annuals and had decided that Elon must be a wonderful place.

With this background it was only natural that I considered Elon when choosing a college to attend. It was not hard to decide, either.

Now I am a fully initiated freshman at "dear ol' Elon." We have just finished the first quarter of work, but sometimes it seems like only a few weeks that we have been here. All the teachers are friendly, helpful, and understanding; and the students are wonderful. Everyone cooperates with everyone else.

I know I made a wise choice when I decided to come to Elon. Elon is a fine school, and I know I will always be proud of her.

IN POST-GRADUATE SCHOOLS.

(Continued from page 9.)

a competent, devoted, Christian faculty inspires the student with the desire for higher climbing. Thus, I have found that an Elon graduate has received a foundation of learning that will enable him to hold his own with the graduate of any college or university you may wish to name.

The following is a testimony from Dr. A. J. Walton, who is Associate Professor of Practical Theology and Director of Field Work at Duke Divinity School:

"As a member of the Admissions Committee of Duke Divinity School and of the Scholarship Evaluation Committee, I have had occasion to study the merits of the work done by various colleges in preparing students for graduate work.

"In this study I have been impressed with the work done by Elon College. The quality of the work and the grades given students demonstrates an earnest and sincere effort on the part of the college to help the student learn to study, to master the essentials of a college education, and to realize the importance of continued application to the task in hand.

"To protect itself, the University must accept on probation students coming from any school whose grading indicates laxity and whose quality of work leaves students ill prepared to engage in graduate work.

"So far, no conditions or probation has been required of Elon College students."

Elon's Ministry to Ministerial Students

By JOHN G. TRUITT, JR.

Elon College provides the ministerial student the foundation for his theological training. It places the emphases, for a ministerial student upon those subjects which prepare him for his seminary work. Besides the study of the cultural broad basis of a regular bachelor of arts degree, it emphasizes the English Bible, philosophy, and associated subjects. A course in Greek, the language of the New Testament, is given. Several members of the faculty having full theological degrees know how to counsel the ministerial student in his preparation for the ministry.

Elon College being a church school maintains a Christian spirit on the campus and surrounds every student with the spirit of the church. This is invaluable to the ministerial student. Indeed, it gives him the opportunity to have a real share in creating and maintaining this Christian spirit. He has in the course of his four-year study opportunities to develop his talents along the line of his calling. The college counsels and advises any ministerial student who may desire to do some supply work in pulpit or pastorate during his college days. In fact, some students in this way help to defray their expenses in college and get some valuable experience besides.

For ministerial students of the Congregational Christian Churches their college days may be helped by the fact that the Southern Convention Offices are on the Elon College campus. They have the opportunity to get acquainted with their denomination in a little different way than they otherwise would. I feel that Elon is a good place for any ministerial student to get his college degree and especially good for those who expect to preach in our denomination.

Carolina Hall for Boys

By GEORGE D. COLCLOUGH.

Don't you think it a grand idea for the Elon College Alumni and members of the Christian Church in North Carolina to use funds contributed in the two and one-half million dollar campaign to erect a boy's dormitory on the Elon College Campus and name it "Carolina Hall for Boys." The Eastern Virginia Con-

ference adopted the following resolution:

"In view of the campaign for funds authorized by the Southern Convention in behalf of Elon College, we recommend that the Eastern Virginia Conference accept the responsibility for our part of the cost of the renovation of and additions to West Dormitory of Elon College, to be known as Virginia Hall for Girls. This is a designation of a portion of the funds we are asked to raise in the two and One Half Million Dollar Fund for Elon."

Surely we Carolinians would like to accept this challenge and erect a new and modern dormitory and name

being influenced by religion. But such is not the case.

In this confused society of ours, mankind is finding a greater need for religion than ever before, and this is increasingly true on our college campus.

It seems to me to be shameful that so many of our one-time great universities and colleges are becoming secular and pushing religion out the back door. The great schools of America and our nation were conceived and built on the foundation of religion. If the architecture of our world is not to crumble then these foundations must not decay.

Elon College is a denominational school, and the support from the Christian Church makes it a power-

Elon Offers Special Features in Physical Education



it for the good state of which we are so proud.

Progress is being made in the campaign for two and one-half million dollars, and while we all know it is going to take time and work, we are confident that it can and will be done. If you have not already done so, why not make your pledge now and help us in reaching our goal. If you would like to pay one-fifth of your pledge, President L. E. Smith will be glad to receive your check along with your pledge.

The Christian Impact on Elon College Students

By MATT CURIN, JR.

The Christian impact on the Elon College campus is tremendous! To the outsider it might appear that the busy rush of college life is far from

ful instrument for the building of Christian character within the individual for society.

We should never forget the tremendous influence and inspiration which is radiated from the College administration and faculty. Together we work, and together we worship. On Wednesdays and Fridays at the hour of ten we pause for a few moments of religious worship in Whitley Chapel at which time members of the college faculty and distinguished ministers from far and near lead us in moments of devotion.

Of course the Student Christian Association, the Ministerial Association, and the Elon Choir all have a great influence on the lives of all of us. We are indeed grateful for our college, her leaders, and the religious influence which radiates from them to us.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Witnesses of His Glory"

LESSON III—JANUARY 18, 1953.

MEMORY VERSE: *"This is my beloved Son, in whom I am well pleased; hear ye him."*—Matthew 17:5.

LESSON: Matthew 17:1-8, 14-18.

DEVOTIONAL READING: II Peter 1:3-8, 16-18.

Although there are many fanciful things about the Transfiguration, it is based on fact. It was a real experience in the life of Jesus and of the three disciples who accompanied him on the "high mountain apart." To read about a man being "transfigured," about his face shining as the sun and his garments becoming white as light, about two men long since dead appearing and talking with another man, about hearing a voice out of a cloud—all this seems strange to us modern, practical-minded men. But there is no doubt about the fact that such an event did take place. The difficulty which those who were present faced was to describe in words what was a tremendously spiritual experience.

The Mount of Vision.

The Transfiguration experience of Jesus served a dual purpose. The Master was weary from dealing with unrepentant men. Furthermore, the shadow of the Cross lay heavily across his path. He needed strength and courage, he needed to wait upon the Lord to renew his strength. He resorted to the mountain where in silence and near solitude, he could pray and restore his soul. It must have meant a great deal to him to talk to Moses and Elijah, visiting from the unseen but real world, about "the fate that awaited him." And to hear once more the Father's word of approbation and accreditation: "This is my beloved Son in whom I am well pleased; hear ye him." Here is that spiritual interlude which the sons of men, as well as the Son of Man, need and needed. Man cannot live by bread alone, or work by bread alone. He needs to feed on the Living Bread which came down from heaven, which if a man eat, he shall live. Men need that for which worship stands and supplies. We need our mountain-top experiences when we get fresh vision,

new insights, renewed power and restored spirits. The man who says he is too busy to worship is too busy.

The Transfiguration experience also had a meaning for the disciples, Peter, James and John. The Master had just told them that the Son of Man must suffer many things and be crucified. That was a rude jolt to them, and a blow to their hope that he was the Christ, the Messiah. On the Mount they saw him in his true spiritual nature, in the form which death itself could not thwart. They, too, heard the voice of the Father as he confirmed again Jesus as his Son, and as he bade the disciples to listen to him and to his further sayings concerning this strange event.

They saw how thin was the veil that divided the seen from the unseen world, the world of life in the body from the life of the spirit. It gave them new and badly needed strength and courage for the days that lay immediately ahead. The Transfiguration was, for them, as it was for the Master, one of God's gracious gestures and tokens of his care and his power and his ultimate victory. At the end, they saw no man, save Jesus only standing in their midst. Above and beyond the Law and the Prophets, there he stood full of grace and truth. They saw his glory revealed to them "on the Mount," as Peter wrote later to his friends and fellow Christians.

The Valley of Service.

The thing was so good, Peter wanted to make it last longer. Indeed, he suggested that three tabernacles be built on the mountain, one for each of the distinguished men. It would be good to stay there, to dwell in that exalted state for a long time. We can sympathize with him in this. Who is there of us who has not had experiences which we wanted to prolong, say for instance a vacation, or the Christmas season! And we have had high moments which we wanted to capture and hold for a long time. Perhaps it was in some quiet time of prayer, perhaps it was in some hour of worship when it seemed as if the heavens themselves were opened and the glory of God shone through, perhaps it was in some special service

when our hearts burned within us—it was good to be there and to have that experience, and we fain would have kept the hour indefinitely. But not so. It was the case with Jesus and the disciples. Even while they were on the mountain, human need awaited them at the foot of the mountain. It is always thus. Worship on Sunday is to be followed by work on Monday. We are to enter church on Sunday to worship; we are to depart to serve through the week. Every spiritual experience has its corresponding duty. Ecstatic moments are to be followed by exacting service. Like the Transfiguration experience, a spiritual interlude, so is the Lord's Day. Fatigued and confused by the events of the previous week, its services of worship are as a resting place, the shadow of a great rock in a weary land, a time of refreshing and renewal. And a preparation for new service and sacrifice during the days of the coming week. Worship and work are the two foci of the Christian life.

All this has point for those who minimize religion as an "escape mechanism," for those who say that prayer is a means of escaping responsibility. The fact is that prayer is a means of preparing to accept responsibility more fully. Men ought always to pray, not as a means of getting out of things, but as a means of getting things done. As someone has said, the Christian life is something like rowing a boat—one oar is worship, and the other oar is work; and we need to use both oars if there is to be a sense of direction, and progress in our Christian living.

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

MY FOREBEARS AND ELON.

(Continued from page 3.)

Board until his death. My Uncle and Aunt, Mr. and Mrs. Lee, expressed their loyalty to Elon from the day the college was founded as long as they lived, by sending students, giving money and helping the institution in all the ways they could. It is safe to say for the first twenty-five years of Elon College, they supported an average of one college student a year.

As long as Elon College has friends as these, who show their love by their work as well as their faith, the college will continue to grow and develop in new areas of service and usefulness.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

God bless you everyone. You have been so good and kind to us here, and by us, I mean the children first, and then those of us who feel the responsibility of all the maintenances that are needed. I am so appreciative. I must make my letter short, as the list is long. You see this is next to the last report for 1952, and it stands at \$57,505.49. I do not know at this writing whether or not the goal of \$60,000.00 will be reached. I do hope so, as we shall need every cent of it. But you have all made me happy, and I thank you.

JOHN G. TRUITT,
Superintendent

REPORT FOR DECEMBER 25, 1952

Commodities for the Week.

Weatherly Candy Co., Elizabeth City, N. C., 3 boxes of candy.
Young Ladies' Class, Waverly Christian Church, 2 boxes of toys.
Youth Fellowship, Fuller's Chapel, Christmas gifts.
Mrs. R. W. Hawkins, Asheville, N. C., Clothing.
Friendship Class, Union Church, Franklin, Va., Christmas gifts.
Mrs. Carl Hartman, Aberdeen, Md., Clothing.
Mrs. W. J. Cobb, Asheville, N. C., Christmas gifts and candy.
Moore Union Missionary Society, Quilts.
Bethlehem Christian Church, Barrett Circle, Christmas gifts.
John R. Bowker, Pinehurst, N. C. Candy.
C. H. Darden, Greensboro, N. C., Candy.
Sunday School Children, Burlington, First Church, Christmas gifts.
Franklin Congregational Christian Church, Christmas gifts.
Mrs. W. C. Kirkman, Burlington, N. C., Quilt.
Union Ridge Church, Christmas gifts.
Burlington Junior Chamber of Commerce, Fruit.

Sunday School Monthly Offerings.

Amount brought forward \$21,567.72

Eastern N. C. Conference:

*Auburn	\$ 38.28
Lee's Chapel	19.00
Liberty (Vance)	25.00
Mt. Gilead	34.00
*New Hope	65.50
Oak Level	29.00
*Pleasant Union	100.00
*Wentworth	75.41
Fayetteville	2.50
*Fayetteville	31.30

419.99

Eastern Va. Conference:

*Antioch	\$ 31.69
*Bethlehem (Nans), S. S.	63.75
Burton's Grove	14.00
*Cypress Chapel	5.50
Cypress Chapel	30.72

*Damascus	25.00
*Dendron	19.79
*Holland	623.00
*Liberty Spring	112.32
*New Lebanon S. S. ..	12.35
Newport News	14.25
*Christian Temple S. S.	79.46
Christian Temple	20.00
*Norfolk, First	70.00
Rosemont	80.00
*Norfolk, Second	107.56
*Spring Hill	10.00
*Suffolk	100.00
*Wakefield	50.86
*Windsor S. S.	38.77
Windsor S. S.	10.00

1,519.02

N. C. and Va. Conference:

*Bethlehem	\$ 133.52
*Burlington	258.25
Burlington S. S.	354.63
Burlington	400.00
Carolina	23.50
*Elk Spur	6.62
*Gibsonville	54.18
*Graham, Prov. Mem. .	25.00
Greensboro, Palm St. .	119.00
Happy Home	55.25
*Haw River	78.05
*Hines Chapel	125.00
Hines Chapel S. S. ...	6.00
*Hopedale	90.00
*Ingram	90.00
Ingram S. S.	22.38
*Lebanon	42.00
*Monticello	21.50
New Lebanon S. S. ...	110.35
Pfafftown	19.00
*Pleasant Ridge	22.00
Pleasant Ridge	24.00
*Rocky Ford	16.30
Shallow Ford	91.02
*Zion	7.00

2,194.55

Western N. C. Conference:

*Bailey's Grove	\$ 10.00
*Brown's Chapel S. S. .	11.61
Flint Hill (R)	15.00
*Grace's Chapel	95.37
Mt. Pleasant	22.50
Pleasant Union S. S. .	17.29
Providence Chapel ...	5.70
*Smithwood	24.28
*Zion	123.05

324.80

Virginia Valley Conference:	
*Antioch	\$ 114.23
*Bethlehem S. S.	17.24
Mt. Lebanon S. S.	23.00
Mt. Olivet (G)	2.00
*Palmyra S. S.	8.20

164.67

Total \$ 4,623.03

Grand total \$26,190.75

*Thanksgiving Offerings.

Special Offerings.

Amount brought forward \$27,443.94

Thanksgiving Offerings.

L. S. Riley, Mebane, N. C.	\$ 5.00
Mr. & Mrs. Rufus H. Rhyne, Walnut Cove, N. C.	25.00
Zimmerman Lumber Co., Burlington, N. C. ...	100.00
W. B. Fuller, Harrisburg, Va.	10.00
Burlington Rotary Club	1,290.00

1,430.00

Christmas Gifts.

Young People's Class, Reidsville Church ...	\$ 50.00
S. H. Basnight, Chapel Hill, N. C.	10.00
Philathea Class, Reidsville Church	10.00
Mrs. W. H. Garrett, South Norfolk, Va. .	5.00
Mr. & Mrs. Ernest Sibley, West Hartford, Conn.	5.00
Mr. & Mrs. D. H. Howell, Suffolk, Va.	10.00
Mrs. C. P. Chamberlin, Windsor, Conn.	100.00
Philathea Class, Suffolk Church for Harvell boys	5.00
Revolution Community Club for Larry Jones	15.00
The O'Kelly Bible Class, Greensboro, First Ch.	65.00
Mr. & Mrs. C. J. Strickland, Columbus, Ohio	50.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

Missions at Home and Abroad

Christmas and a New Year in Carroll County

Christmas has come and gone here in the mountains, and there is little left to remind us of the hasty preparations we made for the holidays. The symbols, the trees and the decorations have been taken down by most of our neighbors, and life has resumed its familiar pattern. There is a certain bleakness about Christmas in the hills. It is a day for the children, but otherwise the amenities of urban life are absent. It is a day of visiting and cordial friendliness, but much is lacking that might make Christmas more of a season than of a single day.

We hope that the church programs have helped to make Christ more the center of Christmas, but we have felt our ministry at this holy season is very inadequate. I believe that our churches need to share more fully in bringing Christmas to the hills, and by next Christmas, I hope to know of our needs so that you will have an opportunity to brighten the holidays for all of our children. We are disappointed that we could not have done more for our neighbors in the name of the church. Our first Christmas here is a mixture of the joy which the Christ Child brings, and the sadness which we all feel as we contemplate his simple, humble birth—we have received so much and given so little, all of us.

But now we face a new year. What it has in store, we cannot tell, but we hope that we will have a richer opportunity for ministry here as the year unfolds. Perhaps we will have a doctor in the hills before the year is out. We dream that the Rocky Ford Church will be well on the way toward completion by the end of the year. We pray that the church may be more the center of family and community life as the year passes. The fields are white unto harvest all about us with opportunities for the work here, so nothing can be done without overlooking another responsibility.

The month of January will be given over almost completely to planning the work of the churches, determining our needs and responsibilities and attacking our most pressing

problems. Not only will we observe Youth Sunday this month, but we will try to organize our Pilgrim Fellowship groups. Should we have completed this month and organized our young people's groups and constructed a plan for the year, we will be thankful and optimistic for each new day with its challenges.

Your prayer for the work of the hills will strengthen our service to our neighbors for you and our God.

WILLIAM and ALIDA WOLFE.

Fancy Gap, Virginia.

THE ORPHANAGE.

(Continued from page 14.)

Henry V. Harman, High View, W. Va.	1.00
A Friend, Linville, Va.	5.00
Senior Hi Class, Pleasant Ridge Christian Church for Thurman Arnold	5.72
Reliable Bible Class of First Church, Portsmouth, for Raymond Arnold	10.00
Mrs. E. W. Jones, Baltimore, Md.	25.00
Union S. S. Wadly, Ala.	8.15
Fidelity Class, Portsmouth, First Church	10.00
Mrs. Ester E. Jinkens, St. Paris, Ohio	5.00
Mr. & Mrs. A. Paul Hartz, Waverly, Va.	50.00
Rev. J. E. McCauley, Waverly, Va.	5.00
Woman's Guild, Shelton Mem. Church, Portsmouth	10.00
W. H. Morgan, Boone, N. C.	5.00
J. B. Long, Elon College, N. C.	31.05
The Cone Foundation, Greensboro, N. C. ...	100.00
A Friend, Waverly, Va.	10.00
Hank's Chapel for Roy Black	31.00
Cypress Chapel Woman's Miss. Soc. for Betty Jane Rowland	7.00
Men's Bible Class, Providence Mem., Graham	21.00
A Friend, Suffolk, Va. .	5.00
Friends, Suffolk, Va. .	25.00
Mrs. O. P. Holsinger, Harrisonburg, Va. .	5.00
Alamance Laundry & Dry Cleaners, Burlington, N. C.	150.00
Buchanan's Record Shop Sanford, N. C.	25.00
David T. Fuller, Henderson, N. C.	10.00

Dr. Mary Frances Thelen, Lynchburg, Va. .	10.00
A. L. Owen, Smithfield, Va.	25.00
Gray Lumber Co., Inc., Waverly, Va.	150.00
Garland Gray, Waverly, Va.	150.00
D. C. McLennan, Greensboro, N. C.	10.00
A High Point Friend ..	60.00
Chapel Hill Church, Woman's Fellowship	15.00
Young Adult Class, Pleasant Ridge Sunday School for Douglas Wilson	11.75
Celanese Lancee Corp., Burlington, N. C. ...	10.00
Rev. T. J. Green, Sr., High Falls, N. C. ...	5.00
Mr. & Mrs. H. H. Waters, Newport News, Va.	5.00
Golden Rule Bible Class, Newport News Church for Jimmy Burgess ..	10.00
Mr. & Mrs. H. R. Forlines, Norfolk, Va., in Memory of Dr. C. E. Newman	5.00
	1,351.67
Special Gifts	1,089.10
Total	\$ 3,870.77
Grand total	\$31,314.71
Total for the week	\$ 8,493.80
Total for the year	\$57,505.49

AREAS OF STUDY AT ELON.

(Continued from page 6.)

enter the teaching profession, many accept positions in business; some are athletic coaches, salesmen and administrators. Many of her graduates continue their education with a view to entering the ministry, professional religious education work, engineering, medicine, teaching on the college level, and other specialized fields. The name of Elon is highly respected in the graduate schools of North Carolina and Virginia and in other areas where her graduates have continued their training.

Elon students and faculty members find their places in many parts of the world; at the present moment the influence of Elon is being felt in practically every one of the 48 states, in Canada, Peru, Colombia, Brazil, Cuba, Puerto Rico, Mexico, France, Germany, Switzerland, Holland, Norway, Sweden, the Holy Land, Iran, India, China, Japan, Korea, and many other far away places. No one can measure the effectiveness of this influence, but Elon is proud of her contribution to the world.

Habits are at first cobwebs, then cables—*Spanish proverb.*

Elon Provides Trained Leadership for the Church . . .



GROUP OF RELIGIOUS EDUCATION STUDENTS

Under Graduate Preparation of Ministerial Students

By FERRIS E. REYNOLDS, Chairman
Department of Religion and Philosophy at Elon College

"I want to become a minister," says a young man as he plans to enter Elon College. This is a noble and heart-warming announcement. Where is the person who does not thrill to hear it? Yet we are all aware that such a statement of purpose is only the beginning of an extended task of preparation. While it is expected that this work of preparation shall continue in terms of graduate and seminary studies, the crucial importance of preparation on the undergraduate level can scarcely be over stressed. Indeed, the ministerial candidate may not even reach the seminary or be able to do the work once he has entered, if his college preparation is not adequate.

Three major objectives have been set forth to determine the nature and content of the undergraduate program for ministerial candidates: (1) Development of personality, religious devotion and leadership capacities; (2) Nurture of those special interests in Bible study, world religions, biography and social service which are so much a part of the active minister's life and work; (3) preparation for advanced work in divinity school subjects and for the creative assignments of today's minister.

Obviously, these purposes call for the broadest and most basic kind of training in terms of the whole personality. Much of the undergraduate program designed to achieve the first objective is extra-curricular. The Ministerial Association, the choir, dramatic and debating societies, and other social group activities supply inspiration and opportunities for sound personal development. Courses in Bible, world religions, Christian education, along with the religious life program on the campus are offered in view of realizing the second objective. It is essential that those interests peculiar to the active ministry be cultivated during college days. Basic work in English, foreign languages, the social sciences, philosophy and the physical sciences provide the ministerial candidate with the skills and disciplines required for the pursuit of advanced studies and for the creative demands of his life's calling.

The records of ministerial students graduated from Elon College both in their graduate studies and in their work as ministers, bear testimony to the value of this comprehensive plan of undergraduate preparation for the Christian Ministry.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, JANUARY 15, 1953

NUMBER 3

Our Congregational Christian College Presidents . . .



COLLEGE PRESIDENTS WHO ATTENDED THE GENERAL COUNCIL AT CLAREMONT, CALIFORNIA

Among those seated, left to right: Second, Clyde C. Flannery, Southern Union College; fourth, Samuel N. Stevens, Grinnell College (See article on page 5); fifth, Mary Ashby Check, Rockford, College Illinois; sixth, Leon Edgar Smith, Elon College.

The Congregational Christian College Council

The Congregational Christian College Council was organized as an instrument through which the Congregational Christian colleges might enrich their fellowship through the exchange of information, the discussion of common problems, and through the development of more effective communication with the churches throughout the country. These colleges are proud of their Congregational Christian heritage. They look with pride upon the long years of usefulness to the churches and to our American society. They seek to serve the interests of the churches in every possible

way. They desire so to conduct their institutional lives that members of the Congregational Christian churches throughout the entire country will have an increasing sense of fellowship and a growing concern for their welfare. All of these colleges have made splendid records in educating young men and women for the ministry and for leadership in churches in communities throughout the nation. The long list of ministers, church administrators and missionaries who are graduates of these colleges reads like a roll of honor in Congregational Christian church history.

News Flashes

Please forward all contributions for the Christmas Fund promptly to the Convention Office.

The annual meeting of the Board of Trustees of Franklinton Center was held on Wednesday, January 7.

Dr. W. E. Wisseman reports a most successful Training School held at First Church, Greensboro, N. C., last week.

Mrs. Ralph M. Galt, who has been a patient at Rockingham Memorial Hospital, has returned home and is doing nicely.

Elm Avenue Christian Church of Portsmouth, Virginia, sponsored a "White Christmas" through which three needy families were aided.

Mr. and Mrs. Clark Foltz of our Bethlehem Church in the Virginia Valley announce the arrival of Earle Gene on January 2. He is their second son.

Remember and save a date for the annual meeting of the North Carolina Council of Churches, January 20-21, at the Pullen Memorial Baptist Church, Raleigh.

Rev. Frank E. Ratzell, pastor of the First Congregational Church of Asheville, N. C., has been named vice-president of the Ministerial Association of Asheville and Buncombe County for the coming year.

Be sure to reserve Sunday, February 8 for the Laymen's Spring Rally at Elon College. This meeting promises to be one of the best yet planned. Speakers of national importance will address the group, and the inspiration gained will be worth all of the energy expended to make the trip.

Rev. Kenneth M. Lindner, founder and first pastor of our new Eutaw Community Church, Fayetteville, N. C., resigned as pastor on December 20, having been called to active duty as Chaplain in the United States Army. He is located at Fort Bragg. David Crowle, a ministerial student at Elon College, is serving as supply pastor.

The many friends of Rev. and Mrs. Cecil Thomas of Norfolk will rejoice with them in the recovery of Mrs. Thomas. A letter from Mr. Thomas states that "She is rapidly regaining her strength and is gradually assuming her normal life. We are overjoyed at this and deeply grateful for her recovery. Moreover, we greatly appreciate the wonderful help given us by individuals, churches and the Board of Ministerial Relief during Mrs. Thomas' prolonged illness."

Plans for a new Russian Orthodox Cathedral in Washington, D. C., got underway with the formation of an interdenominational committee of Protestant church leaders to help in the \$300,000.00 fund campaign. At a Washington luncheon for the fund campaign, the principal speaker was Dr. Earl F. Adams, Washington representative of the National Council of Churches. The new structure, to be built by the Russian Orthodox Church in North America, will be known as St. Nicholas Cathedral and will be a memorial to members of the Russian Orthodox Church who died in World Wars I and II, as well as in the Korean conflict.

The Christmas Afterglow at Reidsville

Christmas is over and New Year is here, and the Reidsville church is back to normalcy, but only after a very busy and a very happy Christmas season. Organizations, classes and groups had their parties, and at times there were two or three in an evening, but all ages were included and all ages enjoyed the social life of the church as well as the worship services.

One of the highlights of the Christmas season was on December 17, when the Junior Department of the Sunday school held its annual Christmas party. The Young People's Department of the church was filled to an overflow, and after carols and recitations and exercises, Santa Claus arrived in his sleigh laden with gifts of all kinds for the young people of our church.

The outstanding occasions of the Christmas season was the service of carols and lights which was held on Sunday night, December 21. The church was beautiful in candle light, and all who came were provided with individual candles; and those who came numbered seven hundred. The choir of seventy-five voices rendered special numbers and together with

the congregation sang all the glorious carols of the season. Mr. Felix Fournier with his magic violin accompanied all of the music and added greatly to the beauty of the service.

The pastor, Rev. Tucker G. Humphries, read the Christmas story and presided at the service; and Supt. William T. Scott brought the Christmas message.

It was a glorious service climaxed when the pastor took his light from the Christ candle and gave that light to the twelve ushers who in turn went throughout the darkened church and lighted the individual candles which were held high as the choir and congregation sang the most beautiful of the Christmas carols, "Silent Night." The theme of the service was based upon the poem, "Everywhere, Everywhere, Christmas Tonight."

Survey Shows That People Benefit By Prohibition in India

In 1949, the State of Madras began in inquiry into the results of the prohibition policy. In general, it was a survey of the social, economic and moral effects of prohibition of intoxicating liquors on the ex-addicts and their families.

The inquiry covered 8,363 families comprising 6,814 in rural sections, 1,049 in cities, and 500 in the city of Madras. In the rural area surveyed, almost exactly 10 per cent were addicts; in the urban areas it was 11 per cent.

In the pre-prohibition days the average amount spent on drink was 17 per cent of the family income. Under prohibition, the amount spent for food has increased 20 per cent. The families are now spending nearly three times as much as before on such items as coffee, tea and amusements. Expenditure for illicit liquor seems to be very small. The survey concluded: "The introduction of prohibition has helped the ex-addict to feed and clothe himself and his family better as a result of the saving of a substantial part of his income formerly spent on drink. There has been an increase in expenditures for such items as sinking of wells, improvements to land and houses, purchase of work animals, etc. This beneficial trend took place in spite of a rapid rise in the cost of living and poor crop conditions."

When someone asked Jean Cocteau his rule of life, he replied: "Always to get up one more time than I have fallen."

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

Elm Avenue Young People Present Christmas Cantata

On the evening of December 21, at 8 o'clock, the young people's choir of the Elm Avenue Christian Church, Portsmouth, Virginia, presented the Christmas cantata, "Tidings of Joy." A nice congregation, with several visitors, enjoyed this special music. At 5:30 p.m., preceding the program, the choir was entertained at the parsonage by Rev. and Mrs. Tally with a tea.

On Tuesday evening a children's program, pageant and special music were presented and also gifts were exchanged. Special gifts were given to the choir director, the pianist, the Sunday school superintendent, the pastor and his wife.

* * * * *

Potato Salad and Picture Projectors

Has your youth group had trouble finding some means of raising money? Our Youth Fellowship had that problem, but we found a remedy for it. We young people of Holland, Virginia, decided to buy a projector for our church, but the problem was how to raise the money. Finally we hit upon a wonderful idea—to make potato salad and sell it by the pound in our town. This sounds like a lot of work, and it was; but we also had fun.

The week before the sale, several members of our group canvassed the town getting orders for the salad. Before we could cover the whole town we had more orders than we could provide. With the help of our adult advisors, several of the girls and boys on Saturday morning peeled potatoes which had been given by one of our members. All other ingredients for the salad were also given by the members of the Youth Fellowship. In the afternoon the potatoes were cut up, the salad was mixed and fixed for delivery. This was done by the members, with the help of several of our mothers. Later, some of the boys delivered the salad, and the money was "in the bag."

We have sold salad twice—once last year and again in October of this year. Then it was last year that our minister, Rev. James H. Lightbourne, Jr., wrote a New Year's play for us.

We presented it one morning in Sunday school and then took an offering which amounted to over \$20.

With the help of several memorials and individual donations, the projector has been ordered, and it came in time for us to show "The Christmas Story" at our annual Sunday School Christmas Party. So that's the story of how the Holland Pilgrim Fellowship raised money for a projector. Here's hoping that other groups will find this idea helpful.

BETTY JEAN UNDERWOOD, Reporter.

* * * * *

Relax With Max

Hotel Manager: "For this job we want a responsible man."

Applicant: "That's me. Everywhere I've worked, when something went wrong they told me I was responsible."

* * *

A boy was a witness in court, and the lawyer, in cross-examination, asked: "Did anyone tell you what to say in court?"

"Yes, sir."
"I thought so. Who?"
"My father, sir."
"And what did he tell you?"

"He said the lawyers would try to get me tangled up, but if I told the truth, I would be all right."

* * *

If we don't make the New Year better than the old one, we might as well have kept 1952.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.
Our Principles

- 1. The Lord Jesus Christ is the only Head of the Church.
- 2. Christian is a sufficient name for the Church.
- 3. The Bible is a sufficient rule of faith and practice.
- 4. Christian character is a sufficient test of fellowship and church membership.
- 5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor Robert Lee House
Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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() 1 year, () 2 years — () New Subscription, () Renewal.

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Address

Who is a member of Church

() Renew, () Enter my own subscription for () 1 year, () 2 years.

My Name

My Address

From the **EDITOR'S** *Desk*

"The Stubborn Ounces of My Weight"

Most of us, like the proverbial elevator boy, have our ups and downs. Sooner or later we come face to face with the fact of limited energy or diminished strength. Accident, misfortune, sickness and convalescence give pause for an evaluation of life's energies. The New Year suggests an inventory of our total resources.

These lines of Bonaro Overstreet place the whole problem in true and helpful perspective:

You say the little efforts that I make will do no good,
They never will prevail to tip the hovering scale
Where justice hangs in the balance.
I don't think I ever thought they would;
But I am prejudiced beyond debate
In favor of my right to choose which side shall feel
The stubborn ounces of my weight.

Like Bonaro Overstreet, we must learn and practice the stewardship of energy and influence. We must get around to that chapter, even though we skipped school when that lesson was being studied. Another keen observer of life puts the truth this way: "The careful, thoughtful use of limited capacity and abilities is of great value and often produces a greater sense of achievement than when one's weight is in pounds or in tons, and that weight is carelessly applied." Quite so! The dinosaur had weight to spare, but he was not efficient in the use of that weight and has now become extinct.

The Prodigal Son wasted his inherited substance in riotous living. He dissipated his strength and squandered his resources. When he finally came to himself, he returned to his father who had learned early in life to husband his resources. Having learned his bitter lesson, he was able to do more with less.

It is not always the rich family which does the most good, but the one which achieves a judicious use of its limited resources. Even the strength and resources of our great democracy are not unlimited. They can be spread out until they become thin. But a chastened and disciplined democracy is learning how to use the stubborn ounces of its

weight to tip the global scales in the direction of freedom.

While the church does not have unlimited strength, it is the custodian of potent resources. It must neither over nor under estimate its ability. To be sure, the church can be wounded, suffer and inferiority complex, dissipate its strength, compete rather than cooperate. Now is the time for the church to put the solid ounces of its weight solidly behind Christian education, cooperative Christianity, and World Missions.

During this year of grace, 1953, we of the Southern Convention are offered the opportunity of throwing the mighty impact of our resources on the side of Christian education and Church building. Every member of our church will have the opportunity and will be called upon to contribute substantially to Elon College and to our National Church Building Campaign. Both items should be placed promptly and prominently on the annual agenda. Our financial weight becomes truly effective only when we pool it judiciously with that of others. We have weight, resources, influences. When carefully channeled, these may be made determinative in the building of God's Kingdom on earth.

Whatever our individual category may be, bourgeoisie or proletariat, we have a few ounces of weight. In the world, where righteousness must battle incessantly with evil, there is neither time nor resources to waste. Life must not be spent in multiplied irrelevancies. We must find and define life's priorities.

Think of Saint Paul, hounded and handicapped by the thorn in the flesh. Yet he learned to husband his resources: "This one thing I do." He used the terrible ounces of his strength to overcome paganism and extend the rule of Christ. And that brings us to the central, shining example of life's true value. Christ, buffeted by all the slings and arrows of outrageous fortune, was persistent in his Father's business, and the centuries have felt the mighty impact of his life, the terrible ounces of his strength. May strength be given to follow in his train.

A Wise Investment . . .

Yesterday . . . Today . . . Tomorrow

Our Congregational Christian Colleges

By PRESIDENT S. N. STEVENS

With a few rare exceptions, all privately endowed higher education in the United States had its origins in the Christian churches. Historically the Christian churches continued to accept the responsibility for the higher education of the American youth, even after the period was passed in which they had relinquished the responsibility for elementary and secondary education to the state. In 1900 over 85 per cent of all the young men and women benefiting from higher education in the United States were securing these advantages in privately endowed, church-related institutions of higher learning. As late as 1938 nearly 60 per cent of all students enrolled in colleges and universities in the United States were to be found in colleges which had historically been church-related or which had at that time recognized church-relatedness. During the nineteenth century development of small liberal arts colleges paralleled the westward expansion of our national economy. In some instances Christian colleges of liberal arts were in operation before territories or states were officially recognized by the federal government. During the last half of the nineteenth century and particularly in the first quarter of the twentieth the rise of the land grant tax supported institutions of higher learning took place. The urban university in the strict sense of the word is almost entirely a product of the twentieth century.

Attendance at institutions of higher learning has doubled every decade since 1900. Due to the impact of World War II it required only seven years in the period between 1940 and 1950 for the attendance to double. For a period of five years more students were enrolled in the tax supported institutions than in the private endowed colleges. In 1950-51 the distribution of enrollment was almost fifty-fifty.

In order to understand fully the nature of the challenge and the opportunity which confront the churches of America today it is necessary to draw some rather sharp distinctions

between the mission of the privately endowed four-year college of liberal arts and universities and the institutional objectives of the tax supported institution.

CONTRAST I—*Education vs. Training.*

The undergraduate college of liberal arts is primarily a center of human learning. Its mission is the education of the whole man in a full human environment. Its method is that of intimate intellectual, social and cultural exchange between wise men and small numbers of interested competent students. Its goal is the intellectual, spiritual, moral and social maturity of each individual with the consequent winning of freedom for each student through full development of certain innate capacities, the effective operation of which in society makes for free men and a free world. The colleges of liberal arts, therefore, have as their goal for the liberally educated man his preception of the centrality of sound value judgments to free meaningful living, his understanding of himself and his fellows in his own progressive realization. A man is free because he is sensitive and aware. He is free because he is perceptive and adaptable. He is free because he is intellectually honest. He is free because he has glimpsed the face and the form of freedom and yearned for what he saw.

Key words in the philosophy of education which dominates the liberal arts colleges are organic learning, integration of subject matter, individualization of institution growth in wisdom and related phases. In sharp contrast the undergraduate college of arts and sciences in the publicly supported university or college is the handmaiden of the professional schools and frequently involves curriculum specialization in terms of immediate vocational adjustment possible for the undergraduate student to attain. The emphasis is on secular specialization and on the mastery of certain basic cultural tools which are essential conditions for professional study. Training rather than education is the mission.

The student goes to classes and laboratories rather than to college. The academic environment is a montage of relatively unrelated and unintegrated areas of investigation and study. Social maturity, moral and spiritual growth are not considered as primary objects along with intellectual maturity or proficiency. Large classes, instruction through the use of immature graduate assistance, impersonal handling of the student problems and papers, and mass administration are the general order of performance. The individual student is only relatively important. Teaching of undergraduates is frequently looked upon as a nuisance by the faculty, and professional progress in the academic world is dependent not on greatness of teaching or personal influence, but on research proficiency and scholarly productivity.

CONTRAST II—*Institutional Public Relations vs. Alma Mater.*

The college of liberal arts and the privately endowed university cherish the idea of the beloved academic community where there is a fellowship of scholars and where the history of the institution in terms of its great traditions broods over the life of the campus modifying the morals of each generation of students and shaping the life of trustees, faculty, administration and student body. Alma Mater is more than a sentimental phrase, it is a spiritual reality. Homecoming and Commencement are pilgrimage times for alumni, not merely a holiday with a football game and a binge at the nearest roadhouse. Here on some quiet campus the returning alumnus remembers the moment of glory of love first.

In this gray stone and moss covered ivy building he found the makings of his soul. Here in this quiet, time-stained chapel he came face to face with "the awful reality of God." The publicly supported institution by its very nature can build nothing of this type of experience into the matrix of life of the student. Fraternity and sorority are more important objects of loyalty than the university; fellow students of the class more significant conditioners of intellectual and moral values than faculty or administration; laboratories and classrooms places where they got a grade of C or better.

CONTRAST III—*Character vs. Competence.*

More than 80 per cent of the students who attend a liberal arts col-

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

A Christmas Message from Japan

Dear Friends of mine across the waters:

Greetings at this Christmas Season!

Since I last sent Christmas greetings, I have traveled miles, by thousands. It was in March I left my brother's on the way across the country. In Chicago and in Rockford, and later in Los Angeles and in the nearby town of Claremont, I met friends of mine and of Kobe College, and we talked a mile a minute of old times and of the future.

I was hurrying back to Kobe, to be there on the campus before the new school year had started, and before the Stoves departed. And because I was in a hurry, I had to forego many pleasures, especially those of meeting old friends scattered far across the country.

To say "Good-bye" to Grace and Mary was not easy, I can tell you; and not a day passes at Kobe College that I do not miss them. I now am the senior missionary; two and twenty years I have been here! This fall I was glad to welcome Mrs. Roberts, an "old-timer" and a very lovely person. She has lifted burdens off me, for she knows quite well the language and is now our housekeeper; she also teaches in the college. Since she arrived, we are seven: Florence Freiheit, Florence Otis, Joan Littlejohn and Constance Buell, Leona Burr and Mrs. Roberts, and "Yours truly" make just seven. Margaret Dow is on the campus, living in a little cottage.

All last summer I stayed on the campus for several reasons. We had school for many students who were low in marks in English. Then I was joyfully expecting my sisier and her "spouse" from Cornell, on their way to warm Manila. In Yokohama I first met them, then brought them down to Kobe College. Heetic days of quick sight-seeing before their freighter left the harbor kept us going late and early. All too soon their trip was over, though they had not seen much of Nippon. I am planning now to join them. Spending Christmas with loved ones is a privilege seldom granted.

In my teaching in the High School I find great satisfaction. All the teachers there of English are using for their source material literature that is really Christian. I am teaching hymns and stories; and Joan is teaching English Bible as a subject in the classroom. All are teaching Christian lessons. And we find that our girls are improving too in their knowledge of English. Every Friday, in the morning, we have an English worship service, led most often by the students

Once Joan used the tape recorder in a play of "Shadow Pictures" showing Ruth, the Moabitess. Our tape recorder is most useful; recordings made of students' speeches, and songs recorded for the class room. Stories, too, can be recorded, and when a teacher must be absent, she can so record her lesson that the students may then hear her.

To our churches near Chicago, who gave us such a useful servant, all of us are very grateful.

Recently there was a meeting of the many missionaries of the United Church of Nippon. In a little inn we gathered for fellowship and inspiration. Sprawled upon the floor, we listened and took part in worship service. But our knees and legs were tortured from being bent in curious fashion. For our meals we ate queer dishes: Octopus, raw fish, et cetera.

My little church is making progress. The members now seem very eager to serve in some way for their Master. They are planning soon to build a parsonage. Recently they held a bazaar, and crowds came in to buy their foodstuff. They are also selling pictures to my friends in far "Beikoku" (which, translated, means America).

Now, let me wish you Merry Christmas. May the New Year see you prosper in all ways that really matter! Good-bye, Friends, perhaps till next year.

Lovingly,

ANGIE.

* * * * *

No rule of success will work if you won't.—A. W. Noll.

Report of Treasurer of the North Carolina Woman's Conference

Quarter ending December 15, 1952

RECEIPTS.

Woman's Societies.

Albemarle	\$ 40.75
Amelia	16.00
Apple's Chapel	17.25
Asheboro	77.45
Asheville	80.00
Auburn	7.70
Belew Creek	51.08
Berea	25.00
Bethel	25.00
Beulah	11.63
Beverly Hills	26.25
Burlington	434.97
Carolina	12.00
Chapel Hill	66.25
Church of Wide Fellowship	40.00
Concord	6.25
Damascus	27.50
Durham	117.65
Elon College	249.97
Erskine Memorial	37.50
Eutaw Community Church	6.50
Flint Hill (R)	8.75
Fuller's Chapel	15.00
First Church, Greensboro	203.85
Palm Street, Greensboro	62.65
Hank's Chapel	98.16
Happy Home	40.00
Haw River	28.75
Hebron, Virginia	10.00
Henderson	76.00
High Point	31.50
Hines' Chapel	130.00
Hopedale	16.70
Ingram, Virginia	52.80
Lakeview	17.05
Liberty, N. C.	10.00
Liberty, Vance	92.00
Liberty, Virginia	22.00
Long's Chapel	18.80
Monticello	90.00
Mount Auburn	66.20
Mount Bethel	35.00
New Hope	55.47
New Lebanon	46.00
Oak Level	29.00
Pfafftown	27.00
Pleasant Grove, N. C. .	12.67
Pleasant Grove, Va. .	40.37
Pleasant Hill	21.55
Pleasant Ridge (G) ..	60.00
Pleasant Ridge (R) ...	52.34
Plymouth	18.50
Providence Memorial ..	28.00
Raleigh	78.00
Ramseur	31.60
Reidsville	355.13
Salem Chapel	67.00
Sanford	65.00
Shallow Ford	8.75
Shallow Well	77.16
Spoon's Chapel	11.25
Turner's Chapel	25.00
Union Grove	7.50
Union, N. C.	79.00
Union, Virginia	65.00
Wake Chapel	79.85
Winston-Salem	46.50
Yongsville	25.00

\$ 3,914.55

Junior Societies.

Apple's Chapel	\$ 5.41
Durham	13.32

(Continued on page 11.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Time Has Come to Do Something Worthwhile

For years and years we have been waiting for an opportunity to do something worthwhile for our college. A time when not one person or a chosen few would have the opportunity to give support to our college. A time when not only those who could give as much as \$100 to the college would be asked to contribute, but a time when everyone who could, would be given the opportunity and would be asked to give. Whatever he gave would be acceptable and appreciated.

That time has come. It is now here. The college stands in need and is urging you who will to come to its support. If you have thousands of dollars to give, that would certainly be acceptable and mean a great deal to the college. If you have hundreds to give, your gifts will be equally acceptable and appreciated. If you have only a few dollars to spare, the college stands to welcome you and to receive your contribution and pray God's blessings upon the gift and the giver.

Beginning on Sunday, January 18, it is the plan of the Convention and the hope of the college that every church will form a voluntary organization to carry information concerning the college to every member and to give each one an opportunity to make his contribution. Both the canvass and the giving are voluntary—nothing compulsory about it. The need of the college and the need of Christian education should be a sufficient compelling force for anyone to share his holdings that these needs might be met.

The needs are evident, plain and practical. We have only temporary dining facilities for our boarding students. The only dormitory accommodations that our college has to offer to your sons and daughters and the sons and daughters of others who come to our campus are antiquated and they should be replaced with modern dormitories and facilities. You know the desires and the requirements of present day high school graduates who have the opportunity to select their college. We must make our campus attractive to high school graduates and our facilities for boarding

students not only acceptable but highly inviting.

The expense of operating the college today is five times what it was twenty years ago. Student tuition and fees are not twice as high as they were then. It would be unwise and unfortunate to increase student expenses in college sufficient to meet the cost of their education. Income from endowment and invested funds helps to make up the difference. These funds need to be substantially increased. The endowment should be increased that our college may be made more secure.

The time has come for church members, alumni, business, industry and friends to join hands and contributions that our college may be more adequately and acceptably equipped and be provided with the resources to improve its teaching staff, expand its curriculum and increase its services to the church, the state and society as a whole.

The opportunity is ours. May we, everyone, take advantage of it and do our share that our college may continue its high service to our church and to civilization.

* * * * *

What Is My Share?

No one likes to be forgotten or ignored. He may be a one talent man, but even so, he cherishes that talent and looks for an opportunity to develop and use it. When there is something to be done, he wants to do his part. When there is a fund to be raised, he wants to give his share. He just wants to be counted in on what is to be done.

I am a member of the church. I am an alumnus of Elon College. I am a friend of Christian higher education. I understand that these three groups are joining forces to raise a sizeable sum of money for Elon College, our college. I am not a wealthy person, but I do have some money, if only from day to day. I have an income from my labors or investments. I have my obligations to my family, my church, my community, but because of my relation to my church and my college, I have an obligation to my college. I am aware of this fact.

What I am trying to determine now is my share—the extent of my responsibility. Comparatively speaking, I can't give much, yet I must not persuade myself to give less than I should. This would be unfortunate for me, for it would annoy me rather than please me with satisfaction. If I give my full share, the blessings of the Almighty will be mine. When I shall have given my full share, I shall be blessed with a good conscience, ever increasing satisfaction, and unending joy.

I am indebted to those in charge of this campaign who have given me this opportunity to share with them in this necessary and commendable undertaking. I intend to give and do my share.

* * * * *

Apportionment Giving

Nineteen-fifty-three is here. We turn a new leaf and write at the top of the page our first receipts for the college from our Sunday schools and churches.

At the beginning, we express appreciation for these receipts and for the generous support that our church constituency will give to our college throughout this year. We know the college, we know its needs, we know our responsibility and our ability, and in faith and trust, we give our support to the institution that serves us by providing vision, information, opportunity and a trained leadership that our church may move forward in that vision with the hope of rendering a service that shall not fail or perish from our people.

Eastern N. C. Conference:	
Plymouth	\$ 9.75
Fayetteville	2.00
Eastern Va. Conference:	
South Norfolk	\$ 133.00
Windsor	25.00
N. C. and Va. Conference:	
Bethel	\$ 5.00
Greensboro, First	33.75
Pleasant Grove	10.46
Lakeview	11.00
Western N. C. Conference:	
Shady Grove	\$ 6.00
Virginia Valley Conference:	
Antioch S. S.	\$ 8.64
New Hope S.S.	7.00

251.60

Total Received \$ 251.60

Government is not reason, it is not eloquence—it is force! Like fire, it is a dangerous servant and a fearful master; never for a moment should it be left to irresponsible action.

—George Washington.

Combining Business with Pleasure . . .



SENIOR CLASS OFFICERS

The General Council Acts

The General Council of Congregational Christian Churches, in session at Claremont, California, in June, took action concerning our church-related colleges—colleges with Congregational Christian origin, who are laboring faithfully to provide trained leadership for our churches. Our church-related colleges have been a source of trained leadership for pulpit and pew over the past years.

The following resolutions were passed unanimously. These resolutions are commended to the churches and friends of the Southern Convention. We are confident that our churches will be glad to accept these resolutions and govern themselves accordingly:

“WHEREAS the colleges associated with the Congregational Christian churches have provided a con-

tinuous supply of candidates for the Christian ministry, have produced an appreciable proportion of the lay leadership of our churches, and have in other ways established themselves as a vital factor in the American educational system, and

“WHEREAS many of our church-related colleges are experiencing serious financial difficulties due to increased costs and reduced income, and

“WHEREAS most of our colleges must depend upon interested individuals and churches for voluntary assistance in their time of financial need,

“BE IT RESOLVED that the General Council recognize the responsibility of the fellowship to give financial support to the colleges related to the Congregational Christian churches, and

“BE IT RESOLVED that the General Council recommends to the individual churches of the denomination that they include in their annual benevolence budgets a generous contribution to some chosen church-related college or colleges, and

“BE IT FURTHER RESOLVED that copies of this resolution be sent to the several State Superintendents, with the recommendation that it be distributed to the scribes of associations and the clerks of churches within the several conferences.”

All this is a step forward, and will doubtless lead to others, which will make it possible for the colleges not only to survive, but also to advance in an age, when the tax-supported institutions of higher learning tend to eliminate most of the privately endowed colleges and universities.

Elon Offers Opportunities for Leadership . . .



JUNIOR CLASS OFFICERS

Elon College Will Award Eight Free Scholarships

Elon College will award eight free scholarships with a total value of \$4,400 as a special feature of the college's fourth annual "High School Day," which will be observed on the Elon campus on Wednesday, February 11.

In making this announcement Dr. Smith stated that the scholarship awards will be divided equally between boys and girls, who will compete in a contest for the titles of "King" and "Queen" of the day's festivities.

Announcements of the annual "High School Day" program have gone out to more than 200 high schools in North Carolina and Virginia, with invitations to each high school to send all members of its senior class as Elon's guests for the day

and to enter one boy and one girl in the contest for the eight scholarship awards.

Along with the invitations to the high schools have gone details of the scholarship contest, which will feature competition in the fields of scholarship, personality, poise and appearance. Top awards for both boys and girls will be \$1,000 scholarships to apply on a four-year course at Elon College. Smaller scholarships in the amounts of \$600, \$400 and \$200 will go to boys and girls who place second, third and fourth in their respective divisions.

The scholarship contest is a new feature of "High School Day" at Elon, an event which has attracted wide attention in previous years. Senior classes from more than sixty high schools were present on the cam-

(Continued on page 13.)

Our Church's Responsibility for the Success of the College Campaign

By I. H. VICKERY.

The church's responsibility for this worthwhile campaign is very great. It is the job of each layman as well as each minister. The church could suffer, and will suffer in the future, if it does not support and do its part now.

Where will our future ministers be trained? Where will our sons and daughters get their college education in a Christian environment? It has been stated that in the next fifty years that our Christian colleges will be a thing of the past if something isn't done. Now is the time to help save *our* college.

One plan which the church could use is for each member to put aside three cents a day for five years. This

(Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, Editor, Southern Pines, N. C.

Do you read the newspaper? Hope you do, and not just the comic strips. What's new these days?

One interesting item has been about Dr. Albert Schweitzer, the living saint of Africa, who is equally famous as missionary, physician and organist. A picture showed him with Dr. Edouard Nies-Berger, who is a great French organist. He is now in Africa helping Dr. Schweitzer write a book about Bach. It will be a music book with fingering, pedaling and such for the organ. Nies-Berger is soon coming to our country to give concerts to raise money for the project. He is an interesting person, too. Once (before the war) he lived in Richmond and was organist at the Centenary Methodist Church. The minister of the church at that time is the uncle of Mrs. Richard Jackson. My, how people and news travel around the world and home again. Dr. and Mrs. Sloan, at our own Elon College, visited Dr. Schweitzer last summer. Grown-ups have a saying: "Small world." Dr. Nies-Berger's Cherub Choir sang in the back balcony and was a joy to hear.

Next week, the big news will be the inauguration of the President. On our return trip from California we stopped in a little Kansas town to visit the Eisenhower home. He was not born there, but in Texas, but he lived there from his early childhood. The townspeople are quite proud that they had the foresight to buy and preserve the home, for he will be the only American president whose home has been preserved from the first.

A charming young lady showed us through, and what we saw gave us evidence of the Eisenhower character. The house was cluttered, but tidy, small, but not too little. The piano sat in the corner of the dining room for lack of space elsewhere, and it was there the mother of the Eisenhower boys gave them music lessons. The big bathroom must have been a busy place on Saturday nights, and a lot of suds must have squished behind ears and between toes.

A lovely collection of plates was given to Mrs. Eisenhower late in her life by her general-son, and they bespeak the love he held for her.

Although she died in 1948, her Af-

rican violets still bloom on the window shelf, bespeaking the love and affection of the townfolks who preserved the home.

And then, there was the family Bible, big, worn and showing signs of real use. All these things told a great deal about America's new President.

* * * * *

"Paths to Learning"

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

Billy looked up from play. "Mom-mie, why do we grow?" Intelligent inquisitiveness is noticeable even before little ones began talking; it causes the disposition to "get into everything." This eagerness to know is of great worth. The child's desire to handle objects is normal and though it must be limited, it should not be discouraged.

A collection of lusterware pitchers attracts my neighbor's toddler. At the first "Want to touch!" the mother takes the would-be explorer on her lap, holds one of the pitchers with noticeable care, and lets her small daughter feel it and smooth it very gently for several minutes. Then she puts it back with the others—all well out of reach of childish hands—and gives the little one something else of interest.

And in this home there is a recreation room where the children of all ages may give vent to normal curiosity without endangering anything of value. Here are worn dolls, cut-out books, games, sturdy toys, nails, hammers, blocks, a saw, paintboxes, a small juvenile library, some of Daddy's old shirts—to be worn backwards when painting. There is a small secondhand billiard table, a radio, hobby collections, and a chest of drawers made by Tom, the eldest son. On each drawer, which is separated by a partition, is the name of the owner. There are also three inexpensive desks, a low desk for the children and two roll-top desks for their parents. Thus the youngest generation learns that these roll-top desks belong *exclusively* to Mother and Father.

While it is true that in the grow-

ing-up process curiosity should not be stifled, let us remember that worth-while lessons are never learned by permitting papers to be taken from drawers and not returned in order, or pages to be torn from books, or by allowing meddling with another person's possessions.

Collecting appeals to most children at some period, and that is a good time to impress upon them the benefit of orderliness. My cousin's twins collect storybook dolls—a hobby that is bringing real lasting pleasure. "There are eighty-eight in the collection! We have twenty-two already," said Sandra, proudly, as she and her sister displayed their "family."

Since objects mean more than words, it is better whenever possible, to have questions answered through demonstration. Teddy had inquired, "Why doesn't the busbell ring?" His sister explained, "It rings only when someone pulls the cord." When approaching the street where they wished to get off, Mary lifted Teddy, and he, wide-eyed, pulled the cord.

Older children's questions will usually be more difficult to answer. "The book of Knowledge" should be in every home that can afford it, and L. Thorndike's "Century Junior Dictionary" will prove itself of great value.

Young people need experiences gained from getting close to nature; from carefully planned trips, fixedly limited in scope, to museums; from places of historical interest, they taking with them their own previously prepared questions to answer; from sharing good music; from opportunities for broader human relations by developing interests in school organizations, community and civic projects. There is no surer path toward emotional maturity than that traveled by taking an active part in 4-H clubs, boy and girl scout organizations, and Sunday school and church activities. One group of young folks of our acquaintance gain self-reliance by teaching swimming in a hospital for the emotionally ill, some others by entertaining and instructing in a hospital for crippled children. Sad to state, many parents have the mistaken idea that their sons and daughters are not really gaining knowledge unless the lessons are derived specifically from academic subjects. They forget that the way their boys and girls are *living* now are the lessons whose influence will be lifelong.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Thanks for this final report for 1952. We surpassed our goal, as you can see from the report. The final total is \$61,249.49. God has heard our prayers and I am most sincerely thankful. It is a tremendous responsibility to furnish everything for 80 boys and girls—and especially when we have to operate on a "hand to mouth" basis. Other orphanages will begin this year spending what they collected last year. We shall have to trust to what we collect each month. That makes it a very real proposition. So you can see why I would be so very thankful for your help. Bills had accumulated enough to make your end-of-the-year contributions absolutely necessary.

Our report is long; therefore I have made my letter short. Best wishes to everyone of you for a prosperous and peaceful new year.

JOHN G. TRUITT,
Superintendent.

Report for December 31, 1952.

Commodities for the Week.

Carolina Cong. Christian Church, Fruit and Candy.

Sunday School Monthly Offerings.

Amount brought forward \$26,190.75

Eastern N. C. Conference:

*Christian Light	\$ 58.00
Damascus	9.00
Ebenezer	58.30
Fuller's Chapel	37.00
Hayes Chapel, S. S. .	25.00
Henderson	109.00
*Lebanon	16.00
*Moore Union	161.06
Mt. Auburn, Christmas gifts	7.30
Mt. Auburn	24.50
*Mt. Herman	10.50
New Elam	14.96
*Piney Plain	52.05
*Pleasant Hill	37.25
Pleasant Union	70.00
Southern Pines S. S. .	21.05
Wake Chapel	49.30

760.27

Eastern Va. Conference:

Antioch	\$ 7.65
*Berea (Nans)	25.65
*Berea (Norfolk)	100.00
Bethlehem (Nans), S. S.	27.27
Dendron	19.75
Liberty Springs S. S. .	20.00
Mt. Carmel S. S.	15.00
Norfolk, Bay View ..	55.03
Norfolk, First	30.00
Rosemont	100.00
Portsmouth, First, S. S.	8.44
Richmond, First	25.00

Richmond, First	163.75
*Spring Hill S. S.	5.22
South Norfolk	400.00
*Union (Surry)	75.00
*Waverly	126.45

1,204.21

N. C. and Va. Conference:

Apple's Chapel	\$ 87.55
Berea	30.00
Bethel	22.71
Burlington S. S.	50.00
Burlington	100.00
*Concord	32.61
Hebron S. S.	20.00
Mt. Zion	6.00
Reidsville S. S.	57.00
*Tryon, Ersk. Mem. ..	25.00

430.87

Western N. C. Conference:

Bennett	\$ 10.00
Big Oak S. S.	13.77
Brown's Chapel S. S. .	5.00
Hank's Chapel	60.00
*Mt. Pleasant	33.05
Pleasant Hill	491.91

613.73

Virginia Valley Conference:

Dry Run S. S.	\$ 10.00
Linville	5.00
Mt. Olivet (G), S. S. .	3.00
Newport S. S.	24.11
*Winchester	27.00
Winchester S. S.	8.34

77.45

Total \$ 3,086.53

Grand total \$29,277.28

Special Offerings.

Amount brought forward	\$31,314.71
Webb Durham & family, Greensboro, N. C. .	50.00
Mrs. T. L. Chandler, Durham, N. C.	5.00
Gibsonville Development Co., Inc.	25.00
M. G. Newell Co., Inc., Greensboro, N. C. ...	25.00
A. V. Beck, Burlington, N. C.	10.00
Ladies' & Men's Bible Class for Barbara Jean Arnold, Winchester Church	7.00
C. A. Hall, Burlington, N. C.	10.00
Dr. W. H. Stratford, Winter Park, Florida	25.00
Charles S. Thompson, Mingo Junction, Ohio	1.00
"From Jett, Norfolk, Va."	1.00
Mr. & Mrs. C. S. Clayton, Charlotte, N. C. .	200.00
Eugene Neu, Charlotte, N. C.	5.00
Mr. & Mrs. E. H. Rawles, Suffolk, Va.	10.00
I. H. Vickery, Henderson, N. C.	100.00
Louise Seeley Bible Cl., Wakefield Church for Richard Bridges	10.00
Mr. & Mrs. Ralph Foushee, Sanford, N. C. .	10.00
Mrs. Vallie M. Byrd, Durham, N. C.	25.00
Miss Bertha Iseley, New Bern, N. C.	5.00

D. M. Davidson, Gibsonville, N. C.	25.00
J. C. Helmer, Newport News, Va.	25.00
New Hope Christian S. S., Roanoke, Ala. ...	2.58
Special Gifts	80.89

657.47

Grand total \$31,972.18

Total for the week \$ 3,744.00

Total for the year \$61,249.49

*Thanksgiving Offerings.

REPORT OF TREASURER.

(Continued from page 6.)

Greensboro-First	12.08
Henderson	10.90
Union, N. C.	11.00

52.71

Cradle Roll.

Apple's Chapel	\$ 8.75
Durham	4.86
Greensboro-First	12.08
Reidsville	20.00

45.69

Miscellaneous.

Conference Offering-Apple's Chapel	86.10
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Total Receipts \$ 4,099.05

DISBURSEMENTS.

N. C. Council of Church Women	\$ 35.00
United Church Women-World Community Day Offerings	18.65
Literature for New Societies	20.46
Literature for Council for Social Action ...	2.25
Mimeograph Work	14.14
Expense of Board Meeting	17.10

\$ 107.60

Mrs. W. V. Leathers, Tr.

For:

Thank Offering	\$2,066.47
Life Memberships ..	50.00
Memorials	40.00
Christian Orphanage .	12.00
Ellis Island	15.00
The Rachanyapuram School for Village Girls	10.90
Foreign Missions, Special Fund	105.00
Home Missions, Special Fund	20.00
Missions, General Fund	1,672.08

\$ 3,991.45

Total Disbursements \$ 4,099.05

Respectfully submitted,

SUSIE D. ALLEN,
Treasurer.

You can't any more talk intelligently about something you don't know about than you can come back from some place you haven't been.—
Frank Jeter.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Jesus Teaches Humility and Forgiveness"

LESSON IV—JANUARY 25, 1953.

MEMORY VERSE: "*Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.*"

—Matthew 18:3.

LESSONS Matthew 18:14, 15-22.

DEVOTIONAL READING: I Peter 2:19-25.

Are you keeping in mind that the lessons for this quarter are teachings on "The Christian Life" as embodied in the Gospel of Matthew? Today's lesson deals with two qualities of the Christian Life, Humility and Forgiveness. Without these qualities, one lacks the elemental qualities that make a man a true Christian. Jesus put a lot of emphasis upon them.

Humility.

The disciples still thought that Jesus was going to establish an earthly kingdom. They wondered what the chance was they had of getting a good position or appointment in it. In fact they had been discussing the matter as they walked along, and some heat had been generated, but not much light discovered. So they boldly asked him the question, "Who then is greatest in the kingdom of heaven?"

Acting on the principle that "one picture is worth a thousand words," "Jesus called to him a little child, and set him in the midst of them and said, Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven." The disciples were going to have to do an "about face" in the matter. The spirit of jealousy, seeking pre-eminence, were far removed from the spirit of those who were members of the kingdom of heaven. Their thoughts and wishes must have a new direction. They must become as little children, they must have the spirit of humility, unworldliness, simplicity and teachableness, if they were to become members of the spiritual realm called the kingdom of heaven.

"Whosoever, therefore, shall humble himself as this little child, the

same is the greatest in the kingdom of heaven" The highest rank in the kingdom belongs to the humble of heart. The more a man casts conceit, pride, obstinacy, self-seeking, ambition for first place away from him, the higher he rises in the ranks of the kingdom of God.

It should be noted that Jesus is not asking men to loathe themselves, to take a low estimate of themselves, to have a false sense of humility. It is significant that Jesus never called attention to any of his virtues or qualities of character except his humility. "I am meek and lowly in heart," he once said. Humility is a sign of strength, not of weakness. Some of the world's greatest men, and the world's strongest men have been humble men.

But even humility can become a snare if one becomes proud of it. Thus St. Jerome wrote, "Beware of the pride of humility."

Reconciliation.

"If thy brother sin against thee." What do folks so often, in deed usually do when somebody "gives them a raw deal," "plays a dirty trick on them," sins against them? Well, they get mad, sulk, spread the bad news all over the community, plan revenge, harbor resentment, "pay the fellow back in his own coin." But Jesus has another, and a better way. He suggests four steps in the process of reconciliation: First, "Go, show him his fault between thee and him alone." Take the initiative—that is hard; but as the injured party, take the initiative. Go quietly, humbly, prayerfully to the person who has done the wrong, and talk with him frankly about it. There is great wisdom in this suggestion. The very fact that you have come to the man is such a fine spirit that it may cause him to see his error and to confess his sin. "If he hear thee, thou hast gained a brother." A quarrel is a loss to both parties; a reconciliation is a gain to both. Many broken friendships and fellowships would have been preserved if folks had taken this first, simple, sound step.

Second, "If he hear thee not, take one or two more with thee, that at the mouth of two witnesses or of

three every word shall be established." Suppose the fellow refuses the first overture, what then? Do not give him up. Take along two or three other folks, sincere, fair-minded, peace-loving folks, and discuss the matter with the other person in their presence. Let them hear both sides, let them serve as mediators. That might work, it often does work.

Third, "If he refuse to hear them, tell it unto the church." Do not broadcast the thing until you have exhausted every other legitimate means. And then, bring it to the attention of other Christians who are eager to effect reconciliation in the hope that enlightened public opinion and Christian sentiment may effect a change in the man. This course of procedure would be impracticable in a large and widely extended community, and could not be applied under our present conditions, but the principle still obtains.

Fourth, "And if he refuse to hear the church also, let him be unto thee as a Gentile and the publican." Suppose the fellow really is obstinate, suppose he refuses to listen either to personal appeal or public opinion, what then? Without endorsing the Jew's treatment of Gentiles and publicans, Jesus frankly says that such a man has forfeited his right as a member of the fellowship of believers. But even in this extreme case, charity will not regard the man as hopelessly lost, but will seek his salvation by prayer and entreaty.

There is an amazing and a disturbing amount of estrangement between members of the Church of Christ. And much, if not all of it could be resolved if folks would apply Christ's principles to their differences and disagreements.

Forgiveness.

"How oft shall my brother sin against me, and I forgive him, until seven times?" That was pretty liberal—to forgive a fellow seven times. But that was not enough. "Jesus saith unto him, I say unto thee, not simply seven times, but seventy times seven." He did not mean four hundred and ninety times. Jesus was saying that there are no boundary lines to forgiveness; it has no limits. It is not a matter of count but of charity. This is a hard rule, hard and humbling; but it is the law of the Christian life.

Based on "International Sunday School Lessons," copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

CONGREGATIONAL CHRISTIAN COLLEGES.

(Continued from page 5.)

lege during their freshman year claim that they are motivated to do so because of the hope that a college education will have economic vocational value. During four years this motivation gradually changes. By the senior year the majority of these students, while recognizing the practical value of an education in the world of economic affairs, have re-verbalized their reasons for undertaking this intellectual discipline. As seniors they say, "We crave an education for its own sake, for the power that it gives to individual living, for the enrichment of the mind, for the increased capacity which it produces for living in sympathy with fellowmen, for what it can contribute to the good life." Studies made in publicly supported institutions reveal that this change in attitude does not occur in more than a small percentage of students in time spent in the institution. In general, it appears that training tends to narrow the motivation, to give it more superficial value and meaning and to place a premium upon competence as such as a direct by-product of the training experienced.

CONTRAST IV—COMMITMENT *vs.* Competition.

In the liberal arts college, education becomes a civilization process in which the ethical, moral and social concern of the individual products, habits and attitudes of social and spiritual commitment are all important. It is the rare student graduating from such an institution who does not leave with a sense of commitment to a richer life for himself and his fellows, a social concern for a better society and a conscious moral responsibility proudly to bear himself as a responsible citizen for the sake of a good community. Results follow which are important. There is a greater stability in the marriages of men and women who graduate from Christian liberal arts colleges than from publicly supported undergraduate institutions. There is a larger percentage of graduates who participate actively in community affairs. There is a substantially greater number of these young people who immediately identify themselves with the churches and other social agencies in the community in which they live. There is a favorable record insofar as law violations resulting in fines and jail sentences. There is a

greater frequency of public recognition for outstanding public service to the state and nation. There is greater likelihood of sufficient professional distinction as to justify placement in "Who's Who" or in other recognized directories such as Men of Science or Literature. All these outcomes and more are not accidental. They represent essentially the one result of the impact of Christian education vs. secular training on the spiritual life of men and women who are exposed to it.

There are those who attempt to belittle the importance of privately endowed higher education in this country who claim that it is a true infringement on the principle of the separation of the church and the state. There are those who believe that individual citizens no longer should have a concern about the kind of education that youth receive except as they are concerned about the quality of the governor of the state or the president of the country from which great political structure taxes for the support of education will be directed. There are those who believe that a minimum amount of "general education" is all that is required for citizenship and even this can be successfully produced in a secular frame of reference. There are those who seem to have no fear that education keeping under the dominance of the state would not become a propaganda agency used by self centered men in power for doctrinary purposes. Our forefathers knew better. They knew that the old wisdom of the Psalmist, "unless the Lord build the house they labor in vain who build it." It is significant not only for the home or the church but also for education and citizenship. Our American way of life got its power from religious and moral imperative. It produced a free society because of the central belief that people were sons and daughters of the Most High. They knew that citizenship was a sacrificial experience and that self-interest was a poor basis for the development of a beloved community. Basically they adhered unconsciously to a universal fact that education, if it is to be redemptive in one's life, must be religious education.

Through the long years, with varying degrees of faith, our churches have accepted the responsibility for the education of youth. Churches in our day that seek, for whatever reason, to rid themselves of this respon-

sibility will be selling their birthright for a mess of pottage, or in a more colloquial expression, they will be killing the goose that lays the golden egg.

Never has the issue been so clear or so great or the time so demanding. The churches cry for leadership. The community calls for men and women of conscience. Our beloved country seeks redemption through a revival of character and integrity among its leaders. Our schools founded by our fathers cherished in a Christian tradition continue to serve as best they can knowing full well that their life will run out in sacrificial commitment and in memory of their service lost in the dust of passing time unless the churches in which they are rooted refertilize the soil of their own institutional life and supply again the rich nourishment of time toward the treasure which will make these colleges bloom again in power and beauty. The issue is clear, the challenge cannot be ignored. Today is the day for action. "To your tents, oh Israel!"

ELON TO AWARD FREE SCHOLARSHIPS.

(Continued from page 9.)

pus for the third annual event last year. An attractive program of entertainment is being planned for the high school visitors, to be climaxed when the seniors are guests that evening at the Elon-High Point varsity basketball game.

CHURCH'S RESPONSIBILITY FOR CAMPAIGN

(Continued from page 9.)

is not asking too much of anyone. There are many in our churches who could give from \$25 to \$500 a year for five years to help with the balance still due of \$1,300.00 on the Two and One Half Million Dollar Campaign. Is the church going to fail to raise this balance?

Is this campaign the cross roads of the Christian denomination? Either we face our responsibility now, and complete this campaign or take the chance of becoming extinct as a denomination. Let's every member become earnest and sincere and put the campaign over in our Elon College period during January and February of 1953.

This means that ministers, laymen and every church members in our Southern Convention. We can make it a big success with God's help.

Ministerial Directory

Name and Address	Conference Membership	Churches Served during 1952-53, or Other Status
MINISTERS IN FULL STANDING		
Allred, C. Fred, Rt. 1, Summerfield, N. C.	NCVA	Kallam Grove, Mt. Bethel, New Lebanon.
Andes, Mark W., Virgilina, Va.	NCVA	Hebron, Lebanon, Union (Va.)
Andes, William J., 627 S. Sunset Drive, Winston-Salem, N. C.	NCVA	Winston-Salem, Pfafftown.
Apple, J. Frank, 427 Rowland St., Henderson, N. C.	ENC	Henderson, Teacher.
*Bowden, Daniel J., Elon College, N. C.	NCVA	Dean, Elon College.
Bowers, Thurman F., Route 4, Box 132, Greensboro, N. C.	NCVA	Calvary (Greensboro), Happy Home.
Bozarth, Howard P., Elon College, N. C.	NCVA	Elon College Community.
Brady, E. Carl, Box 26, Robbins, N. C.	WNC	Niagara, Teacher.
Brickhouse, Ernest F., Gen. Del. Hopewell, Va.	EVA	Hopewell.
Brittle, R. E., Route 1, Suffolk, Va.	EVA	Bethlehem (N), Eure.
Britton, Thomas H., 1057 Leckie St., Portsmouth, Va.	EVA	Shelton Memorial.
*Brooks, Arthur C., Asheville Boys School, Asheville, N. C.	NCVA	Teacher and Chaplain.
Carter, Emory M., Youngsville, N. C.	ENC	Fuller's Chapel, Good Hope, Mt. Hermon, Pope's Chapel, Youngsville.
Clapp, Rosser Lee, Seagrove, N. C.	WNC	Ether, Seagrove, Shady Grove.
Clark, Ellis N., Windsor, Va.	EVA	Antioch, Isle of Wight, Mt. Carmel, Windsor.
*Coulter, Roy D., Winston-Salem, N. C.	VVA	Evangelical & Reformed Church.
Cox, H. Vance, Ramseur, N. C.	WNC	Brown's Chapel, New Center; Business.
*Crawford, Van T., Box 242, Coral Gables, Fla.	EVA	
Crutchfield, Gaither C., Rout 4, Burlington, N. C.	NCVA	Bethlehem.
Crutchfield, Henry E., Route 1, Hickory, Va.	EVA	Berea (Great Bridge).
Dollar, Jesse H., Rt. 1, Suffolk, Va.	EVA	Liberty Spring.
Dollar, Melvin, 3509 Bainbridge Blvd., Norfolk 6, Va.	EVA	Rosemont.
*Eutsler, Fred B., 409 Prospect St., New Haven, Conn.	ENC	Student, Yale University.
Farrell, Earl T., Cypress Chapel, Va.	EVA	Cypress Chapel, Oak Grove
Farrell, W. Clay, Rt. 5, Sanford, N. C.	ENC	Auburn, Ebenezer, Garner (Hayes Chapel), Wentworth, Zion.
Fields, Clyde L., Hunterdale, Franklin, Va.	EVA	Union (Southampton).
*Fisher, Park W., Box 183, Sanford, N. C.	WNC	Retired.
Fogleman, James U., Route 6, Burlington, N. C.	WNC	Providence Chapel; Business.
*Forbes, Robert G., U. S. Air Force	EVA	Chaplain.
*Fuller, Walter B., 272 Franklin St., Harrisonburg, Va.	VVA	Business.
Galt, Ralph M., Rt. 1, New Market, Va.	VVA	Bethlehem, Concord, Palmyra, Wissler's Chapel, Wood's Chapel.
Granger, A. Lanson, Jr., 2308 Roanoke Ave., Newport News, Va. ..	EVA	Newport News.
Graves, John C., Burlington, N. C.	NCVA	Minister of Christian Education of First Church.
*Green, Thomas J., High Falls, N. C.	WNC	Retired.
Griffin, Johnson L., 1411 Fisherman's Rd., Norfolk, Va.	EVA	Bay View.
Grissom, Raymond T., Pittsboro, N. C.	ENC	Hank's Chapel, New Elam, Shiloh.
Grissom, William A., Rt. 1, Henderson, N. C.	ENC	Liberty (Vance).
Hardcastle, Howard S., Chuckatuck, Va.	EVA	Berea (Nanscomond), Oakland.
Harman, Henry V., High View, W. Va.	VVA	Timber Ridge, and Pastor-at-Large of Valley Conference.
Harrell, Stanley C., 1010 W. Markham Ave., Durham, N. C.	NCVA	Durham.
Helfenstein, Roy C., 3206 Grove Ave., Richmond 21, Va.	EVA	Richmond.
*Howard, Brittain J., 230 McCauley St., Chapel Hill, N. C.	ENC	Business.
House, Robert Lee, Box 62, Southern Pines, N. C.	ENC	Southern Pines, Hope Mills; Editor, <i>The Christian Sun</i> .
Humphries, Tucker G., 609 Montgomery St., Reidsville, N. C.	NCVA	Reidsville.
Hurdle, Allen L., Holland, Va.	NCVA	Holy Neck.
Jackson, Richard L., 232 McCauley St., Chapel Hill, N. C. ..	ENC	Chapel Hill.
Johnson, I. W., 201 Linden Ave., Suffolk, Va.	EVA	Retired, Pastor Emeritus, Berea (Nans.), Liberty Spring, Oakland, Pastor of Mt. Zion.
Johnson, J. Lee, Fuquay Springs, N. C.	ENC	Bethel.
*Jones, Elwood W., Homewood, Apartments, Baltimore 18, Md.	EVA	Retired.
*Key, Carl R., 1421 Ruffin St., Durham, N. C.	NCVA	Social Work (CROP).
Koon, Clyde O., Belew Creek, N. C.	NCVA	Belew Creek, Salem Chapel.
*Lankford, G. Otis, Elon College, N. C.	WNC	Retired.
Leebrick, Bland A., Route 3, Burlington, N. C.	NCVA	Carolina, Zion.
Lester, Flethcer C., 840 Sunset Ave., Asheboro, N. C.	WNC	Asheboro.
Lightbourne, James H., Jr., Holland, Va.	EVA	Holland.
Lindner, Kenneth M., 708 Pilot Ave., Fayetteville, N. C.	ENC	U. S. Army Chaplain.
Lowdermilk, B. H., Randleman, N. C.	WNC	Pleasant Union.
*Lucas, A. L., Route 3, Asheboro, N. C.	WNC	Business.
McCauley, Joseph E., Waverly, Va.	EVA	Centerville, New Lebanon, Spring Hill, Waverly, Teacher.
Madren, James W., Wakefield, Va.	EVA	Barrett's, Burton's Grove, Dendron, Wakefield.
Madren, Silas E., Elkton, Va.	VVA	Bethel, Mt. Olivet (R) Mt. Olivet (G).
Madren, Weldon T., Vernon Hill, Va.	NCVA	Ingram, Liberty (Va.), Pleasant Grove.
*Marr, S. Wade, Security Bank Bldg., Raleigh, N. C.	ENC	Business.
*Morgan, Wm. H., Appalachian State College, Boone, N. C.	NCVA	Teacher.
*Mueller, Robert C. H., Somers, Wisc.	NCVA	Congregational Church.
*Murchison, J. Victor, Winston-Salem, N. C.	EVA	Friends Church.
*Neese, J. L., Bradenton Trailer Park, Bradenton, Fla.	NCVA	Retired.
Neese, J. Everett, 6112, Granby St., Norfolk, Va.	EVA	Second Church.
*Newman, Nathaniel G., Windsor, Va.	EVA	Retired.
Newton, R. E., Rt. 3, Luray, Va.	VVA	Dry Run, Joppa, Leaksville, Mt. Lebanon, Newport.
O'Neill, Will B., Box 242, Sanford, N. C.	ENC	Sanford.
Parker, William L., The United Church, Raleigh, N. C.	ENC	United Church.
*Pearce, George A., Franklin, Va.	EVA	Business.
*Perkins, James C. 1922 Ward St., Durham, N. C.	NCVA	Student.
Petersen, Richard M., Rt. 2, Elon College, N. C.	NCVA	Shallow Ford.
*Phillips, Slade W., Dillon, S. C.	EVA	Business.
Pollard, Marvin A., Rt. 2r Liberty, N. C.	WNC	Pleasant Hill.
Powell, Elmore M., Box 395, Henderson, N. C.	ENC	Oak Level, Business.
Poythress, O. D., 1214 Guerriere St., South Norfolk 6, Va.	EVA	South Norfolk.
Presnell, Lacy M., Liberty, N. C.	WNC	Liberty, Business.
Pugh, John Q., Rt. 1, Asheboro, N. C.	WNC	Bennett, Business.

MINISTERIAL DIRECTORY—Continued

Ratzell, Frank E., 41 Larchmont Rd., Asheville, N. C.	NCVA	Asheville.
Register, Fred P., Box 206, Varina, N. C.	ENC	Lee's Chapel, Wake Chapel.
Register, Kenneth D., Rt. 2, Burlington, N. C.	NCVA	Union (N. C.)
Reynolds, Ferris E., Elon College, N. C.	NCVA	Graham, Elon College Faculty.
Roberts, Jesse M., Windsor, Va.	EVA	Union (Surry), Business.
*Robinson, Allyn P.	ENC	Conference of Christians and Jews.
Robinson, Henry E., 401 Church St., Burlington, N. C.	NCVA	First Church.
Rohart, Emerson J., Linville, Va.	VVA	Antioch, Beulah, Linville, Mayland, New Hope.
*Scott, William T., Elon College, N. C.	EVA	Superintendent, Southern Convention.
*Sloan, W. W., Elon College, N. C.	NCVA	Elon College Faculty.
*Smith, H. Shelton, 4 Manchester Apts., 813 2nd St., Durham, N. C.	NCVA	Duke University Faculty.
*Smith, J. Howard, Arnold College, Milford, Conn.	NCVA	Teacher.
*Smith, Leon Edgar, Elon College, N. C.	EVA	President, Elon College.
Smith, William P., 117 Greenway Dr., Portsmouth, Va.	EVA	First Church.
Snyder, Walstein W., 721 N. Church St., Burlington, N. C.	NCVA	Beverly Hills.
Sorrell, Matthew T., 162 Third Ave., Danville, Va.	NCVA	Danville.
*Steininger, Wm. R., 2122 Cooper St., Raleigh, N. C.	ENC	Chaplain.
Stevens, W. Millard, 301 W. 34th St., Norfolk, Va.	EVA	Christian Temple.
Sutton, Thomas D., Rt. 3, Burlington, N. C.	NCVA	Bethel, Concord, Mt. Zion.
Tally, George M., Rt. 3, Sanford, N. C.	ENC	Christian Chapel, Christian Light, Lebanon, Mt. Pleasant, Moore Union, Piney Plain, Pleasant Hill.
Tally, R. Eugene, 1508 Elm Ave., Portsmouth, Va.	EVA	Elm Avenue.
*Thelin, Mary Frances, Randolph-Macon College, Lynchburg, Va. ..	NCVA	Teacher, Randolph-Macon College.
Thomas, Charles Cecil, 129 Hardy Ave., Norfolk, Va.	EVA	First Church.
†Thomas, James E., Rig, W. Va.	VVA	Oak Dale Christian Church.
*Truitt, John G., Elon College, N. C.	EVA	Superintendent, Christian Orphanage.
Veazey, Guy H., 911 Tryon St., High Point, N. C.	WNC	High Point.
Vore, Duane N., Suffolk, Va.	EVA	Suffolk.
Wallace, Carl E., Rt. 1, Louisburg, N. C.	ENC	Beulah, New Hope.
*Weed, Earl D., 12 Kingwood St., Asheville, N. C.	NCVA	Retired.
*Wehrenberg, E. L., Woodsdale, N. C.	NCVA	Teacher, Indian School.
Welch, Mack V., 1612 Buffalo St., Greensboro, N. C.	NCVA	Palm Street.
White, Orville H., Tryon, N. C.	NCVA	Congregational Church of Christ.
Whitten, Robert A., Winchester, Va.	VVA	Winchester.
*Williamson, Robert Lee, 2316 Fontaine Ave., Charlottesville, Va. ..	VVA	Retired.
Wiseman, William E., 315 N. Edgeworth St., Greensboro, N. C. ..	NCVA	Greensboro First, Pleasant Ridge.
Wolfe, William R., Fancy Gap, Va.	NCVA	Carroll County Mission.
Wolfe, (Mrs.) Alida B., Fancy Gap, Va.	NCVA	Carroll County Mission.
Wood, William L., Jonesboro Heights, Sanford, N. C.	ENC	Shallow Well, Turner's Chapel.
*Woodruff, Robert T., Box 372, Jacksonville, Fla.	NCVA	Business.
Wright, T. Fred, Sunbury, N. C.	EVA	Damascus.

MINISTERS WITH LOCAL CONFERENCE ORDINATION STANDING.

Bowers, John T., Rt. 4, Box 567, Greensboro, N. C.	WNC	Smithwood.
Burgess, Lunnie W., Ramseur, N. C.	WNC	Center Grove.
Clawson, Edgar J., Rt. 5, Burlington, N. C.	NCVA	Long's Chapel; Student.
Fogleman, Martin L., Rt. 2, Liberty, N. C.	WNC	Needham's Grove, Pleasant Cross.
Gallo, John, Rt. 2, Disputanta, Va.	EVA	Bethlehem (Disputanta).
Lackey, John Robert, Elon College, N. C.	NCVA	Apple's Chapel; Student Duke Divinity School.
*Nash, Durant D., Box 791, Hopewell, Va.	EVA	Business.
Rice, G. Julius, Rt. 1, McLeansville, N. C.	NCVA	Hines Chapel, Monticello; Divinity Student.
Rich, William A., 209 Broadway, Durham, N. C.	ENC	Antioch, Bethlehem, Mt. Auburn, Mt. Carmel, Mt. Gilead; Divinity School.
Stanley, J. Lester, RFD, Elon College, N. C.	NCVA	Gibsonville, Business.
Taylor, Morris E., 3200 Shore Drive, Norfolk, Va.	EVA	Little Creek.

LICENTIATES

*Bage, Joseph S., Elon College, N. C.	EVA	Student, Elon College.
Bray, Winfred, RFD, Asheboro, N. C.	WNC	Antioch (R), Randleman, Union Grove; Student, Elon College.
*Brill, Walton E., Lehigh, W. Va.	VVA	Business.
Brown, Avery, Rt. 1, Seagrove, N. C.	WNC	
*Chang, Timothy S., c/o Poultry Dept., Ohio State U., Columbus, Ohio	NCVA	Student, Ohio State University.
*Gleason, H. Allan Jr., 55 Elizabeth St., Hartford 5, Conn.	EVA	Faculty, Kennedy School of Missions.
Johnson, Herman L., Elon College, N. C.	NCVA	Berea; Student, Elon College.
*Matthews, A. Warren, 55 Elizabeth St., Hartford, Conn.	NCVA	Student, Hartford Seminary.
McLean, Robert A., Buies Creek, N. C.	ENC	Supply.
*Painter, Page, Elon College, N. C.	VVA	Student, Elon College.
*Scott, Wm. T., Jr., Cornwall, Conn.	NCVA	Congregational Church; Student Yale Divinity School.
Simmons, Lewis Bill, Rt. 1, Benson, N. C.	WNC	Grace's Chapel, Pleasant Grove.
*Tolly, Wm. P., 55 Elizabeth St., Hartford, Conn.	NCVA	Student, Hartford Seminary.
Truitt, John G., Jr., Elon College, N. C.	EVA	Lakeview; Student, Elon College.
*Twiddy, C. Baxter, Jr., Elon College, N. C.	EVA	
*Underwood, I. T., Yanceville, N. C.	NCVA	Business.
*Varga, Paul, 55 Elizabeth St., Hartford 5, Conn.	EVA	Student, Hartford Seminary.
Vestal, Max, Elon College, N. C.	WNC	Pleasant Ridge, Spoon's Chapel; Student, Elon College.

MEMBERS OF THE BIBLICAL CLASS

*Ayscue, Reuben, Elon College, N. C.	EVA	Student, Elon College.
*Barron, George, Elon College, N. C.	EVA	Student, Elon College.
*Brady, Gail, Bennett, N. C.	WNC	
*Cooke, Richard, Elon College, N. C.	EVA	Student, Elon College.
*Dixon, Carl J., Benson, N. C.	ENC	
*Harper, Douglas, Albemarle, N. C.	WNC	
Littikin, John P., Elon College, N. C.	ENC	Supply at Amelia and Plymouth; Student, Elon College.
*Madren, Thomas W., Elon College, N. C.	VVA	Student, Elon College.
Mason, Randall C., Box 4064 Duke Sta., Durham, N. C.	NJ	Mebane; Student Duke University.
*Nelson, Sammy, Elon College, N. C.	NCVA	Student, Elon College.
Thomas, Gene H., 1603 W. Davis St., Burlington, N. C.	WNC	Supply at Ramseur; Student, Elon College.
Wrenn, Fred H. RFD, Burlington, N. C.	NCVA	Supply at Zion; Student, Elon College.
*Young, Curtis, Elon College, N. C.	NCVA	Student, Elon College.

THE SOURCE *of* CHURCH LEADERSHIP

The Protestant church in our land today directs the affairs of some 775 two- and four-year colleges "dedicated to the interpretation of culture in terms of the general truths of the Christian religion." These schools, simply defined as a "group of Christian scholars who come together to share their knowledge with students," are allies of the Church.

What do these colleges do for the Church?

To begin with, the Christian college gives the Church the large majority of her leadership. Some twenty years ago, Dr. Edward Everett Rall, then president of North Central College in Naperville, Illinois, said: "The Church must maintain colleges and seminaries if it is itself to survive. From college and seminary come the leaders of the Church of the future. Ministers and missionaries, Christian teachers and other leaders are recruited and trained in the Christian college. Statistics show that eight out of every ten preachers come from the church schools. . . ."

The day is here, however, when we no longer speak of "full time Christian service" and mean by it a minister or a missionary. The Christian college today gives to the church people in positions of leadership in the professions, in business, in the world of labor in government and in the home, who realize that they have a "call" equally with the minister.

Next, the church college helps youth of the Church to acquire intellectual sanctions for their faith. The Church today, more than ever, needs people thus trained. This faith which the college helps to make intellectually respectable is not the narrow shibboleth of sect or group. It is a faith which gives us men and women who have a vision of that order which Jesus called the Kingdom of God, people who are solemnly committed through whatever service they render to make that order a reality.

In the third place, the church related college gives to the Church men and women of distinction in the field of liberal culture. To-

day men say that scientific and technical knowledge are the features of our cultural life. It is heartening, therefore, to note the very present trend away from an over-plus of utilitarian electives and a return to the full-rounded discipline and culture of the mind. . . . The college prevents the over-emphasis of the material and economic aspects of education and gives to the Church men and women who have been led to see unique opportunities for service.

Fourthly, the college gives to the Church people who are stout-hearted in social behavior and moral principal. President Edward A. Fitzpatrick, of Mount Mary College in Milwaukee, said that the church-related college in its nature "directs its activities and its influence always to the character of the student; it feels that whatever other service it may render, it should produce an elite who will serve both God and country." Our colleges do not as such add to the tangible products of the state. But they produce the leadership in social behavior which both the state and the Church desperately need. By this means the range of the service which the Church can and must render to the community is vastly increased: the preaching of the Gospel, the reconciliation of the masses; the bringing of peace into industry; the moralization of business; the extirpation of social vice; the purification of politics and the simplification of life.

Lastly, the college gives to the Church men and women who live Christ's law of service. In the spirit of this universal law, the colleges give to the Church men and women of faith, who are informed, who have learned the business of living, men and women in whom the springs of personality have been released. The college takes the best raw material the Church can furnish, increases its value many times, and returns it to the Church in a constant and life-giving stream of intelligent faith and trained and consecrated leadership.

—National Council Outlook.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, JANUARY 22, 1953

NUMBER 4

Dr L E Smith

IN MEMORIAM



1906 — ROBERT LEE HOUSE — 1953

Christian Minister and Editor

The Christian Sun family has suffered an immeasurable loss in the passing of our editor. To us it seems that his life's paragraph in the long story of man's search for God was much too short; yet the impact of his thought, the love of his heart and the power of his message have been far-reaching and tremendously effective. The leadership he gave has not and will not cease. Thoughts begun and practices urged by his great spirit will bear their fruit throughout our churches in the years before us. We mourn his passing, but we give thanks to God for the rich privilege of the sharing of the life of Robert Lee House in these years he spent as pastor, as editor and as friend.

News Flashes

Dr. H. S. Hardeastle is the speaker for the Surry County Woman's Club at Claremont, Va., this evening (Thursday), at 7 o'clock.

Next week's issue of THE SUN will be devoted primarily to the Department of Evangelism of the Convention. Dr. Helfenstein is chairman of the Convention committee.

Do not forget the Laymen's Rally to be held at Elon College on Sunday, February 8, at 2 p. m. Be sure to read the matter concerning same in next week's SUN.

The Mid-Winter Meetings of the General Council of Congregational Christian Churches are scheduled to be held the last of this week at Cleveland Ohio. Attending these meetings from the Southern Convention will be: Mrs. W. E. Wisseman, Rev. H. E. Robinson, Mrs. Cecil Whitlock, Mrs. Wm. T. Scott, Miss Pattie Lee Coghill and Supt. Scott. Dr. S. C. Harrell is a member of the Executive Committee, but is not planning to attend the meetings.

A series of Evangelism Rallies will be held by the churches of the North Carolina and Virginia Conference during the week beginning February 1. The general theme will be, "Evangelism Will Build the Church." The Regional meetings will be held as follows: Sunday, at Palm Street Church, Greensboro; Monday, at Union, Virginia, Va.; Tuesday, at Reidsville; Wednesday, at Gibsonville; Thursday, at Winston-Salem; and Friday at Haw River. All meetings will be from 7:30 to 9:00 p. m. An excellent program has been arranged, and all laymen and women are urged to attend the meeting of their region. A more detailed announcement will be given next week.

The "Winchester Convocation" is an annual occasion. It is being held this year, January 25-28, the first meeting being held at 7:45 Sunday evening. The other meetings begin at 9:30 a. m., running throughout the day and evening. All meetings will be at the Congregational Christian Church, Rev. R. A. Whitten, pastor. The speakers will be Dr. Arnold Nash, head of the Department

of Religion, the University of North Carolina; Dr. B. M. Kelly, professor of Old Testament at Union Theological Seminary, Richmond, and Dr. L. D. Johnson, pastor of the First Baptist Church of Danville, Virginia.

Robert Lee House

Duane Vore, the chairman of the Board of Publications, has expressed on the first page, the feeling of the entire official family of THE CHRISTIAN SUN. It is not for us to question the wisdom and goodness of our Heavenly Father in taking to himself one who has so unstintingly given of himself to the cause of God's Kingdom here on earth.

Robert Lee House gave his whole soul to any task he had to do. He asked no quarter and gave none when once he had made up his mind that the cause he espoused was right.

The writer worked with him shoulder to shoulder for twelve years, and during that time, so it seems to us, his supreme purpose was to serve to the best of his ability the will of his Master.

As our readers know, Lee had suffered a severed heart attack several months ago. He seemed, however, to be making a valliant return to the line of duty and service. We were in Southern Pines on Friday after Christmas and talked with him of his plans both for his church and his paper. We had talked together twice during the past week regarding the current issue of THE SUN. It is as he had planned it, except of course the changes that his going has caused.

His going has left a void in our better qualified, will in a later issue

* * *

Funeral services are being held today at 2 o'clock at the Church of which he was the pastor in Southern Pines, and another service will be held on Friday afternoon in the First Church of Newport News. Others, better qualified, will in a later issue give further details.

J. T. K.

Do you know that truth is life and falsehood spiritual death? that beauty is joy and ugliness sin? that justice is the condition of wellbeing and happiness, while injustice of any kind is defeat? In a universe of uncertainties these values alone are certain.—*Sydney Bruce Snow.*

The Responsibility and Opportunity of Local Pastors in Elon's Present Campaign

By ROY C. HELFENSTEIN.

[This article is reprinted by request.]

Without any question, Elon's present Campaign is the greatest, the most important, the most far-reaching in significance and, therefore, the most challenging of all the campaigns that have been launched in behalf of "Our College in the Southland" during the illustrious history of the institution.

Indeed, the destiny of this beloved college may now be hanging in the balance, and its future resting upon the response that the pastors of our churches in the Southern Convention make to the challenge of the campaign. The pastors are undeniably "the key men" in every such campaign; and this campaign very likely offers every local pastor of the Southern Convention the greatest opportunity he will ever have to render service to Elon College and to the denomination of which it is such a vital factor.

The goal set reflects the Christian vision and the master statesmanship of those responsible for directing the welfare of our college. To our pastors and our local churches in the Southern Convention, these servants of God and of society present in the challenge of this campaign a golden opportunity to insure the perpetuity of the college which has been such a blessing to the hundreds of students who down through the years have received their training for service to God and man from this fountain of learning.

As goes Elon, so indeed will go the churches of the Southern Convention. And every pledge made in this campaign will be a vote for the continuance of Elon and for the continuance of the Southern Convention. These two enterprises are "one and inseparable."

As a fitting memorial to the founders of Elon, and to the faithful promoters of Elon's interests, every pastor within the bounds of the Southern Convention is honor bound to make a worthy pledge to the campaign and to declare his hearty endorsement of the objectives sought. He can then pray with effect for the success of the campaign.

The photograph of Mr. House was furnished us by the Dementi Studio of Richmond. We express our appreciation for their cooperation and promptness.

Southern Convention Office

WM. T. SCOTT, Supt., Elon College, N. C.

“LOOK ON US”
A Summary of and Meditation on
the 1951-52 Conference Year
Statistics

By WM. T. SCOTT, Superintendent

The 1951-52 Conference Year is history. Our successes and failures as individual Christians and as a Church in the Southern Convention are in the hands of our eternal judge. Church statistics never tell the whole story, but they may indicate a trend and a concern for the things of Jesus Christ.

In many respect the records as compiled for the *Christian Annual* now in the hands of the printer that during the past Conference Year we have made some commendable progress. Will the Lord of the harvest “look on us” and pronounce “Well done, thou good and faithful servants”? Let us look on ourselves and our churches in love and gratitude and then press on in a new consecration to use our efforts, great or small in a greater measure of dedication during 1953.

Our Churches

We have 199 churches in the Convention as follows: Valley Virginia Conference, 21; Eastern Virginia, 43; Eastern North Carolina, 48; Western North Carolina, 39; North Carolina & Virginia, 48. Of this number two new churches were added during the past year. *Lakeview*, located half-way between Burlington and Union Ridge on the Union Ridge highway. This church was organized in July, 1952, by the Mission Board and under the leadership of John G. Truitt, Jr., a senior ministerial student at Elon College. Their first building is nearing completion, and their future is most promising. *Oakdale Christian Church* in West Virginia was admitted to the Virginia Valley Conference. Oakdale Church is located at Rig, West Virginia, near Moorefield, and about 40 miles from Timber Ridge Church. This church is affiliated with the old West Virginia Christian Conference which consists of several Christian churches which have been more or less inactive since the merger in 1931. The Valley Conference gave associate membership to Oakdale and its pastor, Rev. James E.

Thomas, with the hope of strengthening the West Virginia Conference through fellowship.

Our Membership

The records show that 195 of our 199 churches reporting have 34,584 members, the largest number yet reported, with 25,062 Sunday school members in 190 Sunday schools.

Our Evangelism

Our evangelism record is still far from what it should be, but we did show a gain during the year! Our churches reported 982 members received on Confession of Faith out of a total of 2,123 members received. The number of members lost was 1,637 (many being lost on revisions of rolls). But 61 churches reported *no* members received on Confession of Faith, and 45 churches reported receiving *none* by Confession or by Letter of transfer. “Look on us”—world! What of our Christian witness in an area with increasing population and where thousands dwell in our midst without Jesus Christ in their hearts and lives?

Our Finances

“Look on us”—financially—and we are apt to rejoice. Just how much our *good* financial record bears true witness of a good Christian Stewardship we cannot tell. We had an excellent year in Apportionment “payments” to the Conferences and enterprises of the church. One hundred forty-six churches “paid in full” all

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

EditorRobert Lee House
Managing EditorJohn T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardestal.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snyder, G. D. Coleclough, Treasurer, ex officio.

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From the **EDITOR'S** *Desk*

Our Stake in Christian Education

Two articles in this issue should prove to be of more than passing interest to our readers. Dr. Harry Thomas Stock, one of the pioneers in the modern Christian Education movement, surveys the educational task of the church and appraises its present program. It is heartening to note the gains that have been made. It is reassuring to note how vastly the program has been amplified. He has a word in season for all who are concerned with the plight of Christian higher education: "The best defense of these church-related colleges is to be frankly Christian; but they need the searching mind and the strong arm and the open hand of the church." How true this statement! The unfinished task lies ahead. We have the tools for that task.

The 1952 Founder's Day message of Dr. Hardcastle recreates for us an important era in Elon's history. The institution has never strayed from its original mooring, the Church. We rejoice in the record of all who have lengthened the cords and strengthened the stakes at Elon. Sooner or later,

however, unless some visible and impressive reminder is established, individual merits and demerits lose their sharpness and tend to merge their uniqueness in the vast totality of a growing institution.

William Allen Harper was a dominant figure in denominational and interdenominational circles during the past generation. Will he be known in the next generation? The inspiration of such a dynamic personality should not be left to the mercy of oblivion. Should we make more speeches and write more editorials? Should we erect an impressive monument at his grave to perpetuate his memory? Those who revere his memory and who treasure his heritage should create or erect an appropriate memorial on the scene of his labors, the Elon campus.

Said one alumnus: "I would make a real sacrifice to make possible the kind of memorial he deserves." Perhaps there are likeminded individuals. Builder's Day should be the inevitable conclusion of Founder's Day.

Economics and Religion

January 18-24 (this is it) is widely observed as Church and Economic Life Week. We are asked as Christians to consider our occupational goals and practices. This comes close home to each of us.

Fortunately, the theory or doctrine of vocation has come in for searching analysis recently. A conference on the Church and Economic Life was held at Detroit in 1950, and this pronouncement was issued: "The church must proclaim anew the Christian concept of vocation. All work must be seen in terms of its spiritual significance as helping to make possible fullness of life for all men everywhere. . . . When a man thinks of himself as a priest of God, his work becomes a sacred calling."

A similar meeting was held in Buffalo, and formulated this pertinent statement: "The answer (to a world in upheaval) forthcoming from Christians must be a vigorous faith in God related to their daily living. This means to live as Christians in our daily work. . . . (This) demands that the

work which people do be examined searchingly in the light of Christian faith. It calls for a security of the motives which control people as lawyers and doctors, businessmen and teachers, employers and employees, farmers and housewives. It necessitates a new conception of the place of the Christian churches in the occupations of their lay members."

The person who does not go to his own work-day job with a sense of divine mission has forfeited his birthright. He needs either a change of occupation or a new appreciation of his taken-for-granted occupation.

Religion and life are inseparable. Economics and religion are not incompatible. Christians must be Christian materialists or not Christians at all.

For instance, what is the Christian significance of the fact that during 1952 new and expanding industry brought to North Carolina an investment of over eighty million dollars, and jobs totalling 21,500? What are the stewardship implications? How does the scale of production from arms to zippers fit into the Kingdom of God?

OUR GENERAL SECRETARY FOR CHRISTIAN EDUCATION,
DR. HARRY THOMAS STOCK, ANALYZES THE PROBLEMS
AND TRACES THREE DECADES OF PROGRESS IN . . .

The Educational Task of the Church

When I began my work in religious education, the Sunday school movement had just completed a century of service in America. It, more than any other Protestant organization, had been led and maintained by laymen. During the first quarter of the twentieth century, well-trained professionals began to take hold. This was partly because the old leadership was moving along in deep ruts, and partly because a few pioneers knew that the church had something to learn from researches in psychology, and pedagogy.

The new name, "church school," was a symbol of the basic change that was taking place. Religious education was no longer to be a fringe activity of a few faithful people; rather, it was to be the church itself fulfilling one of its main functions. There was to be a real school, with a curriculum, and with definite educational goals for each stage of growth. Its activity was to deal with something more than the memorization of miscellaneous Bible verses, lecturing the young with pious patter about adult matters which they could not understand, and trying to get right answers to the question, "Who were Abigail, Ahaz and Adlai?"

The methods to be employed must be educationally sound; the purpose must be evangelistic, that of helping persons to grow steadily in Christian experience. Men and women, trained in graduate schools, began to devote their lives to a new Christian vocation, that of the director of religious education.

As many laymen as ever were needed, but they had to make difficult mental adjustments. It was necessary to understand more clearly the life-changing purposes of church school work, and to accept and develop methods which would help to produce discernable Christian growth.

A New Day in Christian Education.

Within one generation, that adjustment has been well made in a large fraction of our churches. There is still resistance in some quarters,

But the church school is no longer struggling for existence. Church rooms are crowded to capacity, new educational buildings are being erected, in many cases two or three one-hour sessions are held every Sunday to accommodate those who want to attend. As important as the numerical increase, is the fact that in many communities, what goes on Sunday morning is of as high a standard as



HARRY T. STOCK

that which the public school offers on weekdays. Adults who have not been in a Sunday school for thirty years ought to visit one of our wide-awake church schools. Many would be shocked to find so few vestiges of the old process remaining. Others would be delighted that the classes have become genuine schools of Christian fellowship and learning.

Thoughtful people are pleased but not satisfied. They know that Christians cannot be grown in a one-hour-a-week session. The answer, clearly, is more time and a more Christian environment for more hours each week. As a result, the church summer now includes intensive vacation schools, junior camps, young people's conferences, work camps and laboratory schools for church school workers.

In an ever increasing number of communities, weekday religious teach-

ing, on time released by the public schools, makes possible added knowledge of the Bible and of Christian truth and responsibility. And within the last ten years, we have begun to realize anew that the most potent teacher is still the home, that all that may be done in and by the church is less than the family may do for growing children. So, henceforth we shall have a church-and-home program.

Progress in Youth Work.

Thirty years ago, our organizations for teen-age and older youth were living at a dying rate. The fare offered them by national agencies was thin and tasteless. This was the period when young people, in great numbers began to crowd our high schools and to range in many fields of knowledge unexplored by previous generations. But the church was slow to understand what was happening. Providentially, the first summer conference experiments were made about 1920. Certainly, during the first years, the adult leaders of these conferences learned as much as the young people did.

Although the church was slow to learn, it did learn. And as a result, despite the succession of turbulent social upheavals of these decades, we now have a lively and earnest Christian youth movement. Teen-agers bring their minds to church and use them. Many of them demand that Biblical truth be interpreted in terms of specific present realities. When their questions are convincingly answered, many of them commit themselves to life's highest purposes more unreservedly than their Christian parents ever have done. They are not looking forward to the time when they will be important to the church; they are conscious of being important to the church now. Through their Christ's Work Days, for example, they labor at all kinds of hard jobs, in order to earn money to contribute to the world mission of the Christian Church.

Problems in Higher Education.

The progress in Christian education at the children's and youth levels is marked. An equally encouraging report cannot be given regarding the status of Christian higher education. Our church-related colleges are in a time of crisis. They are so absorbed by their desperate struggle for survival that they are not always able to make a crystal clear demonstration of why they must survive.

(Continued on page 9.)

A Former Student's Tribute to

WILLIAM ALLEN HARPER

Fourth President of Elon College

By HOWARD S. HARDCASTLE

Founder's Day Speaker

Elon College is largely the lengthened shadow of William Allen Harper. For two decades he was her leader. It was he who chartered her course, crystallized her ideals, formulated her policies, presented her claims, administered her affairs, bore her burdens, and by the inspiration of his life and his consecration fused the members of the Faculty into a family group which helped her to grow into a great institution of higher education, and gave reality to the

slogan, "Christian character first and always at Elon."

For twenty years, in season and out of season—and there really was no out of season for Elon under Dr. Harper's leadership—this man gave himself unstintedly and unreservedly for Elon College and the cause of Christian Education. With boundless and seemingly tireless energy, far-sightedness, contagious enthusiasm, and undiscourageable good will, he served with something of the spirit of



1880 — WILLIAM ALLEN HARPER — 1942

The following paragraph was written by Dr. Harper more than thirty years ago. If it was true then, how much greater the truth today: "There would today be no universal education for the masses nor higher education for the leaders of the nation, had not the Church in America pioneered in education. But religion belongs in education not simply by inherent right and necessity. Education without religion is a curse to a free people. Education without Christian character produces Kaiser Wilhelms on thrones, skeptics in professors' chairs, enemies of humanity in private life, and world wars in international relations. The educational system that leaves religion out is poison gas, and no mask can be invented to withstand its insidious destruction. Education and religion, God has fitly joined them together, and what he hath united, let no man or set of men essay to put asunder."

the crusader. Indeed he was a crusader. Life was urgent for him. He believed that Elon stood for something that the modern world needed, and he did everything in his power to multiply her assets and to enlarge her influence. He loved her, and he gave himself freely for her.

His Philosophy of Education

When Dr. Harper became president of Elon he had several plans already in his mind for enlarging the college, both from the standpoint of physical plant and of financial strength, and for extending the influence of Elon to ever broadening circles. But before we mention these things briefly, a word ought to be said concerning the philosophy of education which Dr. Harper had, and which was the central feature and the dynamic force in his whole educational career. Reduced to simple terms, he believed that education, all true education, had 4 R's instead of three. Education in its highest and best sense was not only a matter of *Reading* and *Riting* and *Rithmetic*, to use an old slogan, but also of *Religion*. True education was of the heart as well as of the hands and the head. During his long career as an educator, Dr. Harper wrote many books and hundreds of articles on education and especially on religious education, and he treated it in many ways and from many angles, but always as the basis of his writings, and against the background of his work, was his basic philosophy and abiding conviction of the importance of religion in education. He was among the first of modern teachers and writers to advance this conception of education, and he gave himself with the zeal of a crusader to proclaiming this gospel. And he tried to give this conception concreteness by the curriculum, the personnel of the Faculty, and the atmosphere of the College itself. The first building on any American College campus devoted entirely to Christian Education was erected during his administration. But this building was but the tangible expression of many intangible factors in the religious training and religious development of the students at Elon.

Versatile Leader

As the writer of Hebrews says, "And what shall I say more?" For the time would fail me to tell of all the offices which this man held, of all the committees on which he served,

(Continued on page 10.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Church Has the Answer

A concerted and persistent effort has been made to acquaint the church (the Southern Convention of Congregational Christian Churches) with the needs of Elon College and the campaign to secure funds to meet these needs. The date set for the campaign to begin was January 18. Pending the outcome of the campaign interested persons are posing many questions. When will the campaign begin? When will it end? Do you think it will succeed? Is it possible to raise an additional \$1,300,000 for the College? How much do you think will be secured? Will our people give to Elon? Are you asking for pledges? Will our people sign a pledge for the College?

These questions and many others are being asked and will continue to be asked. They are vital questions. The answers given will determine quite largely the future of Elon College. All who are really interested in the College will be hoping and praying that the answers to these questions will be favorable and will spell success for our united effort in behalf of our College.

The church, our church in the Southern Convention, has the answer. As goes the local church, so goes the campaign. As goes the campaign, so goes the College. As goes the College, so goes the church. The pastor of the local church is the spokesman, the voice of leadership for his people. If the pastor does nothing about the campaign, it is a pretty safe conclusion that his church as a whole will do but little about it. There may be a few interested members of his church who will make some contribution to the College in this campaign but the chances of a complete success in his church are exceedingly slim.

Here are two answers from two individuals in different congregations. These answers are revealing.

First, in a conference one, who is an official in his local church and in the denomination, said, "I can't see it—it simply can't be done—you may get it, but it will have to come from some other source."

The other said, "\$2,500,000 for the College from our entire membership in the Southern Convention—if ev-

eryone will do his share it can be done. That would be less than \$10 each annually for five years. We should do that. We certainly could and I think we will."

The difference in these two individuals—both are members of the church and both are greatly interested in the church—is that the pastor of the first individual had done nothing about the campaign. He had made no announcement in his church about it, had not called to the attention of his people the importance and necessity of his church doing its share, and that his church would do its share if every individual member would do his. The pastor of the second individual had manifested his interest in the College and the campaign, had spoken to his people privately and publicly calling attention to the necessity of his church doing its share and of every individual member doing his share.

As a rule, this is true in the local church about every question that confronts it. I realize that a pastor cannot be responsible for his church and what his church would do, but if he has a cause on his heart and takes that cause earnestly to the hearts of his people, there may not be a universal response but there will be a response that will be revealing and satisfying.

The local church has the answer. It is the local church's opportunity to answer the question vital to this campaign by earnest and complete co-operation between pastor and people. The church will certainly do its share to the extent of its ability. It is essential that this campaign succeed. I know that every minister and every local church will do his and her best to make the united efforts in behalf of the College a complete success.

* * * * *

The Two and One Half Million Dollar Campaign

Sunday, January 18, was set as the date for the launching of the new phase of the campaign. This was the week when all churches in our Convention were supposed to launch a program to contact every individual member with information and appeal to give assistance to the campaign which is for the benefit of our College. I trust that every church and

congregation is now engaging in this effort. It is inspirational to know that when one church is working on an undertaking of this character that every other church in the Convention is working on the same thing at the same time. I trust that this is true in our Convention.

If every individual member of the Southern Convention and every alumnus of the College and friend of the College could be approached during the months of February and March to give assistance to the College through this organization, there would be no question about the total results. It isn't entirely a question as to how much money we will give any more than it is how much work we will give, how much time we are willing to devote to the campaign.

If, at any time during the months of February and March, any local church desires assistance either on Sunday or the week days, if that congregation will make its wishes known someone will be sent on request to give the assistance desired. The College wishes simply to put itself at the disposal of the church in this all-out effort in behalf of our building program.

* * * * *

Appreciation

Dr. John G. Truitt, Superintendent of our Orphanage, prepares and mails each month a message to a large number of the members of our church. In his current message, he calls attention to the needs of our College and the campaign now in progress to raise funds with which to meet the needs. He urges the people to contribute to the support of our College.

I would like to take this opportunity to express through the columns of THE CHRISTIAN SUN, our church paper, the College's and my personal appreciation of this fine expression in the interest of our College which is an expression in the interest of the total program of our church. Our institution, boards, committees, commissions, and all should be united in an effort to meet the total needs of our church at home and abroad. It is a joy and a privilege to lend a helping hand to every interest of the Church.

Apportionment Giving

This column is in interest of Elon College. Its purpose is to acquaint the readers of THE CHRISTIAN SUN (Continued on page 11.)

The Head of Elon's Department of Religion Speaks on . . .

GOD'S WATCHMEN

By DR. FERRIS E. REYNOLDS

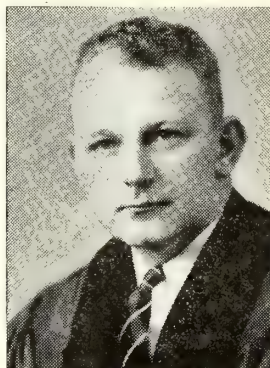
Introduction.

If you stand eight or ten miles away from Pilot Mountain, it looks like the turret on a child's tug-boat, but the nearer you get to the mountain, however, the larger it appears. That is the way with my assignment to speak to this Conference Session concerning the work of the ministry. The nearer I have come to the task, the larger it appears to be. To be sure, a great many things might be said upon this supremely important theme, but how—how can they be said with something of the force which they deserve? Considering this question, I realized the need for a figure of speech which might serve to gather together some of the most telling features of the minister's life and work. Where could such a figure be found? In imagination I hurried through a number of New Testament scenes—Antioch, Corinth, Laodocia, and Athens. Interviews with Paul and Barnabas, Timothy, and Peter were delightful. Several engaging suggestions were made, but none of them seemed quite to fill my need. Evening was drawing down her shades when at last I approached the Holy City of ancient Judah: the hill of Zion immortalized by seer and sage. I paused for a moment in full view of that majestic symbol of God's new creation standing upon a path hallowed by faithful pilgrims of myriad generations. There silhouetted against the ramparts of the compact city, I saw my figure. He had seen me long before I detected the outlines of his manly features. For he was the watchman on the wall doing sentinel duty for the people of God. But, why had I taken this excursion to ancient Jerusalem? The tip came from Hosea preaching to the people of Samaria. "The prophet is God's Watchman," he confessed. What is more, Ezekiel, under the spell of this figure of the watchman had been summoned to his work of restoration. In a voice which he recognized to be none other than the voice of God, he had heard these mighty words of ordination, "Son of Man, I appoint you a watchman to Israel; whenever you hear a

word from me, you must give them warning." Both Jeremiah and Isaiah heard a similar divine word uttered in the figure of the watchman on the wall. But, it was Habakkuk, that fearless prophet of the inquiring mind, who clothed the figure of Israel's watchmen in garments that make me sure that he was the one for whom I was seeking. Listen to his ringing words, "On my watchtower I will stand at my post upon the turret to see what God will say to me."

I. Watchmen on the Walls of Zion.

Even as that described God's prophetic ministers in centuries past, it does so today.



DR. FERRIS E. REYNOLDS

The watchman occupied a special position. Sometimes he took his stand in a tower or turret. Always he kept himself where he could see what went on inside as well as outside the wall. The minister's position in the community is an elevated one. Some men resent this fact and protest against it. By trying to be what is called regular fellows, they seek to register their protest. Congregations, likewise, are sometimes hostile to the special position occupied by the minister. Let me illustrate what I mean by a simple fable. Satan had tried repeatedly to invade a congregation watched over by a certain vigilant minister. Several especially attractive prospects for his unholy enterprise were present in that group. But, God's watchman was always on the job. At last, near his wit's end, Satan fell upon a strategy which turned the trick. Dressed in the re-

splendent costume of an angel from heaven, the prince of demons began to operate the church mimeograph. Alas, God's watchman was caught off his guard. He was too much of a gentleman to permit the lovely creature to do that sort of work. Whereupon, he traded his place in the watchtower for a place beside the machine. As soon as he became thoroughly busied with the new assignment, Satan had a field day among the unguarded members of the congregation.

Out of the Edinburg Conference, a few years ago came a watch word which has been quoted with great profit throughout the length and breadth of Christendom, "Let the Church be the Church!" To this I would like to add a sequel. "Let the minister be a minister" — God's Watchman; not an errand boy; not a lubricator of organization machinery, or a promoter of social scenes. A lot of worthy things need to be done in a community. Where is the Church that cannot use a good Jack of all trades? I would not belittle any of these needful services. But, let God's Watchman occupy that special position among his people to which he has been called!

Now, this position is not without its peculiar dangers. Who is there to watch the watchman? The very nature of his creative work calls for ample leisure. It is not leisure to do as he wants, but to exercise the wings of his creative power. But, when he is in the study, who is to know whether he reads from Little Bo Peep or the 23rd Psalm?

Further, there is an everpresent temptation to exploit this special position held by God's Watchman. Once this bit of practical advice was whispered in my ear: "If you want the traffic officers to leave you alone, put a clergy sign on your car and wear a clerical collar."

God's watchmen on the wall may get very lonely. That fact is difficult for many persons to appreciate. Ministers are with people all the time; why should they be lonely? Because the minister's relationship to his people is an outgoing relationship. He gives encouragement. He supplies enthusiasm and spiritual warmth. But, his life is not beyond the reach of misfortune and sorrow. With the monster called discouragement he wrestles day and night. To whom may he turn as others turn to their pastor?

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

Program for Presenting Life Membership or Memorial

By MRS. E. G. MIDDLETON,
Eastern Virginia Superintendent.

Hymn—"Jesus Calls Us."

Scripture—John 14:1-5, 12-13.

Meditation—I wonder if many of you once had a very vague idea about eternal life and what the term, "living forever," meant. As young people, we perhaps accepted these with other teachings which we reckoned were too deep for us to fathom. Then something happened. Someone near and dear to us, perhaps our mother, passed away, and our thoughts began to take this shape in the following form: "She can't be gone, for all the things she did for us live on. The simple nursery rhymes, Bible stories and tender admonitions she gave, still live within us. The little simple nursery rhymes, Bible stories and tender admonitions she gave, still live within us. The little church she helped to build and the mission stations she believed in and contributed to live on and grow."

Perhaps we paused to remember a beloved minister or Sunday school teacher who lives on in the lives of those who came under their guidance. No, they can't be dead, for the things they lived and taught still live on!

Again this year, we have the privilege of helping our loved ones live on by giving a Memorial or a Life Membership for them. The money will be used for Franklin Center, so that the people who have had so little opportunity may try to better the lot of their own race. Truly, they too are our brothers. I'm sure the Master would say, "Well done."

Presentation of Life Membership or Memorial.

Prayer—Dear Father, May we, thy children, live on as shining examples to those who may follow us in the way. Teach us the joy of sacrificial giving and the reward that comes from a life lived for others.

Keep us ever near to thee and bless the work of our hands, that it may ever be acceptable to thee. Amen.
Closing Hymn—"Blest Be the Tie That Binds."

* * * * *

Mission Film-Strips Available

"Ho Washte" (The Good Voice) and "African Journey" are now available in the Southern Convention office. "Ho Washte" is the story of the Indians in the Fort Berthold Mission, North Dakota, and "African Journey" is the story of our African mission work. The film-strips are ready for use by women's missionary groups, young people and other missionary groups. Please address all inquiries to Miss Ruth Dunn, Box 336, Elon College, N. C. These film-strips require a 35mm film-strip projector and record player.

THE EDUCATIONAL TASK OF THE CHURCH.

(Continued from page 5.)

Some are fighting a discouraging defensive battle. Others know that the best defense is to provide living evidence of Christian higher education which will speak more convincingly than verbal arguments.

They are in competition with large tax-supported universities, which offer free or low tuition—universities which are giant industries engaged in assembly-line mass production of educated people, sometimes superficially educated people. They have no effective way of combating the aim of the federal government to establish a nation-wide chain of community junior colleges which would drain the supply of freshmen and sophomores from the liberal arts colleges. All the comfort they received from a President's Commission which wants Washington to determine the educational policy for America, was a half-sympathetic expression of regret that many of our old colleges would disappear.

Our college presidents know that the paid leadership of strong national educational associations advocate one national system of educa-

tion, including schools from the elementary through the collegiate levels, infused by its own secular theories and pampered by a beneficent and omniscient federal department of education.

We have seen great colleges, founded by church people, renounce the purposes for which these institutions were brought into being. In recent years, these institutions were almost orphaned financially by the spiritual descendants of the founders. Now, that these colleges have made their renunciation, donors have increased and the angels are not necessarily those who sit in heavenly places. Is the way out for our beleaguered colleges that of accepting the blueprint to general education prepared by a committee of the first college founded by Congregational Puritans, a blueprint which finds no important place for religion within an institution that serves a cosmopolitan student body?

The Sunday church school has survived because it has had a new vision of its function and striving to fulfill its mission. It might have died had it gone on the defensive and wept about its impending doom. This is the time for the colleges—and the churches to see clearly their distinctive function in the life of our society. The best defense of the colleges is to be frankly Christian. But they need the searching mind, the strong arm and the open hand of the churches, too. The new partnership which seems to be in the process of being fashioned, within our denomination, may be one long step toward common and mutual service. But if ecumenicity means anything, it should have meaning within America as well as outside our boundaries. If Christian higher education is to be the saving force in American life that it can be and ought to be, we shall have to face the plain facts of life. One of these facts is that few colleges are denominational in constituency, management or range of influence. Here is a problem and opportunity that we Congregational Christians must think and work through to a degree, by ourselves. But is it not for such tasks that overreach denominational ability and responsibility, that the new National Council of Churches has been brought into being?

Joseph Fort Newton once said that people were lonely "because they build walls instead of bridges." Just what are you building as you go about your daily task?

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

MISSIONARY STORY HOUR. Compiled by Nina Millen. \$2.00. Friendship Press, 257 Fourth Avenue, New York 10, N. Y.

This new book is a *must* for teachers, leaders of Junior Missionary groups, and a *help* to ministers and parents. There is a paper-back edition for \$1.50 but for permanent use the cloth back is much to be preferred.

Designed for ages 6-12 there is a happy collection of missionary stories that are just right in length, material and information.

Some of the authors are Grace McGavran, Jessie Eleanor Moore, Alice Geer Kelsey and Jeanette Perkins Brown. And there are many others. From the names given you will be able to tell the caliber of the stories given.

There are stories about Africa, China, India, Japan, Korea, and Latin America. Some are seasonal, some are about a special theme and others have a wide scope of detail.

We have tested the stories (some of them) on a group of junior age (about 15 in number) and they were well received and greatly enjoyed. In fact they asked, "Can't we have another?" which is, after all, the test of any children's book.

Add this one to your library for it will be a timeless classic in its field.

* * * * *

"Every Child a Parent's Problem"

By LELIA MUNSELL.

Issued by the National Kindergarten Association.

Helen and her sister, Blanch, were quite different. Helen—overflowing with self-confidence—was always attempting something new. One evening, after she had been especially trying all day, her mother said, "Helen, you have been so troublesome I don't know what to do with you."

Helen was thoughtful for a moment, then she answered, "I believe I'd leave it with God."

Her mother repressed a smile, but she decided there might be something to the child's advice. She did leave it to God, by way of earnest prayer. An idea came, which she at first feared might be attended by risk, but she tried it. In a "secret" con-

fidential talk with Helen she suggested that she help Blanch to do things—Blanch, who was always holding back, because she had no self-assurance.

That was a task exactly to Helen's liking. She set about it with energy. She coaxed and cajoled and pushed Blanch into doing things that Blanch had said she couldn't do. Sometimes these projects were not exactly prim and proper, but her mother seldom made any objection. Helen was finding an outlet for her bounding energy, and Blanch was definitely gaining in self-reliance; moreover, Mother was winning Helen's confidence. Helen began making occasions for "secret" talks with her mother about some of her plans, and that gave a chance to advise, approve, or reject.

Mother became sure of the benefit to Blanch one morning when a group of children were in the back yard entertaining one another with their favorite pastime of "true-story telling." Blanch never had been able to bring herself to take part in this, and that morning, as usual, she declared she had nothing to tell.

Helen called her to one side. "Yes, you have a good story," she said. "Tell them about the baby robin that fell out of his nest and how we climbed up and put it back, and how the mother bird scolded and then came back and fed it." Thus prompted, Blanch went back and told the story and received not only generous applause but a big boost to her ego.

WILLIAM ALLEN HARPER.

(Continued from page 6.)

of all the books which he published, and of all the articles which came from his facile pen. His interests were wide and varied. For many years he was in a sense "the man" of the Southern Convention. Did the Forward Movement need dynamic leadership as well as organizing ability in the Southern Convention? Dr. Harper was elected as Chairman of the Campaign. Was a Christian Church leader needed to represent it on the Federal Council? Dr. Harper was that representative. Who should serve as Chairman of the Committee to secure Chaplains for the Armed

Services during World War I? Dr. Harper. Who should serve as Chairman of Organization and Publicity for the Men and Missions Campaign? Dr. Harper. To whom did Dr. Weatherford, Secretary of the College Y. M. C. A. Work in the South turn for a man to serve as Chairman of the Campaign for funds for Prisoners of War? To Dr. Harper. Who was one of the leaders in the movement to bring about union between like-minded denominations? Dr. Harper was a member of every Commission on Unity appointed by his denomination after 1917, and was one of the outstanding laymen on the Commission that eventually brought about a merger with the Congregational Church. And to every one of these offices and appointments, as well as to countless other lesser offices, Dr. Harper always brought fresh insights, clear thinking, practical methods, and inspiration, as well as the spirit of cooperation and understanding. He had faith in big and in good things and he had the rare gift of helping others to share his faith.

Apostle of Faith

A man's reach should exceed his grasp. Else, wherefore born? Like those to whom the writer of Hebrews refers, Dr. Harper obtained a good report through faith, but received not all the promises, God having provided some better things for us, that he without us should not be perfect. Let those of us who are surrounded by so great a cloud of witnesses on this Founder's Day see to it that we keep faith with those who laid the foundations on which we build, and that through our gifts we keep the torch of Christian Education burning brightly in our modern world, in which the forces of darkness are threatening to stifle and even snuff out the democratic way of life.

On this Founder's Day we do well to honor Dr. William Allen Harper, a man of unusual gifts of concentration, boundless energy, irrepressible enthusiasm, clear and advanced thinking, resolute action, convincing speech, unwearied patience, and radiant faith. He was a gifted teacher, able administrator, successful author, uncanny financier, and zealous crusader for Christian Education. Although he was a layman, he was a Christian preacher. He was a Christian gentleman, a loyal churchman, and a faithful and fruitful servant of the Kingdom of God. Although he rests from his labors, his works do follow him.

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

Virginia Valley Young People Study
the Problem of Witnessing

How do we witness for our faith daily, or isn't there anything fundamentally Christian in daily work? This is an important question for young people today.

Sixty-five high school young people, young adults, and older adult advisors met December 28, 1952 at the Bethlehem Church through the invitation of the Valley Conference Pilgrim Fellowship to consider these questions. They were helped first by the worship service led by Donald and Carroll Litten and Nancy McWilliams, P. F. officers and the meditation given by Gail Carper, Conference P. F. Secretary.

Then Mr. Cameron P. Hall of the Department of Church and Economic Life of the National Council of Churches really put it to us about the relation of the Christian and His Daily Work. He listed four areas of concern: the creativity of our jobs as co-workers with God, the best use of our God-given talents, the feeling of a call if we can pray about our work, and finally the ethical problems of our particular job. He reminded us that the only way to bring our faith to bear on our vocations was through being perfectly specific and not trying to escape into generalities.

So we didn't try to escape as we then broke up into four discussion groups for the real meat of the meeting. Rev. Ralph Galt; Earl S. Wine, vocational teacher; C. B. Lively, Soil Conservation agent; and farmers, Clark oltz, A. N. Green, and Shirley White of our Bethlehem and Wissler's Chapel Churches helped the agriculture group. The Commercial Vocations group had Mr. Hall and Winnie Whitlock for leaders, helped by Bruce Slaven of the Harrisonburg *News-Record*, Nelson Liskey and Mrs. C. L. Whitlock. Leading the group on professions were Clarence Phillips, conference secretary and Mrs. Kathryn Roller, Weekday Religious Education Teacher. Meeting with those interested in church vocations were Revs. Harman, S. E. Madren and Whitten; also Paige Painter and Tom Madren from Elon College,

After the first discussion group meetings, the skits put on by the church and commercial groups and report by agriculture showed that we had been specific. Supper followed with hot and cold drinks furnished by the Bethlehem Ladies Aid. After supper came something different with Hank Harman and James Rohart discussing problems of service life with the boys and men; while Mrs. Harman and the girls went at such problems as a career vs. the home, working and supporting a family, making the home Christian — with real life touches supplied by little Peter Harman.

The final meetings of the discussion groups carried on as before with the Church and Professional groups merging to see film strips: Look at the Ministry, Look at the Missionary, and Look at Women's Church Vocations. The closing session featured a film strip on the Christian and His Life Work with scripture by Jean Good, president of the host Bethlehem youth group, and prayer by James Rohart, V. P. I. student.

HANK HARMAN.

* * * * *

Relax With Max

We have some more articles on this page today from the Eastern Virginia Pilgrim Fellowship News. This is a nice paper with a lot of information. I certainly am glad to get a copy, and I hope that the young people in Eastern Virginia are taking advantage of it by reading it and contributing to it.

* * *

One of the ranchers had not been giving very liberally. Mr. Torres had presented the Bible teachings relating to the tithe of the Hebrew people. In 1933 that entire section was struck by a hurricane followed by floods which washed away crops and animals. When the storm was over, Mr. Torres went out searching for his people whose homes had been washed away and who were left without food. When he came to this rancher, he inquired how he had fared and how much he had lost.

"No, I am perfectly well and as to goods, I didn't lose anything," the

man answered. "The only thing that happened, God passed through here and took all the tithes or tenths which I had not paid him during the last ten years."—Robert A. Felton, "One Foot on the Land."

NEWS OF ELON COLLEGE.
(Continued from page 7.)

and its financial needs, and to let the church know how this program is proceeding.

It would be well at the beginning of the year for our churches and Sunday schools to have certain facts before them that these facts might be passed on to all concerned.

First, the College annual budget amounts to nearly \$400,000 which means that from \$30,000 to \$35,000 a month is required to keep the current funds of the College in balance.

Second, the churches and Sunday schools are apportioned only \$15,000 which, if paid in full, would not pay the operating cost of the College for two weeks.

Third, the Convention has authorized a Sustaining Fund for the College, the goal of which is \$1 per member. If this should be raised in full that would amount to one-twelfth of the college budget.

Fourth, the College expenses are continuous. These bills are accumulated daily and are expected to be paid on the first and the fifteenth of each month. Regular sources of income are of tremendous help to the College.

We fell far short of the total goal set for these two funds last year, but we did do a very good job which is of great assistance to the College and much appreciated by all concerned. We are starting off very well this year. This is our second report which makes a total of \$403.61 for the month. It would be encouraging to all if every church and Sunday school would send in its contributions regularly.

Previously reported	\$ 251.60
Eastern N. C. Conference:	
Chapel Hill	\$ 34.00
Eastern Va. Conference:	
Berea (Norfolk)	\$ 42.00
Bethlehem (Disp)	15.00
Spring Hill S. S.	2.58
Western N. C. Conference:	
Pleasant Grove	\$ 5.00
Virginia Valley Conference:	
Bethlehem S. S.	\$ 23.00
Bethel	22.93
Linville S. S.	7.50
	152.01
Total	\$ 403.61

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

Possessions and the Kingdom

LESSON V—FEBRUARY 1, 1953.

MEMORY SELECTION: *Take heed, and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things he possesses.*—Luke 12:15.

LESSON TEXT: Matthew 19:16-26.

DEVOTIONAL READING: I Timothy 6:2c-11.

What He Had

This rich, young ruler, apparently had everything to make a man happy. *Youth, money, position, power, morality were all his.* He was a good man with a good name with a good income. What more could a man want? What more did he need to make him happy? There are thousands today who think that if they had what this man had, they would be happy.

What He Lacked

"What lack I yet?" They are the words of the man himself. In spite of the fact that he had all the things that folks think will make a man happy, this man felt a lack of something, a sense of incompleteness, an emptiness of heart, a spirit of unrest and dissatisfaction and unhappiness. And he came to Jesus about it. He wanted to know what he must do to inherit eternal life, what it was that he lacked—he lacked something even if he did not know what it was that he lacked.

Well, what did he lack? What did Jesus say that he lacked? "One thing thou lackest" said Jesus, according to Mark. "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up thy cross and follow me." Matthew has it "If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me." What did Jesus mean? Did he mean that a rich man had to sell everything he has and give it away if he is to be "perfect," if he is to inherit eternal life. Not at all. Did He mean that it was wrong to be rich and meritorious to be poor? Certainly not. Let us see if we can get at what Jesus was

saying, and how what He said has meaning for us today, whether we are rich or poor.

Outwardly this man was a good man. He was a good citizen as citizens go. He may even have been giving away large sums already to the poor. He was also a good man morally. He said—and we must give him credit for being honest—that from his youth up he had kept the commandments, at least the commandments which concern a man's dealing with his fellowmen. Ah, there was the rub. The man was not condemned because he was rich. But he was condemned because he was covetous, because he was selfish, because he had a list for riches, because *he loved gold more than he loved God.* He was trying to be good simply by obeying the law of the land without obeying the law of love. He had given heed to life's horizontal relationships, but he had not given heed to life's perpendicular relationships. He had tried to live by bread alone, and man cannot live by bread alone. Any man's heart is empty and hungry and lonely who tries to do it, no matter how much he has and how much good he is. A man's life does not consist in the abundance of things that he possesses, nor can it subsist on these things either.

It should be made clear here that Jesus was not laying down a universal law in commanding this man to sell all that he had and to give the money to the poor. He was dealing with a specific case. In this man's case the man's love for his possessions, and his all consuming desire for more and more possessions made him unfit to become a disciple, or to become perfect. That love took most of his time and effort, and kept him from giving himself completely to God. Many men are so busy earning a luxurious living that they have little time for Christian living.

But in one sense Jesus was dealing with a universal principle. He was saying that *a man must give up anything and everything which keeps him from close communion with God.* It may be some trifling, trivial, selfish desire or detail that stands in our way. But it must be hunted down and cast out of our lives. On one occa-

sion, a bishop of the church was asked what religion was, how to get to heaven, and he replied, "Turn to the right, and keep going." Anything that keeps us from God, anything that comes between us and God is wrong. And even if drastic moral surgery is necessary, it must be given up and cast out of life.

What He Did

"But when the young man heard this saying, he went away sorrowful; for he was one that had great possessions." There is a tide in the affairs of men, that taken at the flood "leads to new and higher adventures in living, and carries men out into the sea of a more abundant life." But if it is missed, one spends his life floundering around in the shallows and swamps of mere existence. It was thus with this rich, young ruler. Here he stood at the crossroads of life and destiny. Here was his supreme opportunity. If he had obeyed Christ's command or invitation he could have entered into life more abundantly. But he did not have the grit and the grace to give up that which stood between him and Christ, and he turned away sorrowful. One wonders if he was not haunted to the day of his death by the look in Christ's eyes, and by the thought of how different his life would have been if only he had made the great decision. Or did he, in time, forget the pivotal experience, justify himself, turn back to his material possessions and pursuits, and round out his life in a meaningless routine of activities to which he gave himself half-heartedly, because the meaning had gone out of life? He had not been true to the vision which he had seen in his highest and best, which were his truest moments.

Alas, this young man was so much like so many people today! In some experience of life they come face to face with Jesus Christ. And He puts his finger unerringly on the thing that stands between us and Him and the richer, more abundant life and says "Give this up and follow me." And our love for these things is stronger than our love for Him. We temporize and compromise, and all too often "go away sorrowful," not so often because we are rich and have great possessions, but because we do love something more than we love Him, because we are not willing to give Him first place in our lives. This applies not only to those who have never made the great commitment, but to many, who having made

the great commitment, are not willing to "grow in grace and in the knowledge of our Lord Jesus Christ." Christ demands that we not only "turn to the right," but that "we keep going."

What Can We Do?

"Who then can be saved" cried the disciples in amazement. If a rich, prosperous citizen cannot be saved and enter into the kingdom, what hope is there for the rest of us poor mortals? No hope, if the man tries to save himself. With men that is impossible. But not with God, with whom "all things are possible. Salvation, through faith in Jesus Christ alone, comes as the gift and work of God, and not of man. God alone can save.

Based on "International Sunday School Lessons," copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

GOD'S WATCHMEN

(Continued from page 8.)

II. *God's Watchman is a Protector.*

He is on the lookout for danger and he must be able to identify the enemies even though they may appear in sheep's clothing or in a Trojan horse. Verily, those who would exploit and destroy the souls of our people have an elaborate wardrobe. Snobbery wrapt herself in dazzling evening apparel and parades in the name of culture and refinement. Home is no longer a man's castle; it is a public thoroughfare. Brewery horses walk across the front of his living room where the family is viewing television. Voices from New York, Chicago, or Greensboro through radio urge him to every conceivable kind of thought, feeling and action. The perils of home life conditioned by the necessity that both parents work are by no means imaginary. Chronic spiritual mal-nutrition presents a constant threat to the souls of our people.

This does not mean that God's Watchmen are alarmists, necessarily. There is no need to stir up fears for the sake of keeping people frightened. If the watchman is everlastingly sounding the alarm, where a real danger threatens, how can he rally his people to effective defense? Certainly, if God's watchman sends out the alarm every time he enters the pulpit, his signals will soon go unheeded.

III. *God's Watchman Listens.*

He is one who has ears to hear and uses them. Listening is an art that is not easily mastered. It makes the difference in almost any field between the expert and the mediocre. Did you ever put on the doctor's stethoscope and listen to what goes on inside the chest of a living person? Rumbling, roaring, swishing—that is about all the untrained listener can make of it. To the trained ear of a physician, those sounds have a precise meaning. The psychiatrist listens to a patient rambling on and on like a babbling brook. Most persons would not be able to make heads or tails out of the steady flow of chatter. But the trained ear of the mental doctor is able to diagnose the patient's disorder by disentangling those wild utterances. He has ears to hear, and uses them.

God's watchman knows how to listen—how to listen to gossip—in one ear and out the other. He knows how to listen to stories of grief and heartache. His ears are keen to the longings and dreams of young people. If you asked him what he would say to a person who had lost his religious faith, he might tell you, "I wouldn't say anything, I'd listen, at least, for a while." The minister listens to what alert observers and writers say. This is one of the ways he gathers material for his creative work.

As the Old Testament prophets suggest, God's watchman listens for God's word "What is God's word for the people," he asks day after day, week after week. And after asking, he listens for the divine reply. As he walks in the woods or along the city streets, he listens for God's word. Jeremiah heard the word God had for him as he observed the almond tree bursting forth with new buds. The Psalmist listened to the symphony of the stars and they sang to him about God's handiwork.

How easy it is for us to make the mistake of thinking that we must talk, talk, talk. A party remarked to me the other day about a young fellow whom he thought should enter the ministry, "He is a fine talker. His voice is clear and pleasant." Now, a good voice is wonderful equipment for the prospective minister, but the question I wanted to ask was, "How are his ears." If he does not know how to listen well, to people and to God, what will he have to say with his beautiful voice? Many a man with mediocre gifts in other areas has made a wonderful pastor because he knew

how to listen. On the other hand, good listening makes for fullness and overlook, abounding intellectual and spiritual life. A lake with ample inlets is not likely to grow stagnant.

IV. *God's Watchman is a Herald of Good News.*

"How beautiful upon the mountain are the feet of them that bring good tidings." Upon feast days and special observances, the watchman served as special inviter. It was he that published the good tidings to all within the sound of his voice. Perhaps this is the most thrilling and delightful part of the minister's work. When a large meal is spread and there are many hungry people waiting for the welcome announcement, isn't it a delicious privilege to say, "All things are ready, come to the feast." It is that wonderful invitation which God's Watchman announces. Good news that God forgives and relieves people of their burdens of guilt. Good news that his mercy is adequate and eagerly extended.

Did you ever observe a girl who is recently engaged? She flashes her ring finger around like a banner waving in the breeze. In her face is a story of joy, of hope, and adventure. So far as she is concerned, all other news is common place. She has good news. Is it not so with God's Watchman? Words become secondary as the good news is broadcast by his special features and his manner. Isn't it thrilling to be able to conclude a sermon with these positive words: "Folks, this is the gospel. I share the good news with you."

Conclusion.

Young men preparing to be watchmen, would that you might grasp something of the sweep, the grandure, the heroism of the calling. Faithful citizens of Zion, do everything you can to keep the watchman on the wall and to heed the words which the Lord utters by him. Watchmen of Zion, join with me in the vow made by the Prophet Habakkuk, "On my watchtower I will stand and see what the Lord will say to me."

One of the most difficult tasks in connection with running a paper is discontinuing subscriptions. Won't you check your expiration date and if your subscription is due, send in your renewal. We so want the paper to continue bringing *Sunshine* into your home. Please help us.

The Orphanage

J. G. TRUITT, Superintendent

DEAR FRIENDS:

For this year we wish to do a better job than every before. The child is first. His rearing, his mental attitudes toward life and how it has and may serve him—and how he may, in turn, serve it; these are our concern. We, all of us, want to do better. The world is in such a shape as would make every one of us resolve to do better. It is a good time for us all to be humble, to pray, and to plan our lives so as to make them happier and worthier for the big jobs which lie ahead.

It was good to have the Suffolk Church begin the year with a \$150.00 check, which I am sending over to the Convention office in order that it may be accredited on apportionment and returned to us. Everybody will probably pardon me for sort of being proud of Suffolk. They helped me rear my children, gave me big opportunity to serve, and befriended me and mine for sixteen years. They loved me and I loved them, and God blessed us. And they are going right on to still greater things, bless them.

I like the way in which the South Norfolk S. S. takes care of the clothing for David and Woodrow Haith, Frances Rowland, and also Jeanie Cook and her brother, Hubert. We are privileged to purchase whatever clothing they need and send the bills to one of their organized classes. It is a really fine thing to do, and the children get an added value out of it in the sense of *securing* and "*belonging*" which they feel. In the meantime such money is accredited on their church's orphanage apportionment.

There are several other classes who do almost or quite the same thing for others. This helps a lot.

I am interested, too, in seeing the Holy Neck Church send a donation of \$10.00 as a memorial to Deacon J. J. Gomer. Mr. Gomer was 87 years old and had been a member of Holy Neck Church for 75 years. The church fittingly honored him, and also did a service to a very worthy cause.

This report shows also three memorial gifts from friends in Burlington memorializing Miss Nonnie Moore, a very devout member of the First Christian Church in Burlington. She was one of those useful and faithful

members whom everybody loves. It was such a good way to honor her.

So many people and churches do so many nice things. I have just read that the Kennedy Home, a Baptist Orphanage at Kinston, was given to the Baptists by a couple who had never had any children, the Kennedys. The people in our Southern Convention have given the lands—289 acres—on which our orphanage is built. I do not know all the people who helped with this but I do know the Carltons, of Ingram, Va., had much to do with it. Our people do fine things, and we can be proud of them in every section and in every church.

Mrs. James L. Foster, artist, musician, mother, neighbor; now living on lands adjoining the orphanage; was first orphanage mother, as her husband was the first superintendent. She tells me that the Rev. Jesse H. Dollar, D. D., has produced a letter written by Supt. Foster to his father, Rev. C. M. Dollar, which states that the first brick for the first building here was laid on September 1, 1905. That letter has some interesting angles doesn't it? Mrs. Foster's many friends will be glad to know she is busy and happy, and that her daughter, Mary Lee, a Burlington City Schools teacher and director of the Episcopal Church choir in Burlington, lives with her; and that her son, Jimmie, connected with the Elon post-office, has a home near her.

I forgot to do any begging in this letter—and I hear somebody saying he will be at it again next week. Perhaps. Thanks.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JANUARY 8 & 15, 1953

Commodities for the two weeks.

Smithwood Missionary Society, Fruit and Clothing.

Mrs. Coy Fox, Liberty, N. C., Fruit.

Mrs. Bertha Sykes, Washington, D. C., Cards, Candy and Penciles.

Spoon's Chapel Missionary Society, Toilet articles and Clothing.

Reidsville Church, Christmas Gifts.

Mrs. R. C. Garrett, Hampton, Va., Clothing.

Currin & Hay, Burlington, N. C., 36 Belts.

Children's Class, Plymouth Congregational, Christian Church, Robinson, Ill., Quilt.

Standard Hosiery Mills, Burlington, N. C., Socks and Hose.

* * *

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Auburn S. S.	\$ 30.41
Morrisville	9.75
Plymouth	9.75
Southern Pines	39.40
Fayetteville	25.00
	\$ 114.28

Eastern Va. Conference:

Mt. Carmel	\$ 9.00
Mt. Zion	15.00
Newport News S. S.	13.50
Windsor S. S.	11.59
	49.09

N. C. and Va. Conference:

Bethel	\$ 12.91
Elon College, Thanksgiving	107.70
Greensboro, First	193.70
Pleasant Grove	35.82
Salem Chapel	15.00
Union (Va.) S. S.	5.00
Winston-Salem	44.35
Likeview	12.00
	426.48

Western N. C. Conference:

Pleasant Cross S. S.	\$ 13.02
Pleasant Union S. S.	13.57
Shady Grove	6.00
Sophia	22.10
Spoon's Chapel	20.00
	74.69

Virginia Valley Conference:

New Hope S. S., Thanksgiving	\$ 15.65
Wood's Chapel S. S.	10.00

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

New Hope S. S.	6.51	
		32.16
Total	\$	696.70

Special Offerings.

"Jett," Norfolk, Va.	\$ 1.00	
Misses Clarice & Ruth Helen Gunn, Reidsville, N. C. for Joe Ann Black	5.00	
Betty and Melvin Bunch, Suffolk, Va., in Memory of Frankie Harrell ...	10.00	
Henry V. Harman, High View, W. Va.	1.00	
First Congrat'l Christian Church, Roanoke, Ala. .	6.80	
Park Ave. Cong. Church, Arlington, Mass.	25.00	
Friends, Greensboro, N. C.	15.00	
National Bank of Bur- lington (interest)	27.00	
Vanceville Sunday School, Tifton, Georgia	3.00	
Pisgah Sunday School, Pis- gah, Alabama	10.00	
Florida Cong. Christian Conference	17.22	
Philathea Class, Reids- ville Church	10.00	
Woman's Missionary Soci- ety, Salem Chapel, for C. A. Ward	6.00	
A. T. Taylor, Norfolk, Va.	200.00	
The Boone Community Club, for the Burgess twins	10.00	
Mrs. W. A. Newman, Hen- derson, N. C.	25.00	
Mr. & Mrs. M. W. Mc- Pharson, Burlington, N. C., in memory of Miss Nonie Moore	10.00	
Mrs. Roger Gant, Bur- lington, N. C., in mem- ory of Miss Nonie Moore	5.00	
Mrs. Minnie G. Aldridge, Burlington, N. C., in Memory of Miss Nan- nie Kernodle	10.00	
Holy Neck Church, Hol- land, Va., in memory of J. J. Gomer	10.00	
Mrs. W. S. Byrd, Burling- ton, N. C., in memory of Miss Nonie Moore	5.00	
Special Gifts	450.73	
		862.75
Total for two weeks	\$1,144.92	
Total for the year	\$1,559.45	

"LOOK ON US."

(Continued from page 3.)

apportionments—a record! The members of our churches paid a total of \$109,231 to apportionments, and a total of \$171,473 to all apportionments, missions and benevolences. The record shows \$1,204,494 paid to all "local" expenses, including \$264,545 to pastors' salaries and \$692,058 for new buildings, improvement of existing buildings, and on building indebtedness. A large majority of our churches reported funds spent

for new buildings, improvements on buildings, and on indebtedness. The value reported for local church property was \$7,040,639, with a total indebtedness of \$380,169. These figures represent perhaps the largest we ever reported.

We as a Church are better equipped materially than ever before in our history. Few of our churches are content to use inadequate, unattractive buildings. The majority of our pastors are provided with comfortable parsonages. We perhaps have the best trained ministry we have ever had.

What Is Required of Us?

Our Lord declared, "Every one to whom much is given, of him will much be required." As the Lord does surely "look on us," what does He say of our Christian stewardship in the use of material possessions entrusted to us? Is it to be feared that too many of our people "pay" to the church and its causes—maybe grudgingly at that—rather than *accounting* joyfully and unafraid as good stewards for the possessions entrusted to us?

What of Our Ministry?

We have a devoted, earnest, well-equipped (if underpaid) ministry. However, we still experience a shortage of pastors. The most certain way to provide for the pastoral leadership of our churches is to have a steady stream of choice young men coming from our homes and churches to our college every year. We have not been doing that. We have not offered our sons in sufficient numbers. There are hopes to be gleaned from the reports of last year. The Conferences reported 18 Licentiates, 13 of whom are definitely preparing for our ministry. Others are teaching, in business, etc. In addition, the Conferences reported 12 candidates for the ministry enrolled in the *Biblical Class*. There is reason for rejoicing in this number of young men dedicated to the Christian ministry, but there still remains a current need for more pastors immediately. New work could be started, and churches now sharing a pastor with other churches could enlarge their usefulness if additional pastors were available. There are now several churches without pastors. All our churches continue to call for pastors, and yet only a very few of our churches have ever had the honor of sending forth a candidate for the Christian ministry. The Lord of the harvest certainly "looks on us"—our homes and our churches, entreating

us to dedicate our finest youth to His high calling. What will our answer be?

First Things First

For my humble part in the record of 1951-52, I rejoice with you in that which has been done well. Nevertheless, one cannot but feel that we as a Church are not as dedicated, committed, as we ought to be. Countless hours are required of us all to keep the "machinery" going. This is important, to be sure, but not the most important part of Christian witness required of us. We cannot but feel that if we as a people had a greater concern and willingness for humble witnessing for Jesus Christ daily, our evangelism record would be brighter, or if our time, talents, and material possessions were more devoutly and freely dedicated, our Christian stewardship would be more abundant. If that were the case, we should no more have "zero" churches in evangelism: we should no longer "pay" to the church and its causes, but we would willingly lay our all upon the altar.

The Promises of God

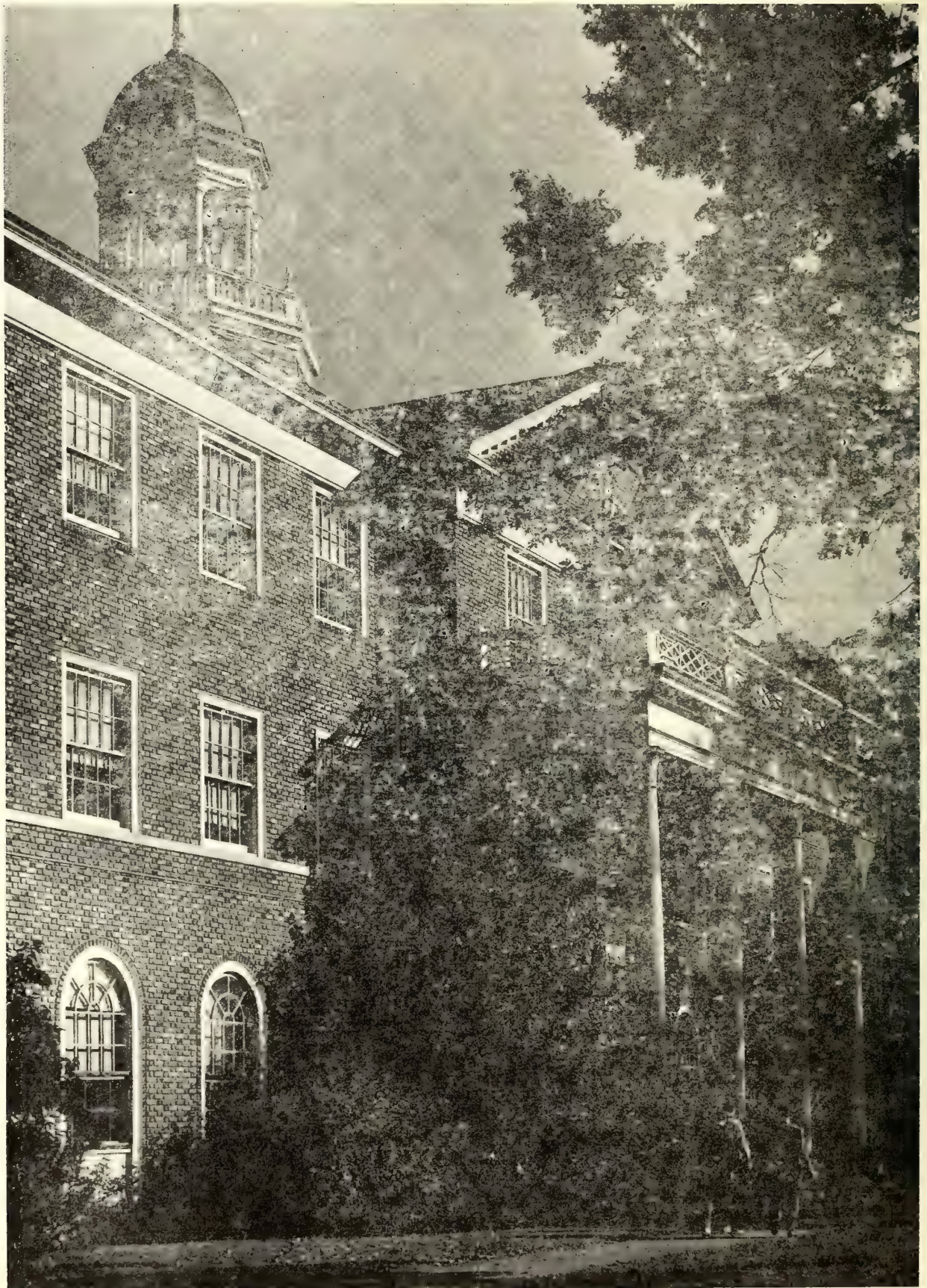
Surely according to the promises of God, a revival and dedication ought to come to the Southern Convention church members, pastors, officials and all, causing us to arise in strength to meet our opportunity in Him.

"If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land."

"Bring the full tithes into the storehouses, that there may be food in my house; and thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing."

"Look on us," said Peter, as he and John faced the man in need beside the Gate Beautiful. Those Christ filled men bade this man look not on them as men who lived in their own strength, but rather to look upon them as Christ Jesus lived in them. In his strength they gave healing. In 1953, my prayers and hopes shall be that as the world looks on us as a Church and as professing Christians in the Church, they will see not us but Christ living in us. To that end I covet your prayers that all I do shall serve to proclaim the unsearchable riches of God in Christ Jesus. "The prospects (for 1953) are as bright as the promises of God."

Teaching Facilities are Ample and Adequate at Elon College



ONE OF A GROUP OF BUILDINGS ERECTED DURING DR. HARPER'S ADMINISTRATION

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, JANUARY 29, 1953

NUMBER 5

The Period of Evangelistic Emphasis

Why One Should Be an Active Church Member

From a Church Calendar

1. The best men and women in every community are members of some church.
2. One would not choose to live in a community where there was no church and no church people seeking to promote moral welfare and social honor.
3. If everyone should follow the example of those who do not join some church, there would be no churches.
4. The Church is the only agency that has the definite objective of making a better world on the basis of redeemed lives.
5. The Church is the only fellowship that seeks to prepare us for "Life beyond the grave." As every person expects the service of some church at the time of death, we owe it our respect and allegiance while we live.
6. It is unfair to receive the benefits the church brings to society, and to refuse to identify oneself with some church in the community where one lives.
7. In appreciation of the privileges of living in God's world, breathing God's air, enjoying God's blessings, and having his protecting love, every person ought to be a member of some church which he can call "My Church" and in which he can worship God each week; and, by his loyalty and support, bear witness to others of his love for and faith in his Heavenly Father.

February 25, through Easter Sunday

News Flashes

Dr. Duane N. Vore was in Cleveland this week attending the Mid-Winter meetings of our church committees and boards.

We express sympathy to Mrs. J. J. Henderson, formerly of Graham, N. C., in the passing of her husband, Major Henderson. Mrs. Henderson's father, the late J. D. Kernodle, of Graham, was at one time chairman of the Board of Publications.

Rev. and Mrs. Bland Leebrick announce the birth of a daughter, Deborah Maria, born December 14, 1952. They have one other child, Gloria Anne. Mr. Leebrick is the pastor of Carolina Congregational Christian Church, in the North Carolina and Virginia Conference.

Dr. H. S. Harcastle of Chuckatuck, Va., was in Richmond this week, attending the national meeting of the Ruritans, which he served as chaplain. Whatever his other duties may be, "Hardy" never misses a chance to visit the office of publication when in the city. It is always good to see him.

Good News Concerning the 1952 Christmas Fund

The Christmas Fund, which is administered by the Ministerial Relief Division of the Board of Home Missions, closed its books for 1952 with a total of \$121,054.56. This is the largest Christmas Fund ever contributed, and is the eighth successive Christmas Fund to exceed \$100,000. The total number of gifts received was 6,747. Since many of these represent gifts forwarded by churches, and include contributions from many individuals, it is safe to say that more than 10,000 persons shared in providing the Fund.

The purpose of the Christmas Fund is to supplement the regular grants distributed by the Ministerial Relief Division and to help meet emergencies as they arise in the lives of our ministers. Approximately one half of the Fund is used for Christmas gifts. These go to all the persons on our Ministerial Relief roll, and also to a selected list of ministers and widows of ministers which is supplied to us through the state

superintendents. A small part is incorporated into the regular grants distributed by the Division, and the rest is used throughout the year to meet special circumstances as they arise.

Seven hundred and ninety checks were mailed to reach the recipients at Christmas time. These will be followed by a supplementary Christmas gift which will be mailed late in February or early in March. Drafts upon the Emergency Fund are made continually throughout the year in response to circumstances ranging from a home destroyed by fire to a broken dental plate.

The officers of the Ministerial Relief Division, in the name of our veterans, wish to express to the membership of our Congregational Christian churches their heartfelt gratitude for making this work possible.

FRANK J. SCRIBNER,
General Secretary.

Evangelistic Services for Enlisted Men

Young men and women stationed at military bases across the country now may be sure that their home churches have not forgotten them.

Dr. Jesse M. Bader, director of the 1953 Armed Forces Preaching Mission, announced recently that 140 outstanding civilian ministers are participating in a series of 80 five-day evangelism projects being held from January 17 through February at virtually every Army and Navy camp in the United States. He estimated that the mission will reach some half-million service personnel.

Primary objectives of the interdenominational religious task force, Dr. Bader said, are strengthening of ties between men and women of the armed services and their home churches, aid to the full-time ministry of chaplains, and encouragement of personal dedications to Christian service.

"There has been an excellent response to and cooperation in the 1953 series of Armed Forces Preaching Missions on the part of all the chaplains in military installations where these missions will be held," Dr. Bader noted. "The local churches served by these speakers release them gladly for the week of the mission because of the special significance of the enterprise, and because of the desire of these home churches to keep contact with the men and women of the Armed Forces."

(Continued on page 14.)

North Carolina and Virginia Conference Evangelism Rallies

FEBRUARY 1-6, 1953.

THEME: "Evangelism Will Build the Church."

COMMISSION: "You are Witnesses."

PROGRAM.

7:30 to 9:00 P. M.

Call to Worship and Invocation by Host Pastor.

Hymn—"My Faith Looks Up"

Scripture Reading and Prayer.

Statement of Purpose—Mr. Lackey.

Address, "Visitation Evangelism"—

Mr. Dollar.

Hymn—"I Love to Tell the Story."

Address, "Personal Evangelism"—

Mr. Andes.

Special Music.

Address, "A Personal Motive for Evangelism"—Dr. Scott.

Hymn—"When I Survey the Wondrous Cross."

Brief Discussion of Methods.

Testimonials.

Benediction.

* * *

TEAM FOR RALLIES.

Dr. W. T. Scott, Superintendent, The Southern Convention.

Rev. Melvin Dollar, Chairman, Eastern Virginia Conference Committee on Evangelism.

Rev. W. J. Andes, Pastor of Winston-Salem and Pfafftown Churches.

Rev. Mack V. Welch, Pastor of Palm Street, Greensboro.

Rev. John R. Lackey, Pastor of Apple's Chapel.

Rev. Tucker G. Humphries, Pastor of Reidsville Church.

Rev. J. Lester Stanley, Pastor of Gibsonville Church.

Rev. Mark W. Andes, Pastor of Union (Va.), Lebanon and Hebron.

Mr. J. Earl Danieleley, Layman Supply at Haw River.

* * *

REGIONAL MEETINGS.

Sunday, February 1—Palm Street, Greensboro, for First, Palm Street, Calvary, Pleasant Ridge, Monticello, Hines Chapel, Apple's Chapel.

Monday, February 2—At Virgilina, for Union, Hebron, Liberty, Lebanon, Danville, Ingram, Pleasant Grove.

Tuesday, February 3—At Reidsville, for Reidsville, Happy Home, Mt. Bethel, Kallam Grove, New Lebanon, Howard's Chapel.

Wednesday, February 4—At Gibsonville, for Gibsonville, Elon College, Berea, Bethlehem, Shallow Ford, Burlington First, Beverly Hills, Lakeview, Zion.

(Continued on page 10.)

Southern Convention Laymen's Fellowship Will Hold Rally at Elon College

"A Layman's Responsibilities" has been chosen as the theme of the Mid-Winter Rally of the Southern Convention Laymen's Fellowship which will be held in the Whitley Memorial Auditorium of Elon College on Sunday, February 8. Registration will begin at 2:00 o'clock, and the meeting will be called to order by W. B. Williams, chairman, at 2:30 o'clock.



DR. ROBERT CASHMAN

Danieley, Elon College, N. C., not later than February 2.

The program is as follows:

Afternoon Session.

2:00 Registration—Whitley Memorial Auditorium.

2:30 Song Service—Mr. W. H. Baker, Newport News, Va.

Worship Service—Mr. J. Earl Danieley, Elon College, N. C.



REV. DAVID H. SANDSTROM

Musical Selections—The Elon Singers.

"Our Moonelon Project"—Rev. H. E. Robinson, Burlington, N. C.

Business Session.

Hymn and Offering.

Address, "All Belongs to God"

—Rev. D. H. Sandstrom.

Hymn.

(Continued on page 7.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Editor Robert Lee House
Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Heltenstein, S. E. Madren, W. W. Snyder, G. D. Colclough, Treasurer, ex officio.

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The Christian Sun Subscription Blank

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Date.....195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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My Address

A Fellowship Banquet in the college dining hall, beginning at 6:00 o'clock, will conclude the program.

An outstanding program has been planned, and will include addresses by Dr. Robert Cashman of Chicago, Moderator of the General Council of Congregational Christian Churches, and the Rev. David H. Sandstrom of New York City, Minister of Stewardship of the New York Congregational Christian Conference. Dr. Wm. T. Scott, Superintendent of the Southern Convention, will also bring a message to the laymen.

Dr. Sandstrom is an authority in the field of Stewardship and will be the speaker at the afternoon session. His theme will be "All Belongs to God."

"Dynamic Churchmanship" will be the theme of Dr. Cashman at the afternoon session; while he will speak on the subject, "The Witness of the Church," at the banquet.

The Elon Singers will furnish the special music for the Rally.

All laymen and ministers of the Southern Convention are urged to attend this Mid-Winter Rally on February 8. Reservations for the banquet should be mailed to Mr. Earl

From the **EDITOR'S** *Desk*

What of the Evangelistic Program of the Church?

At a joint meeting of the Committee on Evangelism and Devotional Life of the Southern Convention and the chairmen of the five conference Committees on Evangelism, held in Henderson, North Carolina, last fall, the following recommendations were made:

1. That there be a special Evangelistic Period throughout the Convention, beginning February 25, 1953, and running through Easter Sunday.

2. That every church in the Convention have some special evangelistic emphasis during this period, as:

- a. A Preaching Mission;
- b. A Revival Meeting;
- c. A carefully worked out program of Visitation Evangelism;
- d. A Pastor's Class.

3. That increasing emphasis be placed upon church attendance.

4. That our people be acquainted with the Principles and Government of our church.

That there is need for this Evangelistic Period is well evidenced by the figures given by Superintendent Scott in his summary of our 1951-52 statistics; for while there were 2,123 members received into the various churches during the last conference year, only 982 of these were received on Confession of Faith; and during that period there were 1,637 dropped from our church rolls, leaving a net increase of less than 500. "What," asks Dr. Scott, "of our Christian witness in an area with increasing population and where thousands dwell in our midst without Jesus Christ in their hearts and lives?"

Charles E. Schofield has told us that "the evangelistic program of the church in America . . . has run in cycles." The first period of importance came in the lull between the French and Indian War and the beginning of the American Revolution. "It found expansion through the efforts of Jonathan Edwards in New England, and George Whitefield, who ranged up and down the entire

length of the Atlantic seaboard." He continues: "The evangelism of the half-century following independence took the form of home missionary expression . . . laying spiritual foundations for the revival movement that was to be one of the most significant characteristics of eighteenth century religion in America."

The cycles to which Dr. Schofield referred came roughly around 1843, 1857, after the War Between the States, in the early 1890's, and again between the beginning of this century and 1910. It is probable that this type of evangelism reached its highest development under Billy Sunday, whose career reached its climax in the period just prior to the first World War.

Since World War II, the emphasis in the evangelistic program has increasingly been placed upon what has become known as "Visitation Evangelism"; and in this program, the layman has been called upon for an ever increasing part.

Nearly all other evangelistic programs have been variations of these two basic plans of evangelism. Among churchmen, there have been those who have strongly advocated one form and have been antagonistic toward another. Certainly the time has come when it is necessary to coordinate all of the evangelistic plans or programs and to "get down to business." Jesus used both of the basic methods. He has commanded us that we use the most effective methods at our command, both on the home front and on the world field.

The time is urgent. The church must be about its business if it is to meet its responsibility to God and its obligation to mankind.

We commend to our readers the articles on pages five and six of this issue. "Evangelism Builds the Church," by Dr. Woffard C. Timmons, the National Secretary of Evangelism of the Congregational Christian Churches; and "Getting Down to Business in the Work of Evangelism," by Dr. Roy C. Helfenstein, Chairman of the Southern Convention on Evangelism and Devotional Life.

J. T. K.

Evangelism Builds the Church

By **WOFFORD C. TIMMONS, D. D.**

National Secretary of Evangelism

What Is a Church?

What's the difference between a Meeting-House and a Church? About the same as between a house and a home. These are terms over which one might quibble or become very serious indeed. A lot of fine houses fall far short of being homes; and a lot of very lovely "homes" are found in very humble houses. These are all terms that have to be given content; at best they are still symbols, even though we may insist that one is material and the other spiritual.

There is, then, a spiritual side of this great task of building the Church of Christ in all our developing land, even though at times, as now, the material needs may loom so large as almost to obscure other considerations. There is no need, however, for any of us to get confused about our part of the task as "Builders of the Church". We argue a great deal about things that are secular and things that are spiritual, drawing our antitheses too sharply, just as we do when we try to separate the temporal and the eternal. What we need to do, I am sure, is to draw our focus to the sharpest line possible, so that the vision of our specific tasks be not blurred but stand out in clearest understanding.

A hundred years of production by our Church Building Society is a most significant part of our denominational history. The full scope of this saga is thrilling, reaching as it does from the Atlantic to the Pacific and from the Northern Lakes to the Southern Seas; being in most cases the very channels through which the life flow of the nation has made its way. From white spires against the greens of New England, to the great towers and gables against the dark shoulders of the cities' skies, from lofty naves of Gothic cathedrals on busy boulevards to lovely colonial porticos in hundreds of quiet suburbs, on to the little churches and chapels of town and country where corn and cotton grow, where wheat fields wave and cattle graze, where mountains are mined and oil wells flow, this blessed story of a century of Congregational Christian building is told.

Thrilling as this record is, it has also its report of limitation and retreat—the limitation being the lack

of resources to meet the expanding need, and the retreat being the loss of many churches, heroically begun, for want of vision and vitality to carry them through the crisis of change. Such adventure as this does not take vision and vitality even before the material matters are assured, simply because the whole Christian enterprise is the expression of a spiritual experience.

It may be urged that the Church Building Society was principally con-



DR. TIMMONS

cerned with putting up church buildings, which involved, of course, real estate plots, architectural plans, grants and loans and financial canvasses, and actual construction. But it is a misreading of history and a misinterpretation of purpose to say that was all—or even to show there was a survey of population expansion and a clearance of comity rights and responsibilities. All of these came within the calculation, and rightly so, for behind and beyond all plans and provisions were (and are) the spiritual implications and potentials, the conviction that every new church is an extension of the life and mission of the Lord himself.

The One Basic Purpose

While the Commission on Evangelism sees its function especially in this way, yet it is not the only department in the Board of Home Missions concerned with this spiritual side; every department—indeed, the sum of the mission of the whole Board—is

concerned alike with this one basic purpose. The only difference in the work of the various departments is in the functional emphases or, perhaps, geographical administrations or group activities. The Commission on Evangelism is not charged directly with building churches as *houses*, but it is charged indirectly in that the motivations that come through evangelistic efforts may be the primary factor that causes men to want to share the Gospel, and thus moves them to extend the Church wherever there is human need.

If any warning at all is appropriate in connection with this tremendous building challenge it is that we shall not be content with mere *extension* but that we carry every church on into the fullest possible *intension*. In a very real sense no man can build the "Church"—only the Lord of all life can do that. What we can do, and do do, is construct a suitable house for the Church to use, and dedicate it to the glory of God and the ministry of the Gospel to all men. The Psalmist knew this and proclaimed it when he wrote, "Except the Lord build the house they labor in vain that build it."

This matter of building the needed churches faces us with the structural demand for adequate spiritual foundations, not only large enough but also enduring enough. A familiar sight in our modern cities is the boarded off area where steam shovels are opening the way for the vast foundations of great buildings. Recently I pushed my way into the circle of curious on-lookers to see the frightening shaft in which the mighty layers of steel and concrete were being placed on the shelves of the already exposed rock. As one of the engineers came up to the gate from the yawning chasm, I ventured to remark that it seemed like a terribly deep foundation. "Yes," he said, "it is; but it's to hold a terribly high building: the higher the building, you know, the deeper down you have to go." Such an observation as this is a commonplace; but the truth of it would certainly not be overlooked where the building of the Church, the world's tallest structure, is concerned. Nothing less than the bed-rock of the Gospel of Christ is sufficient unto our purposes as builders of his Church! Whatever else the work of evangelism may be, it is to bring to bear the "evangel," the basic truth of Christ, as the only foundation the eternal

(Continued on page 8.)

Getting Down to Business in the Work of Evangelism

By ROY C. HELFENSTEIN, D. D.

Chairman of the Southern Convention Committee on Evangelism

Every church should have "A Prospect List" or "Responsibility List" made up of the unchurched people in the parish for whom the church is spiritually responsible. On the "Prospect List" or "Responsibility List" should be the names of those in the following classifications:

1. Those who are members of some organization in your church, but not members of the church proper.
2. The brothers-in-law and the sisters-in-law to the church, that is the husbands of women in the church, who themselves are not members; and similarly the wives of men in the church, who themselves are not members.
3. Parents who are not members of your church, but whose children are enrolled in your Church School.
4. Names taken from the Visitor's Register who are not members of any church in the community.
5. The unchurched people of the community who, in some religious survey, have indicated your church as their preference.
6. Unchurched families related to members of your church.
7. The names of any unchurched individuals contacted by the pastor or submitted by the Board of Deacons or the Prudential Committee, or by any other members of the church as possible prospects.
8. There should naturally be, on every such Prospect List, the names of boys and girls in your Church School who are twelve years old or older and not members of the church. These the pastor should seek to enroll in the Pastor's Class for Preparation in Churchmanship, preferably held during the Lenten Season.

On the Prospect List, no names should ever be placed of those who

are disgruntled or marginal members of some other church in the city, town or community. It is unethical, unchristian, and contemptuous for any pastor to make the burden of some brother-pastor harder by his trying to take into his church the inactive members of another church. A pastor's time is too precious to be worse than wasted in any such effort. An honorable pastor will admonish such people to get right with God and get in line in their own church. An honorable pastor would not even so much



DR. HELFENSTEIN

as turn his hand over if by doing so he could receive into his church a hundred new members taken from the other churches of his community. The fact is that such church members are not worth turning one's hand over for. And any pastor who stoops to that type of recruitment, if he would turn the light on in his room and look into the mirror would see a thief.

The members of the Prudential Committee, or as in some churches the members of the Pastor's Council, or as in other churches the members of the Committee on Evangelism should each one faithfully cooperate with the pastor in interviewing the people whose names are on the Prospect List. The Prospect List should also be the Prayer List for the pastor and for those responsible for cooperating with him in this feature of the church program. A plan which I have found very rewarding is to have the "Se-

lected Evangelistic Teams" hold a dinner meeting at the church each month from October to Easter; or having the first meeting of the series in the pastor's home where the group will be the guests of the pastor and his wife; and then to have the succeeding meetings in the homes of the members of the group or at the church in the latter case, each one paying a nominal amount to provide the food served by the joint-hostesses, two or three women of the group joining in preparing the meal. Following the meal, and after a half hour of intensive study on the subject of Christian Recruitment, the pastor will give four names from the Prospect List to each member of the group for them to call on during the month, with instructions to report at the meeting the following month. Where advisable, follow-up calls should be made by some other member of the group, the names being rearranged at each subsequent meeting. The Prospect List should be revised from time to time as some of the prospects become members, and as others, who are found not to be prospects, are dropped from the list.

Wise is the church that leaves its pastor free to spend the major portion of his time in definitely working in the interest of the church to enlist the unchurched people of his parish, instead of expecting him to spend the major portion of his time in going around ringing the doorbells of his membership, calling on those who do not need his call, simply to enable him to record in his records a record number of calls made during the year. It means more to any church for its pastor to take the message of the Church to the unchurched through the medium of personal contacts than for him to spend his valuable time in carrying around a theological nursing bottle to "The Seventy Year Old Babes in Christ" found in his membership. This observation in no way discounts the importance of pastors calling regularly on their members who are ill or in sorrow or trouble of any kind. It in no way discounts the importance and the need of calling on any members needing a call. But it does emphasize the needlessness of a pastor following a routine plan of calling on the constituency of his church at stated times in the old fashioned manner. Moreover this observation emphasizes the more important duty of every pastor to work for his church and the Kingdom by minister-

(Continued on page 7.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Campaign

The general campaign committee to secure \$2,500,000 for Elon College directed that there should be a simultaneous campaign in the churches of the Southern Convention, beginning last Sunday, January 18. The plan of organization for each local church was a general captain for the group, the pastor, or some one else appointed, a division of names of the church members into groups of ten with two individual canvassers for each group. The names were to be assigned to the canvassers and they were to approach each individual member with information regarding the campaign, the needs of the College, and the disposition of the money raised so that every individual could make a subscription of what he feels that he could and should give annually for five years. Have these cards signed, turn them over to the captain of his church or the pastor, who will forward them to the College.

It was my privilege to be present at Liberty Spring Dr. Jesse H. Dollar, pastor, on Sunday, January 18, at three o'clock. Dr. Dollar had invited twelve members of his congregation to be present for that meeting to make the canvass and requested that each member select his canvass mate. All twelve of the men were present, ten of whom had selected their teammates and had them present. All names to be canvassed were written on cards and distributed to the canvassers present. After receiving instructions the group agreed to complete the campaign in two weeks and at that time to meet for reports. No campaign could have been set up more business like. It was a real pleasure to be present and observe this piece of work.

If you have so organized your church you are to be congratulated. If you have not, I am sure you will want to and will just as soon as it is possible.

The Haw River Church is without a pastor. Earl Danieley, a member of the college faculty, is serving as supply minister. Haw River Church launched its campaign last Sunday and has made a partial report. Mr. Danieley thinks that the results will be satisfactory.

When your church has made its canvass, will you please report the results and future plans? Full cooperation on the part of churches, pastors, and church officials will insure success in this our supreme effort for our College.

* * * * *

Apportionment Giving

Elon College is growing more and more in the favor of our churches. It is good when the church begins to think about its college. It is encouraging when those thoughts are expressed in material values.

The church in the Southern Convention at this particular time is engaged in conducting a campaign to secure funds for capital improvements. This is good and most encouraging. As we secure funds for building operations the expense of operating the college goes on. Contrary to our hopes and wishes, these expenses seem to increase as the days come and go. Furthermore, expenses are daily and bills must be met on a monthly basis.

Payments on conference apportionment or Sustaining Fund will be helpful and most appreciated. We are beginning the new year fairly well. Our offerings are low for this week, but I am sure that more Sunday schools and churches will send in their offerings for next week, which will make up for shortages sustained in previous weeks.

It was by the cooperation and generosity of the church that the college was built, sustained through the past years and is being supported today. All who are interested are grateful and appreciative.

Previously reported	\$ 403.61
Eastern Va. Conference:	
Isle of Wight	\$ 75.00
Western N. C. Conference:	
Big Oak	\$ 20.00
	95.00
Total received to date	\$ 498.61

GETTING DOWN TO BUSINESS IN EVANGELISM.

(Continued from page 6.)

ing to the unchurched people of his parish who constitute the evangelistic responsibility of his church. This work of Christian Recruitment should be a very definite part of every

church's program, for evangelism is the first responsibility of every church. The three-fold responsibility of every church is, first, to enlist the unchurched in the life and work of the church; second, to inspire and train the constituency of the church for Christian living; and, third, to commission the membership of the church from the youngest to the oldest in the different lines of Christian service. In short, the three-fold responsibility of every church is—"the work of Evangelism"; "the work of Christian Education"; and "the work of Christian Commissioning"—namely, to win people to Christ, that they may be built up in Christ, that they may be sent out for Christ.

With hearty endorsement of the original lines, and with sincere apology to the author for adapting them to our present consideration of the pastor's responsibility to the unchurched—

"We must win them one by one
As the Master did of old,
When He said to His disciples,
'Follow me';
From the streets broad and wide,
To the avenues turn aside
In the footsteps of the Man of
Galilee.

"Is it nothing—'Homes out of
touch with Christ!'
And lives being lived as if there
is no God?
Let us gladly in recruitment lend
a hand.
Words of concern and love impart
To every 'unchurched heart'
Help them in 'The Glory Light' to
stand."

LAYMEN'S RALLY AT ELON.

(Continued from page 3.)

Address, "A Personal Motive
for Evangelism"—Dr. Wm.
T. Scott.

Hymn.

Address, "Dynamic Church-
manship"—Dr. Robert Cash-
man.

5:00 Adjournment and Benediction.

Evening Session.

6:00 Fellowship Banquet.

Songs—Led by Mr. Baker.

Address, "The Witness of the
Church"—Dr. Cashman.

Benediction.

Sign in mess hall: "Don't kick
about our coffee. You may be old
and weak yourself some day."

Missions at Home and Abroad

The Mission Boards Meet in Cleveland

Some of the most important meetings of the Congregational Christian Church began on Monday evening of this week, in the Hotel Cleveland, Cleveland, Ohio, when the Missions Council of Congregational Christian Churches and affiliated denominational organizations met in a working conference to formulate the program for promoting the Christian World Mission of these churches for the present year.

Around 350 key laymen, lay women and clergy from all parts of the country are conferring for four days under the new Minister and Executive Secretary of the Missions Council, Dr. Henry Smith Leiper, internationally known churchman and a pioneer in the ecumenical movement.

Primarily a working conference, the Mission Council meetings bring together the Prudential Committee of the American Board of Commissioners for Foreign Missions; the directors of the Board of Home Missions; the directors of the Council for Social Action; the State Superintendents from coast to coast; the Women's Fellowship State Presidents; the directors of the National Laymen's Fellowship; the National Committee of the Pilgrim Fellowship, and the Executive Committee of the General Council.

The chaplain of the entire conference is Dr. William A. Keith of Kalamazoo, Michigan, minister of the First Congregational Church of that city. The key speakers include: Dr. Ruth Isabel Seabury of Boston, Educational Secretary of the American Board, who flew back January 1 from an intensive three months visit in Africa and one month in India; Dr. James A. Robinson, of New York City, minister of the Church of the Master, author, specialist in race relations and world traveler; Dr. Mary Ely, professor of English and dean of Women of Union Theological Seminary, New York; State Senator Harry E. Drobish of Marysville, California, who has just returned from Jordan after a period of service under the Point IV Program; and J. S. Russell, the Farm Editor of the Des Moines *Register and Tribune*.

The two mission boards, the Amer-

ican Board of Commissioners for Foreign Mission and the Board of Home Missions opened the sessions with a line-up of vital up-to-the-minute reports from missionaries and staff.

Some of those speaking for the American Board are: Miss Alice Margaret Huggins, one of three American Board missionaries detained by the Communist Government in North China for 16 months; Rev. Lee Delroy Bergsman of Johannesburg, So. Africa; Rev. Emmons E. White of Aruppukottai, India; Miss Divina del Carmen of the Philippines; Rev. Philotheos Zikas of Alexandropolis, Greece, who worked with Allied authorities against the Communist guerrillas and converted to Christianity many Communist leaders.

Speakers of the Board of Home Missions include: Dr. Truman B. Douglass, Dr. Phillip M. Widenhouse, Dr. Harry Thomas Stock, and Rev. Robert Spike of the Judson Memorial Church, New York City.

At the American Board sessions, Dr. Ronald Bridges presided; at the sessions of the Board of Home Missions the presiding officer was Dr. Howard Stone Anderson of Searsdale, New York. The Council for Social Action was under Dean Liston Pope of Yale University.

EVANGELISM BUILDS THE CHURCH.

(Continued from page 5.)

God has laid upon which any enduring structure can be built. This is to say that all our churches—new ones and old ones, little ones and big ones—are to be truly conceived as evangelical in their very structural spirit and purpose and evangelistic in their witness and service, if they are to be a "spiritual house" unto the Lord.

Making More and Better Christians

There are specific ways in which a program of evangelism is set up and carried on, some of these ways appropriate to the denomination as a whole, some suitable to Conference areas, some to local communities, but all coming to expression and through a local church. Perhaps the simplest and best definition of evangelism is "the making of more and better

Christians", so that these specific ways, whether of large, corporate planning or the more intimate, personal appeal, should all be directed to the same arrival, the making of more and better Christians.

Right now as we face the task of the Church Building Loan Fund (and four and a half million is no small sum!) we are even more aware of the need for truer Christian commitment and stronger fellowship loyalty because the necessity of Christian expansion is commensurately greater than a hundred years ago. Without any over-statement it can be said that this period we are now in is fraught with graver issues and also greater possibilities than a century ago when the Church Building Society began. The very dimensions of the task are staggering; so much so that our spiritual resources shall have to be not only replenished but redoubled; that, as a spiritual household, which holds in trust a glorious inheritance, we may have the faith and devotion to fulfill our part of the appointed task.

Evangelistic Missions of many kinds are very much the order of the day in all Protestantism, especially the inter-church type where religious surveys are undertaken to know the field and allocate responsibility for every person in the community. In the wake of the survey the whole church is mobilized for friendly visitation and fellowship cultivation, both a testimony and an invitation moving in the direction of Christian commitment and church membership. Churches which engage in these missions make a very searching self-study, each group evaluating its life and program to see what its evangelistic "index" may be, whether it is living to itself or reaching out to win, and share with, others. Something unusually gracious and strengthening comes to the people who take their Christian call this seriously, for not only the unchurched reached and won, but the Church itself is renewed and strengthened, the worship and service becoming gloriously real.

Whatever the method of evangelistic effort may be, whether less dramatic in the daily ministries of the church at work, the seasonal observances, or the leavening influence in the community life, or even the quiet ritual of daily devotions in the family circle, all lead to the one Christian purpose of allegiance to Him who calls us into the fellowship of His Church and assigns to each a share in His redemptive plan.

Church Women at Work

With Emphasis on Missions

Mrs. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

News from Our President

These days we are thinking much about the new president of our country. Our women's president, Mrs. W. B. Williams, has been in Cleveland, Ohio, during the past week attending the Mid-Winter Meetings of our denomination. There she met with other "state" presidents, heard plans discussed for the future work of the women of our denomination, and "sat in" on planning meetings for the other agencies and boards.

In a Christmas letter sent to local society presidents, Mrs. Williams reminded us of certain dates which are important. Here they are:

- Spring Rallies*
- North Carolina—March 23-27.
 - Valley of Virginia—March 29.
 - Eastern Virginia—March 31-April 2.

(Dates and places of each Rally will be given on this page at a later date.)

Women's Convention

Burlington—April 28-29.

This is a biennial session of women from our churches in North Carolina and Virginia. It will consist of business, inspiration, and fellowship.

School of Missions

Elon College—June 16-19.

Plan now to attend these important women's meetings. They are valuable only when women from each local society share in them.

* * * * *

The Richmond Women's Fellowship

All monthly meetings during the year have been held. All books required to be reviewed have been wonderfully done by several members of our group.

We had Dr. Miner of the Leprosy Mission to visit us and address us on this work at our February meeting. The Fellowship made a donation to that work.

A wheel chair has been purchased to be kept at the church when not in use. It is to be loaned to members or friends of the church who may need it. It is now being used by Mrs. Rowell, president of the Confederate Home.

The Fellowship raised \$150 toward the missionary apportionment for the church this year.

Several boxes of clothing, household articles and toys were sent to India and a large carton of household linens to Franklinton Institute. A 48-cup perculator has been purchased for use at the smaller dinners at the church.

A Life Membership was presented to Mrs. Helfenstein. Several gifts of flowers have been given for funerals, and others sent to sick members and friends. A bazaar is held in December of each year and this year was held jointly with a turkey dinner, sponsored by the youth group and women's fellowship.

The Fellowship has sponsored a "pot luck" supper for each quarterly meeting. Family Night was observed in May. Several workers have served at the Medical College Hospital along with volunteers from other churches. The fellowship is interested in the inter-faith groups and attended their meeting held at Ginter Park Methodist Church.

Our apportionment has been paid together with an additional gift. Our Fellowship, assisted by the Sunday School orchestra, conducts the worship service in the adult department once each month.

ANNIE P. PARSONS,
Secretary.

* * * * *

Report of Woman's Convention Treasurer

The following is the quarterly report of the treasurer of the Women's Missionary Convention of the Southern Convention of Congregational Christian Churches, for the fourth quarter, second year, biennium 1951-1952:

Receipts.	
N. C. Conference:	
Women	\$3,923.65
Juniors	52.71
Cradle Roll	45.69
	\$4,022.05
Virginia Valley Central Conference:	
Women	\$ 271.06
Young People	42.00
Juniors	2.50
Cradle Roll	.85
	316.41

Eastern Va. Conference:	
Women	\$2,566.03
Young People	186.73
Juniors	71.75
Cradle Roll	34.42
	2,858.93
Total Receipts	\$7,197.39

Disbursements.	
Home Missions, General	
Fund	\$1,012.00
Young People's Home	
Mission Fund	95.76
Thank Offering, Carroll	
County Virginia ...	3,888.96
Ellis Island	15.00
Christian Orphanage ..	12.00
Home Missions, Special	
Fund	20.00
	\$5,043.72
Foreign Missions, General	
Fund	\$1,012.00
Young People's Foreign	
Fund	95.77
Rochanyapuram School	
for Village Girls ...	10.90
Dr. Riggs	10.00
Foreign Missions, Special	
Fund	105.00
	\$1,233.67
George D. Colclough Treasurer	
S. C. C.	\$6,277.39
Mrs. Leathers Treasurer, W. W.	
Stanley Memorial Fund	500.00
Mrs. Leathers Treasurer, Life	
Mbs. & Memls. 7 Life, 5 Memls.	120.00
Total Disbursements	\$6,897.39
Balance in Bank	300.00
	\$7,197.39

Mrs. W. V. LEATHERS,
Treasurer.

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Report of Treasurer of the Eastern Virginia Woman's Conference

Quarter Ending December 30, 1952.	
Balance brought forward	\$ 97.22
Offering, Women's Meeting, Oct. 6, 1952	105.62

Women's Societies.	
(On Apportionment)	
Antioch	\$ 7.50
Berea (Nansemond) ..	25.00
Begonia	5.00
Bethlehem	50.00
Cypress Chapel	25.00
Cypress Chapel (Angeles	
Brittle Circle)	15.00
Dendron	18.00
Eure	13.75
Franklin	75.00
Great Bridge	20.00
Hopewell	5.00
Holland	40.00
Holy Neck	37.50
Isle of Wight	25.00
Liberty Spring	55.00
Mt. Carmel	20.15
Mt. Zion	7.50
Newport News	35.00
Norfolk:	
Bay View	22.50
Christian Temple ...	93.75
Little Creek	8.75
Second	20.00
Oak Grove	9.60

(Continued on page 11.)

A Page for Our Children

MRS. R. L. HOUSE, Editor, Southern Pines, N. C.

Newport News, Va.

Dear Children:

It is hard for me to write this for so many things have happened to me since last week. More about that at another time, but this week I feel the need of telling you of the great blessings of going to church.

This is being written on Sunday afternoon—and when I got up this morning it seemed very hard to go to church but I went for it is the place where God's spirit dwells, and it is the place where men, women and children feel the refreshing strength of God coming to them.

What a pity it would have been if I had missed going! The Junior Choir sang Beethoven's "Joyful, Joyful, We Adore Thee," which is a lovely song of praise to God. The boys and girls looked so fresh and sweet and sang with such zeal that it was an inspiration to hear them. If you belong to a Junior Choir please continue to sing and work for it will mean much to you and others.

But the greatest joy of all came at the end of the service when the minister and his wife were presented with a new automobile by the congregation. Having experienced that delightful surprise myself I knew how excited they were! As I left the church I caught a glimpse of little Donald Granger bouncing on the seat trying it for newness and spring! It looked as if it bounced easily. Go to church, one can never tell what may happen.

Next week I shall be in Southern Pines and write from there.

J. J. H.

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"In Fear and Trembling"

By IDA M. HALIBURTON.

Issued by the National Kindergarten Association.

"Mummy, I won't! I just won't go up to bed alone!" declared the little daughter of the home in which I was a guest. "I'm afraid." The voice was husky with her fear.

"For shame!" The mother spoke impatiently and with some degree of anger. "I don't know what to do with you, Patty, you are afraid of everything. Jane is younger than you, and she isn't afraid of anything."

"Please come with me, Mummy, please come," pleaded the little girl.

"I'll do nothing of the sort," declared her mother. "You must be broken of this nonsense. The mother was plainly harassed.

"I don't know, Mummy, I don't know!" answered Patty tearfully.

"But you must know," insisted her mother. "Now tell me. We are going to have this straightened out right now. Tell me what frightens you."

"Oh, just—just things," sobbed Patty.

I could endure it no longer. Hastily allying myself with the Fools-Rush-In Club, I volunteered, "I would love to go up with Patty, because I have a new story I am just aching to tell her."

Mrs. Irwin's expression said, "This is merely postponing settling the matter," but she made no audible objection as I took the trembling little hand in mine to accompany Patty upstairs.

"Will you be going downstairs when you have told me the story?" asked Patty fearfully.

"Not until you can spare me," I replied.

We chatted happily while the preliminaries were being attended to. "Now your prayer," I suggested. Obediently she knelt and repeated her little, "Now I lay me."

"Lovely little prayer, Patty," I commended. "It's the same one I used to say a very long time ago."

"I don't like the part, 'If I should die,'" she said slowly.

"Well, Patty," I replied, "you have been kept safe hundreds and hundreds of nights, and you haven't died even once, have you? But maybe you would like another prayer better. I'll tell you one, and if Mummy agrees, I'll teach it to you to morrow. This prayer tells about a kind shepherd."

Then I talked to her of shepherds and their sheep, and, compared the kind shepherd to the loving Heavenly Father, keeping watchful care over His children. Quite relaxed, she listened to the little prayer I had taught my own children:

"Jesus, tender shepherd, hear us,
Bless Thy little lamb tonight;
In the darkness, be Thou near me,
Watch my sleep till morning light.

"All this day Thy hand hath led me,
And I thank Thee for Thy care;
Thou hast warmed me, clothed, and fed me,
Listen to my evening prayer.

"Let my sins be all forgiven,
Bless the friends I love so well;"

Here, without having time to apologize to the writer of the hymn, I improvised:

"Take me, when I'm old to heaven,
Happy there, with Thee, to dwell."

"Before I tuck you in, Patty, let's turn on the light and take a good look around your beautiful room," I said. "How nice it is that you have moved into this big house, where you and Jane have a room to yourselves. Oh, see your lovely closet, divided into two parts, one for each of you. This is your side, painted pink—I see your coat hanging here; and I suppose the blue side is Jane's."

"Yes, we like it that way. Nanty, I don't think Jane is old enough yet to be afraid, do you?" Patty asked hopefully.

"Maybe not," I replied. "Oh, here's a flashlight. Mummy had to keep boxes under the beds in the small house. I don't suppose she does that in this house. Let's look, though. Not a thing! Now, we'll turn out the light and see which of us has the best memory." Taking turns we reviewed the furnishings of the room.

At last, with a sigh, Patty settled down in her pillows, declaring happily, "I can spare you now, Nanty."

Next evening I did not wait to make an issue of the going-to-bed question. "Ready for bed, Patty?" I asked. "We had such fun last night But I can't stay long tonight; I am going to see Jane."

We didn't explore hidden corners this time, but I managed to push Patty's shoe under the bed from where she had to retrieve it, and I had placed her pajamas on the most obscure hook in the closet. There was nothing in the room now around which Patty could build fears, and soon she said, smiling, "I can spare you, Nanty."

EVANGELISM RALLIES.

(Continued from page 2.)

Thursday, February 5—At Winston-Salem, for Winston-Salem, Salem Chapel, Belew Creek, Pfafftown, Elk Spur, Rocky Ford, Asheville, Tryon.

Friday, February 6—At Haw River, for Haw River, Mebane, Long's Chapel, Durham, Union (N.C.), Bethel, Concord, Carolina, Hope-dale, Mt. Zion,

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

A Letter from the President of the N. C.-Va. Pilgrim Fellowship

Hello Everyone:

What's going on in your Pilgrim Fellowship Group? Have you done anything worth mentioning? I know you have, but how about letting all the Southern Convention young people know it by writing a letter to Max Vestal. His address is: Box 792, Elon College, N. C.

Come to think of it, you haven't heard anything from your officers either, have you? Well, we have been doing a little something. Here it is:

On November 16, 1952, as you may know, a presidents' meeting was held in the new First Church of Greensboro. At that meeting, we discussed how we might better the over-all program in our conference. There were seventeen groups represented. During the year, two new groups were organized. Rev. John G. Truitt, Jr., and Rev. Herman Johnson, each organized a group in his church.

On November 18, 1952, your officers held their first meeting. At that time, it was decided that we would have rallies during this year on the following dates: February 1, Youth Week Rally; August 29-30, Week-end Planning Conference; and October 18, the Annual Fall Rally. Preceding the Week-end Conference, your officers will meet again.

On March 29, we will have the State-wide Rally, at which Nick Piediscalzi, the National Pilgrim Fellowship president, will be present. This rally, of course, will be held at Elon College.

Now back to the February 1 meeting: It is going to be held at the Reidsville Church at 2:30 p.m., on Sunday. Bring all the young people in your church between the ages of 12 and 24. Try to make your church tops in attendance.

In fellowship,
CURTIS YOUNG,
President.

* * * * *

Budget of the N. C. & Va. Youth Fellowship

Below is given in detail the budget of the North Carolina and Virginia Youth Fellowship, as voted by the officers and representatives at the

presidents' meeting. Each church is urged to raise in full the amount as apportioned.

Moonelon Project	\$1,000.00
Foreign Missions Project	100.00
Miscellaneous expenses for Conf.	205.00
Total	\$1,305.00

APPORTIONMENTS.

Apple's Chapel	\$ 35.00
Asheville	25.00
Belew Creek	15.00
Berea	30.00
Bethel	20.00
Bethlehem	25.00
Beverly Hills	15.00
Burlington, First	75.00
Carolina	25.00
Danville	35.00
Durham	55.00
Elk Spur	15.00
Elon College	50.00
Gibsonville	10.00
Graham	25.00
Greensboro, First	100.00
Greensboro, Palm St	35.00
Greensboro, Calvary	20.00
Happy Home	40.00
Haw River	20.00
Hebron	10.00
Hines Chapel	60.00
Hopedale	15.00
Ingram	15.00
Kallam's Grove	15.00
Lakeview	10.00
Lebanon	20.00
Liberty	35.00
Long's Chapel	20.00
Mebane	15.00
Monticello	40.00
Mt. Bethel	25.00
Mt. Zion	25.00
New Lebanon	40.00
Pfafftown	10.00
Pleasant Grove	20.00
Pleasant Ridge	20.00
Reidsville	55.00
Rocky Ford	10.00
Salem Chapel	10.00
Shallow Ford	10.00
Tryon	30.00
Union (N. C.)	25.00
Union (Va.)	40.00
Winston-Salem	50.00
Zion, B'ton.	10.00

\$1,305.00

* * * * *

Relax With Max

Mrs. Brown: "Has the new florist any children?"

Florist's Neighbor: "Yes, a girl who is a budding genius, and a boy who is a blooming nuisance."

* * *

"Children," said the teacher, "you must bear in mind that the affix 'stan' indicates 'the place of'. Thus: 'Afghanistan'—'the place of Afghans';

'Hindustan'—'the place of Hindus'. Now, can anyone tell me another example?"

"Yes, teacher," replied little Clarence. "'Umbrellastan'—'the place of umbrellas'."

* * *

Schoolteacher: "This makes the fifth time I have punished you this week. What have you to say?"

Youth: "I'm glad it's Friday."

* * *

Clerk: "Now that you've seen all the blankets in the store, which one do you wish?"

Lady: "Oh, I was only looking for a friend. I didn't expect to buy."

Clerk: "Well, ma'am, if you think that there's a chance she's in that one remaining blanket up there, I'll take it down for you."

TREASURER'S REPORT.

(Continued from page 9.

Oakland	22.50
Portsmouth:	
Elm Avenue	15.00
First	30.00
Shelton Memorial ...	40.00
Richmond, First	20.00
Spring Hill	3.00
Suffolk	217.50
Sunbury (Damascus) ..	25.00
Union (Southampton) ..	26.25
Wakefield	15.15
Waverly	15.00
Windsor	17.00
South Norfolk	35.00
	1,115.40

Young People.

Berca (Nansemond) .. \$	6.25
Bethlehem	26.00
Burton's Grove	8.75
Eure	7.25
Franklin	9.00
Holland	6.25
Holy Neck	10.00
Liberty Spring	25.00
Mt. Carmel	5.00
New Lebanon	6.00
Newport News	41.05
Norfolk:	
Bay View	1.75
Christian Temple ...	35.00
Little Creek	2.50
Rosemont	20.00
Union Southampton ..	12.00
Oak Grove	2.50
	224.30

Juniors.

Antioch	\$ 7.50
Bethlehem	3.00
Cypress Chapel	5.00
Eure	1.25
Franklin	7.50
Holland	5.00
Holy Neck	5.00
Liberty Spring	6.85
Mt. Carmel	3.00
Newport News	3.00
Norfolk:	
Bay View	1.50
Christian Temple ...	6.90
Little Creek	2.00
Oakland	1.25

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

Jesus Teaches God's Grace

LESSON VI—FEBRUARY 8, 1953.

MEMORY SELECTION: "*By grace have ye been saved through faith, and that not of yourselves, it is the gift of God.*"—Ephesians 2: 8.

LESSON: Matthew 20: 1-16.

DEVOTIONAL READING: Ephesians 2: 1-10.

Jesus Tells a Story.

As was so often the case when Jesus wanted to illustrate some truth, or make clear some spiritual principle, he told a story. He took some familiar object or action and used it to teach the truth he wanted to make clear. Today's lesson is an instance in point. "The kingdom of heaven is like a man that was a householder, who went out early in the morning to hire laborers for his vineyard." His hearers were very familiar with that type of thing. They knew what he was talking about. They sat up and listened. They cocked their ears to hear what this Man had to say. How important it is that as ministers and teachers, we talk in language that our people can understand, that we talk about things which our people do not know about in terms of things that they do know about. Here as elsewhere the Master is our Example.

The Setting of the Story.

The background of the story gives meaning to the story. "The Rich Young Ruler" had just turned away from Jesus because he was not willing to pay the price of discipleship. Then Peter, reminding the Master that the disciples had forsaken all and had followed him, asked what reward they were to have. In reply, Jesus assured Peter that they would receive a reward, a reward both in this life and in the life that is to come. But Peter's question revealed the fact that Peter still had too much of the bargaining spirit in him, that he thought of life too much in terms of merited rewards instead of unmerited grace. So Jesus told a story to illustrate the point.

The Strange Story.

It was a strange story which Jesus told. So strange that scholars and

commentators have often been baffled by it, and have concocted many very strange interpretations to account for it. It is the story of a man, a successful and evidently somewhat eccentric farmer or vineyard owner, who got up early in the morning and went out to hire some men to work in his vineyard. He agreed to pay them a denarius a day, about twenty cents a day in our money. About nine o'clock he went back to the market-place and hired some more men. In this case, however, he did not agree to pay any stated sum for the day's work, but simply told the men that he would pay "whatever is right" or "proportionate." They had faith in the man and went immediately to work. At noon, and again at three o'clock in the afternoon, the man went back and hired some more men, and on the same basis. Finally, at five o'clock in the afternoon, with only an hour of working time left, the vineyard owner walked again to the market-place and, seeing some men standing idle there, he hired them, promising to pay them "whatsoever is right."

Thus far, of course, there is nothing strange or unusual in the story; but attention please, here comes the very strange thing. Are you listening?

At the close of the day, the farmer orders his steward, or paymaster, to "pay off" the workers, beginning, not with the men who started to work first, early in the morning, but with those who began to work last, late in the afternoon. And stranger still, he told the man to give them a denarius, a full day's wage! In fact, he gave every man the same wages, the men who had worked three, six and nine hours, the same, as he gave those who had been working twelve hours. There was no eight-hour law then. There still is no eight-hour law for the farmer or the housewife or the doctor or the minister and many other folks.) Needless to say, there was a lot of griping on the part of the men who had worked twelve hours when they saw the fellows who had worked much shorter hours, and even the men who had worked only one hour, received as much money as they received. They "murmured against the goodman of the house,"

and "murmuring" was perhaps a mild word.

In reply, the master of the household told the men that he had given them exactly what they had agreed upon. "Friend, I do thee no wrong; didst thou not agree with me for a denarius? take that is thine and go thy way." (He certainly showed a fine spirit in dealing with these men, calling them friends.) And he added, "I will give unto this last, even as unto thee."

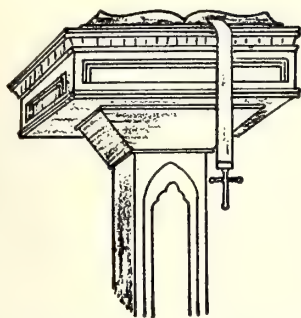
The Meaning of the Story.

What does this story mean? It is sound, or even fair, business practice? The story is not an economic tract. Jesus is not laying down laws for industry or setting up a Fair Employment Act. To be sure Jesus, if He were here in the flesh, might have something to say to the corporation which dismisses men without direct necessity, or to the labor union which strikes on the merest pretext, or to the business brains too absorbed with profits to be concerned with the poor man's problem of insecurity of occupation." But He is concerned with something deeper and more universal than that. He is concerned with motives. He is concerned with the commercial spirit which is always asking "what is there in it for me?" He is condemning the mistaken conception that men can earn God's favor by their works, that His dealings with men are based on nothing but exact justice with no regard for grace. He is striking at the theory "so many good works, so much reward." God is not a big Bookkeeper, entering a debit or a credit account according as a man observes or fails to observe certain holy regulations, according as he registers or fails to register a certain quantity and duration of labor. He is saying that God's thoughts are not our thoughts. He is saying that the motive of a man's life proclaims his worth.

To be sure every one will receive what he deserves. But there will be some surprises, some startling surprises. Many who were first shall be last, and many who are last will be first. And much of the surprise will be due to the fact, not that so many receive so little, but that so many receive so much.

In short, Jesus was talking about what the lesson title correctly calls "God's Grace." Grace is the unmerited, the undeserved love of God. The plain fact is that God gives more

(Continued on page 15.)



"Earth Is Not Enough"

A Sermon

By HOWARD P. BOZARTH

Pastor of Elon Community Church

[On Sunday, December 28, Mr. John T. Kernodle was a welcome visitor at our morning service, in Elon College Community Church, when I spoke on the theme, "Earth Is Not Enough." He was good enough to ask for a digest of the sermon for "The Christian Sun." What I said was not in manuscript form, but what follows is essentially the gist of it.]

When our birthdays come around, or we stand on the threshold of a new year we are apt to be more than ordinarily conscious of the passage and significance of time. Most of us have reached the age where we wish we could be sure of a larger allotment of days than the actuary statistics promise to. Only the very young are insensitive to the fleetness and brevity of time.

I suppose, therefore, it was a very young creature who wrote a song that I heard on the radio some time ago the title of which, as I surmised, was, "Earth Is Enough." The singer questioned the fact, and the desirability of a future world, particularly one "with gates of pearl and golden streets." He assured his listeners melodiously that when one has properly appreciated and imbibed of the fountains of earth which delight the soul and body there is little more to be desired for one's contentment. So, away with outmoded fancies of "heaven"; and let us get on with the business of exploiting earth's treasures, which are enough to suffice in any case.

The song itself may have merit, for all I know. But its philosophy leaves something to be desired. It is essentially pagan in spirit. That does not signify that many of our contemporaries disapprove of it. For there are countless pagans who, no doubt, would applaud the sentiments verbalized in this composition. In fact most of us live our lives as if earth is all we shall ever know as a habitation, whether or not we regard it as

"enough." Not many of us are living and planning our lives as if we expected to live forever. The people we most admire are those who, we say, "get things done," finish their jobs. Rarely does it occur to us that those who have lived supremely well have been great in what they attempted but could not finish, simply because earth does not supply the time or resources to complete the projects which are of highest merit. The more significant a life, the greater will be its failure to achieve the major ends toward which it is directed.

Jesus, himself, was essentially a failure, judged by worldly standards. His supreme mission was the redemption of the world, and the world still waits redemption. He didn't trouble himself in the least about projects that he could complete in his lifetime. He didn't set his heart on getting a bigger farm, or laying up a fortune for someone else to spend. In fact he seemed to count least important those ends to which the rank and file devote their energies all the days of their lives. So he was regarded, in his time, as well as ours, as a visionary, and a somewhat pathetic dreamer of dreams.

But this is not to say that he deprecated the good things of earth. He loved life. He cherished his home and family, and friends, though they all turned against him before he died. He loved life so much that he wanted everyone to enjoy it to the utmost. He came to give it "abundantly." He loved the hills and lakes of his boyhood home. He found particular solace in mountain heights, often going there for prayer. Jesus loved the world, loved this earth, but never once did he imply that "earth is enough." It was a place to learn the way of life eternal. Life eternal was his obsession.

So, we, as Christians are not obliged to disparage the real values of earth. It is not just "a vale of tears." There are splendid projects to engage us, some of which can be seen through in time, and ought to be. But the greater the projects in which we engage, the more sensitive we must become to the fact that earth and time are not enough to see them through. This means that, to the extent that we are true to our highest endowment, as persons, as human beings, we will leave the greater undertakings unfinished. They will be too great to be completed, for earth is not enough.

Now what do we rightly mean when we speak of ourselves as "human be-

ings." We are human to the extent that we devote ourselves to undertakings which we alone are capable of pursuing. We express our humanity when we invest ourselves in pursuits which no other lesser creatures knows about, nor can pursue. There are a few major domains which human beings alone can enter. These are the domains of beauty, goodness and truth. The Greeks, long ago, grasped this fact and their great philosophers symbolized "the good life" by a triangle, the base of which was truth, and the two sides of which were beauty and goodness. But they never intimated that the good life was something totally to be consummated upon earth.

Take the quest for beauty, as an instance. Man alone is sensitive and responsive to beauty. He alone strives to create it. So we have the various forms of the fine arts. But no artist has ever lived who was not haunted by a dream, a vision, of beauty far beyond his capacity to express, whatever the form. The perfect poem has not been written; the perfect picture has not been painted; the perfect symphony has not been composed. Ghiberti, who worked more than twenty years in creating the wrought iron gates to a famous baptistry in a world renowned cathedral in Florence was so distraught with the imperfections of his creation, at the end, that only his best friends could dissuade him from breaking his masterpiece, as we call it, into bits. Michaelangelo declared Ghiberti's creation fit for "the gates of paradise," but the creator himself was heartsick with awareness of his failure. The dream of beauty, man's reach for it, far exceeds his grasp. When man enters this domain he is haunted by the sense of the unachievable, for the goal he seeks is a receding goal, and time is too short, earth's resources too limited. But the realm of beauty is man's alone to enter. No other creature is troubled as was Ghiberti. The rank and file of human beings, themselves, are not troubled—to be sure. But to the extent that anyone lives up to his potentialities as a human being he will make beauty his quest. But he will do it, knowing, that "earth is not enough."

The same is equally true when we turn to the quest for goodness. Man alone is troubled by conscience, by a moral sensitivity. Most of us have enjoyed household pets of one kind or other, which we have tried to train

(Continued on page 15.)

The Orphanage

J. G. TRUITT, Superintendent

DEAR FRIENDS:

Thanks for your gifts and donations. I cannot think of a more unselfish thing than remembering orphan children, and helping them in a time of great tragedy and need. It is so bad to have to be homeless, or fatherless, or motherless—especially as a little child. I see it every day. I am impressed with it every few weeks when I am called upon to consider admitting little orphan children into your Orphanage. It is really a privilege to give something toward helping such children. It is a real privilege. When we think of it in that light we can easily see why and how "it is more blessed to give than to receive."

Last week I went into the Rev. Carl Wallace's pastorate and visited with him four needy children—little ones—bereft of their father and with their young mother completely frustrated, and poor. I found the need great and we will have to "move over and make room" for them here. It is sad to see the children and mother separated. Life has its tragedies, but kind hearts and generous deeds can remove clouds and make glad the sad hearts of children. I do not see how anyone can take lightly a little child's sorrow—or anybody's sorrow as to that.

Many of us will be thinking of the loss to the whole church in the going home of the Rev. Robert Lee House, D. D. I realize that that loss is tremendous, but the loss to Mrs. House and those three dear children is much greater. I pray that God will open up avenues of help and blessing to them. They have such a rich heritage in the noble life lived out so vigorously and nobly for them and for his Lord and Savior. The benediction of that life will follow them every step of the way.

It is a good time for us all to think deeply about the contribution we may make to our day and generation "while it is day" and while God graciously gives unto us the opportunities to serve Him.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JANUARY 22, 1953.
Commodities for the week.

Miss Nellie White, Greensboro, N. C., Clothing.

Sunday School Monthly Offerings.	
Amount brought forward	\$ 696.70
Eastern N. C. Conference:	
Chapel Hill	\$ 34.00
Henderson	10.00
	44.00
Eastern Va. Conference:	
Bethlehem (Disp)	\$ 15.00
Spring Hill S. S.	9.20
	24.20
N. C. and Va. Conference:	
Burlington S. S.	\$ 78.39
Durham	123.10
Durham S. S.	27.78
	229.27
Western N. C. Conference:	
Patterson's Grove	\$ 5.00
Zion	30.00
	35.00
Virginia Valley Conference:	
Bethel	\$ 4.00
Bethlehem S. S.	16.75
Dry Run, Thanksgiving	20.00
Linville S. S.	1.33
Mt. Olivet (G), Thanks-	
giving	16.00
Timber Ridge	17.00
	75.08
Total	\$ 407.55
Grand Total	\$ 1,104.25

Special Offerings.	
Amount brought forward	\$ 862.75
Willing Workers class,	
Shallow Well Church,	
for Ann Kinch	\$ 5.00
A Friend, Greensboro, N.	
C.	30.00
Lawrence S. Holt Fund	150.00
Woman's Bible Class, Bur-	
lington, First Church,	
in memory of Miss	
Nonie Moore	5.00
Mrs. Margaret B. Joerg,	
Burlington, N. C. in	
memory of Miss Nonie	
Moore	5.00
Mrs. J. H. McEwen, Bur-	
lington, N. C. in mem-	
ory of Miss Nonie Moore	10.00
Mr. & Mrs. S. J. Hinsdale	
Burlington N. C. in	
memory of Miss Nonie	
Moore	10.00

Mr. & Mrs. Byrd Shep-	
herd, Burlington, N. C.,	
in memory of Ann Carol	
Burke	5.00
Special Gifts	188.05
	408.05
Grand Total	\$ 1,270.80
Total for the week	\$ 815.60
Total for the year	\$ 2,375.05

SERVICES FOR ENLISTED MEN.

(Continued from page 2.)

Many well-known ministers have temporarily left civilian for military life to participate in the project. As guests of the military base chaplains, the "hometown" clergymen are conducting the Sunday services with which each mission opens, and holding brief noonday devotions from Monday through Friday of the following week. Many of the evangelists are leading meetings in guardhouses and hospitals, and are available through the mission period for personal counselling.

The Armed Forces Preaching Mission originated during World War II and has continued as an annual co-operative project at the request of the chiefs of chaplains of the Army and Navy. It is co-sponsored by the General Commission on Chaplains and the Joint Department of Evangelism of the National Council of Churches.

This year the program was planned and coordinated by a 14-member national committee headed by the Rev. Fred Buschmeyer, of New York City, who is a member of our denomination and is well-known to many in our Southern Convention.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

TREASURER'S REPORT.	
(Continued from page 11.)	
Portsmouth:	
First	3.00
Cradle Roll.	
Antioch	\$ 10.04
Cypress Chapel	1.00
Eure	1.25
Franklin	2.00
Liberty Spring	5.00
Mt. Carmel	1.00
Mt. Zion	2.00
Oakland	5.13
Portsmouth:	
First	2.00
Thank Offering.	
Antioch	\$ 23.25
Berea (Nansemond) ..	100.00
Bengonia	30.55
Bethlehem	48.78
Bethlehem (Young Peo- ple)	16.00
Bethlehem (Juniors) ..	5.00
Burton's Grove (Young People)	14.10
Cypress Chapel	15.75
Dendron	20.50
Eure	5.00
Franklin	75.00
Holland	93.41
Holy Neck	75.00
Holy Neck (Young Peo- ple)	7.10
Hopewell	14.00
Isle of Wight	15.00
Johnson's Grove	15.00
Liberty Spring:	
Women	100.00
Young People	10.00
Juniors	5.00
Cradle Role	5.00
Mt. Carmel (Women) ..	9.34
Mt. Carmel (Young Peo- ple)	9.34
Mt. Zion	50.00
Newport News	125.00
Norfolk:	
Bay View	15.00
Christian Temple ...	127.00
Little Creek	33.50
Second	29.15
Oak Grove	15.00
Oakland	52.60
Portsmouth:	
First	35.05
Shelton Mem. (Wom- en)	14.56
Shelton Mem. (Young Women)	14.56
Richmond, First	16.64
Spring Hill	8.25
Suffolk	200.00
Sunbury (Damascus) ..	10.15
Union Southampton ..	45.25
Union Southampton (Young People)	5.00
Wakefield	20.00
Windsor	24.00
South Norfolk	30.00
Specials.	
Dr. and Mrs. Riggs	10.00
Memorials.	
Richmond, First	10.00
Grand Total for Quarter ..	
\$ 3,236.54	
DISBURSEMENTS.	
Mrs. W. V. Leathers, Tr. Woman's Board, So. Conv.	\$2,858.93

Barbara B. Nelms, Tr. Eastern Va. Youth F.	74.77
Dr. W. W. Sloan, Conf. Speaker	50.00
Suffolk Christian Ch., Blue Books	32.65
Gift	5.00
Gurley Press, Conf. Pro- grams	13.00
Mr. George D. Colclough, Stencils	1.23
Miss Pattie L. Coghill, Stencils	2.17
Bank Service, Check Book	1.00
Stamps & envelopes, Tr.	3.48
3,042.23	
Total Disbursements	\$ 3,042.23
Balance in Treasury	\$ 194.31
Respectfully submitted, MRS. GEORGE M. CORNELL, Treasurer.	

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

than we deserve, more than any of us deserve. He is the absolute sovereign in bestowing His rewards. He takes into account the varying degrees of opportunity and ability. If men trust Him and obey Him, they will be surprised at His liberality and His love. He will give rewards to those who serve Him, but we are not to serve Him for rewards. We should follow Him and serve Him because this is, in itself, the highest and truest life, and because of what He has done for us. His love can be trusted for a surprising and unmerited reward. Paul summed it all up in today's Memory Selection: "By grace are we saved through faith, and that not of ourselves; it is the gift of God. Not of works lest any man should boast."

Based on "International Sunday School Lessons;" copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

"EARTH IS NOT ENOUGH."

(Continued from page 13.)

and regulate in behavior. We have been partially successful, no doubt. Dogs, cats, can be trained to restrain themselves in certain measures — let us say, in the parlor. But not from any sense of moral compunction. Painful coercion first had to be applied to prevent the puppy from tearing the sofa pillows to shreds. Later, the adult canine contented himself with lying on the rug rather than the couch, save perhaps when left entirely unguarded by absent members of the family. The sense of obligation never troubles other creatures than man; and too few men

are deeply concerned therewith, yet the fact remains that to the extent that we are truly human we all have yearnings and compunctions concerning what is good—good in itself. But no one ever achieved the ultimate in goodness. Not even Jesus, by his own admission. "Why callest thou me good?" he once inquired. The best people we know are the most humble and self-deprecating in regard to their moral proficiencies. We all know it is best to keep close watch on the fellow who avows, "I am good enough," or, "I'm better than a lot of other people I know." These low standards by which some of us achieve complacency with ourselves do not in any case distinguish us as human beings, or as Christians. The more Christlike people become, the more sensitive they are to the good that has not been attained, and can never be attained in the strength or time-allotment of this world. The quest for goodness is an eternal quest. Earth is not enough.

But what is true of the quest for beauty and goodness—these domains uniquely open to human beings, is notably true of the quest for truth. It is a commonplace that the more we know the more we become sensitive of the unknown. Though libraries cannot contain all the truth man has thus far discovered, the totality of truth is infinitely beyond his grasp. He gathers a few grains here and there, but what remains is as the sands of the seashore. Man alone is concerned to know the truth; to press out the horizons of mind; but the more he learns the vaster looms the yet - to - be-known. The deeper his hunger for truth the less adequate proves his endowment of time and resources to satisfy this distinctively human hunger. Earth is not enough.

Earth is good. It is a place of beginnings, and none needs to disparage its true wealth of realizable values. Here we are allotted a little time and small space to launch our growth toward humanity. In Christ we see what God wills us to become. As we walk with Him through the days of this coming year, may we count each one as truly precious, and strive to realize something more of beauty, of goodness and truth. In so doing we will find, to be sure, that "earth is not enough." But thanks be to God for this discovery. And for the assurance that "eye hath not seen, nor the ear heard . . . the things which God hath prepared for them that love him." Thank God, earth is not all.

THE LAYMAN'S RESPONSIBILITY

In Taking the Church to the People

Every layman whose church is a vital interest to him should find sufficient satisfaction from his religion and from the fellowship of his church to feel constrained to recommend both to his business associates, his friends, and neighbors in lodge or service club.

Men who are successful in the business or professional life, owe it to their church to use their talents in the Recruitment Work of the church.

1. The man who can sell life insurance to his friends and neighbors, and even to strangers, ought to be able to interest them in the still more important consideration of religion and church fellowship. And more than that, he can do it.

2. The man who can get other people to support his candidate at an election ought to be able to persuade them to pledge their allegiance to his Christ, and to cast their lot with his choice. And more than that, he can do it.

3. The man who can get other men to want to join his lodge ought to be able to get them to join his church. And more than that, he can do it.

4. The man who is able to get his friends to want to buy a cottage at the same resort where he has his cottage, ought to be able to get his friends, if not already members of some other church, to want to attend his church and to want to make his church their church home. And more than that, he can do it.

5. The man who is a promoter in any realm of social interest who is able to enlist other people in the support of that interest ought to be able to enlist them in religion and in his church. And more than that, he can do it.

What is true of men, is equally true of women. Church women should be able, and are able, to interest other women in the ideals and program of their church.

One of the mysteries that is seemingly past finding out is why so many church men and church women who are able to converse with their associates with perfect freedom on all the so-called secular interests of life, are absolutely tongue-tied when it comes to the proposition of religion and the church—able freely to recommend other interests, but unwilling personally to recommend their Christ and their church.

No person in the church needs to apologize or hesitate in recommending the church to anyone, because no other interest in life is more worthy of recommendation. (a) It stands for the highest interest in life; (b) its contribution to society is absolutely unparalleled; (c) the church has always faced an indifferent world, it has always had to fight its way.

In seeking to influence the unchurched for Christ and the church, it is necessary always to keep in mind two important facts in order to succeed in the work of Christian Recruitment, namely—First, one must be absolutely sincere; and, Second, argument must be absolutely tabooed. People can be lured into the Kingdom, but they never are argued into the Kingdom.

The greatest social as well as religious satisfaction any man or woman can experience is the satisfaction found in sincerely trying to influence some other life for God and for the church.

"Everybody Win a Body" during our 1953 Evangelistic Emphasis.

ROY C. HELFENSTEIN.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, FEBRUARY 5, 1953

NUMBER 6

Featuring Excerpts from Addresses
delivered at the
Mid-Winter Meetings
at Cleveland

THE VIRILE CHRIST

Give us a virile Christ for these rough days!
You painters, sculptors, show the warrior bold;
And you who turn mere words to gleaming gold,
Too long your lips have sounded in the praise
Of patience and humility. Our ways
Have parted from the quietude of old;
We need a Man of strength with us to hold
The very breach of Death without amaze!

Did he not scourge from temple courts the thieves
And make the arch-fiend's self again to fall?
And blast the fig tree that was only leaves?
And still the raging tumult of the seas?
Did he not bear the greatest pain of all,
Silent, upon the Cross on Calvary?

—Rex Boundy

News Flashes

It is now intended to devote the greater part of the next issue of THE CHRISTIAN SUN as a memorial to our late editor, Dr. Robert Lee House.

Our church in Asheville, N. C., holds the distinction of having the first and oldest Boy Scout troop in the city. Recently the troop participated in that traditional ceremony historically designated as the "Burn ing of the Greens."

There will be a meeting of the Board of Publications of the Southern Convention in Suffolk, Virginia, on Tuesday afternoon, February 10. Anyone who has ideas or suggestions for the improvement of their church paper, should communicate with the chairman of the board, Dr. D. N. Vore, before that date.

Recently several articles of merit about Women's Missionary activities have been sent direct to the office of publication in Richmond. We appreciate these articles, but if would ease our task if they could be sent, instead, to the editor of the Woman's Page, Mrs. F. C. Lester, in Asheboro, North Carolina. It would also help her in arranging material for that page.

Under the leadership of Mr. Dewey Simmons, Jr., a Young Men's Bible Class has been organized recently at the First Christian Church of Norfolk, Virginia. Mr. V. E. Hollomon is serving as teacher of the new class. Temporary officers have been elected as follows: Dewey Simmons, president, and Paul K. Sieloff, secretary and treasurer. The Cradle Roll of the Sunday school has been revived after some years of dormancy, and Mrs. William Winfield is the new superintendent. So far, fifteen children have been enrolled, and there are more to be registered.

Church Building Fund Campaign Committee to Meet in Suffolk

A letter has been sent out by Mr. Martin T. Garren of Greensboro, N. C., chairman of the Southern Convention Committee for the Church Building Fund Campaign, urging all members of this committee to be present at a special meeting in Suffolk,

Va., on Wednesday, February 11, 1953, at 2:00 p. m.

Mr. Garren states: "This meeting is of the utmost importance. There are many pressing problems to be discussed and many decisions of imperative necessity to be made. We need to have the advice, counsel and judgment of each member of the Convention committee. Each of us has a definite responsibility and, at the same time, a great opportunity for the giving of our best talents in this most necessary and important effort. . . . All people of devotion who have a sense of responsibility are always busy. We do feel, however, that the meeting of February 11 is of sufficient importance to take a place of precedence over other activities."

Dr. William Kincaid Newman, the Area Director of the Church Building Fund Campaign, will be in Suffolk for the meeting, and this is the only time that Mr. Newman can meet with the members of the committee before the opening of the campaign on March 1, 1953.

News from Liberty, Vance

The real Christmas spirit was greatly emphasized by the pastor, Rev. W. A. Grissom, in services preceding the holiday season, using such topic, "The Ragged Edges," with the scripture reference taken from 44th Chapter of Isaiah. When we think seriously, we realize that often The Ragged Edges are our gifts to the Lord's work. Many times we give that which we have no need of. Go to church and attend other church meetings when we have no other place to go. Buy fine cars, all electrical appliances we need; invest in other investments, and give that which is left (The Ragged Edges) to the Church. What about our time? he asked. Six days a week for us to work, and yet many want to take seven. What about Stewardship? The impression we make on our children concerning the idea we have on stewardship of our time, our talents, our possessions? Should we be ashamed of the talents we fail to use, the time we fail to give, the possessions we fail to return back to His cause? Most of us meet all other obligations and give the Lord what is left (The Ragged Edges). Are we treating Him as we would treat the Rag Man?

The next topic discussed was: *Babel or Bethlehem?* Scripture—Genesis 11:1-9 and Luke 2:21-35, 40, 52. Christmas cast a light on the most

important thing in life, what and where is God? The Christmas story gives the answer. To come a little closer, he asked, What do you believe? In the God of Bethlehem or the God of Babel? Our faith lies between Babel and Bethlehem. Babel thought God was afar off; they said, let us build a tower so that we may reach God. They put forth much effort and strength to reach God. But in vain. How many still believe in a far-off God? How many refuse to accept the God of Bethlehem who lives in life, who reaches out to find man, and who says, "Behold, I stand at the door and knock" and "Be still and know that I am God." Too often they look to the God of Babel who says "Let us look to the men of Power," and trust in material things. No room for the Christchild. Many mistakes are made and repeated each day concerning Bethlehem or Babel. The God of Bethlehem lived and dwelt among men, doing kind deeds, giving cups of cold water. Many have not accepted the God of Bethlehem, the God of Abraham and the God of Isaac. Wisdom, honesty and integrity are from Bethlehem. If we leave these unnoticed, we will find we are unprepared to celebrate the Birth of our Lord.

Then, for the beginning of the New Year, Mr. Grissom used as his topic: "Hope for a New Day." Scripture—Joshua 3:1-5, Romans 12. We have not passed this way before, he said; we possess unlimited possibilities. New Year resolutions (which are good to make) make us realize we need improvement. What changes would we like to make? Would we wish for better health, more income, or would we choose to improve our life in a Christian way? Think seriously, he said: what changes should we resolve to make for the coming years Jesus said, "Find a new people for a new day." People is what Jesus was wanting and searching for and what He was most deeply concerned about. We find a new day every 24 hours; are we looking for new people? People who need to know of His great love and saving power? What will our New Year resolutions be this year? he asked. A comparison was given of the great difference in the lives of people, he said; you find someone living in sin, when they almost reach the end of their way often say, "This is a wretched world to live in," and not very far from them you find a fine group of young people carrying on their worship service, sing-

ing "This is my Father's World," "The birds their carols raise," "The morning light, the lily white, declare their Maker's Praise."

The coming of New Year is a time set in the minds of people and is an avenue for new and serious thoughts. Are our thoughts going to be based on the worth of the individual, and our work as a part of God's plan and is important? We should strive to develop character and make a special effort to help others; we should resolve to seek a new understanding of God and a new appreciation of His goodness. We should give serious thought to the church and take advantage of the opportunities the church gives us. We find the greatest privilege we have is to go to church, and the greatest calamity if to lose faith in God. The minister said, "We think a bad wind storm is awful, but the world is going through something worse than a wind storm and must seek Christ for refuge." We must accept and understand the vital need of oneself as being a part of God's plan, and that God is omnipotent and all wise and ready to lead us in the right. We must realize that we have not passed this way before, and with resolution (the pastor said) stop criticizing; step out and help make things as they should be. Being a Christian is a great thing, and a Christian hand placed in the hand of God can make and carry out terrific resolutions.

Resolutions Honoring Rev. Kenneth M. Lindner

It has been said that institutions are the lengthened shadows of great men.

The institution of Eutaw Community Church will certainly reflect quite prominently the influence of Kenneth M. Lindner.

It is never easy to build a church. It has not been easy building this one, and there is yet much to do. But it may certainly be said that without the efforts of a devoted few, among whom was this man, this church could not be.

Serving as its first pastor, he has worked without ceasing, and inspired others to work, to build a congregation, to build a spirit, to build an altar.

He has been aided in this, and we have been strengthened, by the faithful and effective service of his wife, Edith.

On the occasion of Mr. Lindner's recall to active duty with the Chap-

lain Corps, U. S. Army, and his consequent relinquishment of this pastorate, we, his congregation, take this means to express to him and to his wife our profound gratitude for their ministry to us.

You richly deserve the blessing of God; and, with appreciation and humility, we earnestly bespeak it in your behalf.

MRS. FLORENCE ROGERS,
ROBERT L. BRUNNER,
WILBURN E. SCRUGGS,
For the Church.

Report of Laymen's Fellowship Treasurer

Following is the report of the treasurer of the Laymen's Fellowship of the Southern Convention, from August 25, 1952, and ending January 24, 1953:

Receipts.	
Pleasant Ridge Laymen's Fellowship	\$ 12.50
W. N. C. Conference	28.80
Asheboro	4.50
Henderson	5.00
Berea	15.00
Beverly Hill	11.50
Hope Mills	4.00
Elon Community Church	13.00
Total Receipts	\$ 94.30
Disbursements.	
The National Council of Churches	\$ 5.26
Board of Home Missions	4.24
Church Peace Union	2.25
	\$ 11.75
Balance in bank	\$ 82.55
S. H. PELL, Treasurer.	

The most thoroughly wasted of all days is that on which one has not laughed—*Chamfort*.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and church membership.

5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

EditorRobert Lee House
Managing EditorJohn T. Kernodle
Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.
Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.
Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snyder, G. D. Colclough, Treasurer, ex officio.

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The Christian Sun Subscription Blank

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Date.....195...

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the **EDITOR'S** *Desk*

THE MID-WINTER MEETINGS

By DUANE N. VORE

Chairman, The Board of Publications

How does one catch and put on paper a spirit? It is not too difficult to condense and report facts and figures—but to put into words the thrust of the concern of men for the outreach of the Kingdom of God is a different matter. That concern was the most impressive thing at the Mid-Winter Meetings.

As a new member of the Board of Home Missions, I was amazed at the sums of money budgeted; discouraged by the fact that what was needed so far exceeded what you and I have made available for the building of new churches and the undergirding of established churches; encouraged by the reports of the growing number of churches that are reaching beyond what is expected or requested in the field of missions—home and foreign.

We listened to field reports from those who, in our name, work in India, Africa, Micronesia, the Philippines, Japan, the Near East; in Missouri, New York, Texas, and every state in these United States. We heard the reports and plans of the Women's Fellowship, of the Laymen's Fellowship, of the Pilgrim Fellowship. What struck me most forcibly was the fact that we are ONE—not separate groups, but one family seeking to minister in a variety of ways in the name and by the spirit of the Kingdom of God. Each of us is an important subordinate in the tremendous task of our Christian World Mission. Unless each plays his part to the fullest degree the total effort is hampered. The need for personal interest and action is easy to see for "my" concern in "my" church determines how effectively the whole church works.

May I share some impressions of the meeting with you?

1. Time and again from those who came to us from abroad, there came the idea that the Kingdom of God and the Christian witness are the most effective opponents against Communism. Certainly we recognize the truth of that belief. However, it seems to me there is danger inherent in such thought. This danger is, I am sure, not present in the thinking of our leaders, but it does reflect in the thinking of our lay people. The danger is this: that beating Communism becomes the end, and the propagation of the Gospel a tool in attaining that end. The Gospel should never be a

means to a political end—it is too important to be subordinated. We bear our witness that men may be brought to the rule of God and the brotherhood of the Kingdom of God—that we may become one family of one Father. The redeeming power of God in the ways of men is our hope, and our faith speaks that man may submit to that power. The Kingdom of God is the end—that the ideology of Communism is overcome is but a by-product. There is a real and vital difference between using the Kingdom of God to combat a political philosophy and bearing witness to that Kingdom as man's only hope of salvation for the whole of life—spiritual, economic or political.

2. There is the feeling in the minds of some of our lay people that foreign mission work is a risky and unprofitable business. They point to China as a sort of proof. Sure, we lost money in China—but money investment was not our first concern—the witness to faith in Jesus Christ was our concern. We fulfilled, at least in part, that witness. That we lost our money investment because of political conflict is immaterial.

People in India, in the Philippines, in Japan, in America—people the world over, who are seeking truth for life look to us for the witness and instruction that we can give as the Christian people of America. Shall we withhold that witness just because there is danger of losing money? I think not—and if we think we should, we had better think more carefully. Jesus dared to lose his life out of love for man! In His name and by His spirit we need to go into every corner of the world open to us, without fear of cost.

3. The enthusiasm for the Church Building Fund Campaign was contagious. The opportunities for the establishment of churches in communities across our nation are almost unlimited. People want the church! Established churches need aid in expanding to meet the challenge of growing communities. Sure 4½ million dollars sounds big—but our chance to bear witness to our faith in Christ is bigger. Money is necessary to provide the tools, the equipment, the voice for that witness. We need to think more about our task, our commitment—and less about cost, important as that latter consideration is. We in the Southern Convention

have a real responsibility in this campaign.

4. One thing was very apparent—no matter how wisely and carefully our leaders plan the work of our whole church the responsibility for the effectiveness of the program rests directly upon you and me in our local church. Our concern as it is evidenced in prayerful consideration, in effective work, in consecrated giving

determines the success or failure of our Congregational Christian witness to the Kingdom of God. You are the deciding factor.

The spirit of the Mid-Winter meetings was one of faith, hope and intelligent concern for a more effective witness. God grant that you and I may take hold of our tasks and fulfill them that both faith and hope may be realized.

and the total strategy of a war-time economy. Too often in our churches we seem to be like those who would, when asked what the connection is between the local armory and the world-wide campaign, say "what do you mean world-wide campaign? We have a local armory here and that is our concern." Communists ought to help to teach us not only the need for a sense of mission and the spirit of unity in carrying it out, but that every church is a part of the mission.

Even now, the emergence of a consciousness of world community among Christians is plain to those who have ears to hear and eyes to see. Now just as truly as ten years ago when he first said it William Temple would be right in saying that "this is the great fact of our time." It is as mediators of that consciousness that we do our work if we are to be faithful stewards of the gospel. It is uniquely relevant to the needs of our time.

Apportionment giving in the Congregational Christian Churches has increased since 1940 by 179.9 per cent. Total benevolence giving in the same period has gone from \$2,023,350.00 to \$6,225,415.00, or an increase of 207.7 per cent. Yet it must be recalled that the increase, while substantial, is not even equal to the increase in the national income let alone the cost of operation of missionary or other church activities.

As of 1951 home expenses in the churches shows an increase since 1940 of 125.7 per cent as against 110.68 per cent in 1950. New building 346.8 per cent as against 322.0 per cent. Total home expense 163.8 per cent as against 149.0 per cent. Total benevolence 207.7 per cent as against 172.9 per cent. Our grand total of home expense, new building, total home expense and total benevolences has shown for 1951 an increase of 168.2 per cent since 1940 and as against 151.0 per cent for 1950, the prior year for which figures were available.

In 1945-46 the Congregational Christian Churches gave \$1,605,041.59 for the ministries of relief and reconstruction which in 1951 received \$544,428.95 for the same ministries. These figures represent a tragic miscalculation widespread among most Christians at the close of World War II. We felt that peace and stability were only a year or two away and the problem of relief was purely temporary. The truth is it will continue to need the support from our churches, along with and in addition to that for home and foreign missions.

Dr. Leiper Reports to the Missions Council

[Extracts from the report of the Minister and Executive Secretary of the Missions Council of Congregational Christian Churches, Dr. Henry Smith Leiper of New York City made before the Missions Council Meeting in Cleveland, Ohio, Tuesday morning, January 27.]

The thing which most distresses us who have been in contact with the growing edges of Communism and have seen its developments from the early days in Russia, as I personally have, is the calm assumption on the part of some pastors and many lay people in our churches that Our Christian World Mission is a sort of optional extra, that there is nothing very urgent about it, and that when we have spare change and spare time we can get around to doing something that may, perhaps, advance it.

There is another world mission now pushing into ever widening areas in fundamental and implacable opposition to the Christian World Mission. And it is worth observing that the number of its "missionaries" has increased by leaps and bounds in recent years. Indeed, Mr. Gallup figures that there are five million at work today throughout the world.

There are only about twenty-seven thousand Protestant and other non-Roman missionaries actually at work. Even if you add to that the forty-five thousand the Roman Catholic Church claims to have sent to foreign missionary service, you have a total of about seventy-two thousand.

Moscow dictators do not have to talk about the mission or the unity of the Communist world crusade. They seem to be able to take for granted the sense of mission on the part of anybody who enrolls in their fellowship, and the unity is enforced although it must be admitted that it seems to be pretty generally accepted by those who are under its tutelage.

The thing which does not seem to be fully grasped, even by most intelligent, well-informed people, is that the only ultimate way to world order

is through the development of a sense of world community. Communists with singular unity of attack and a sense of mission, are creating a concept of world community. It is a bad concept and it contains within it the seeds of its own dissolution, but nevertheless for the moment it is tremendously powerful. Anyone who thinks of the Christian World Mission apart from this concept of world community is living in a dream or a fog of unreality. Believers in the Communist view of world community do not doubt that it is for all men everywhere. They do not say "the faith of the people in the free world is good enough for them."

Communists don't ask, "Why should we try to communicate to people living in Christian lands our Communist faith in a different kind of world?" Communists do not seem to think that the task of being a missionary is for the professionals only. No one in a Communist cell can say we are only interested in the home work and do not care about the foreign impact of our propaganda."

In all of life it pays to learn from our enemies. Jesus reminds us that "The children of darkness are wiser than the children of light." We note that the policy of the leaders of this other world mission is to deal with ideas, and ideas keyed to certain simple massive central concepts. They play on the theme that Communism will produce a good life and peace. Come with us, they say, and we will guarantee you a good living and a peaceful world. Although to their most devoted workers they say, come with us. It may cost you your life, but put everything you have into it and you will help to bring the new world to birth.

I cannot discover that Communists are ever like people who might develop great local armories in time of peace, and then in times of war fail to see any connection between them

Some Things Christians Can Learn From the Communists

[Extracts from an address at the Mid-Winter Meeting by Miss Alice M. Huggins, just back from Tunghsien, North China, where she served her last 3 years under the Communist regime and was held by them 15 months before her exit visa was given her. She was one of the last three Congregational Christian Missionaries to leave China.]

There are things we can learn even from the Communists, Miss Huggins pointed out. Some she listed were:

We should be doing more for the countries high on the Communist list to be "liberated" next.

We should train more and better Christian workers in the countries where Communism plans to take over.

"China has often been called 'changing China.' This time it has really changed: thrown away its ancient culture, and its friendship for the United States, to create a 'new democracy' — socialism, a welfare state where the state owns everything and everybody. They are working for self-sufficiency, for increased production, for industrialization, for development along every line. They are having great success in what they are striving for. The People's Government has control and is tightening it. *That many people live in fear and join in every activity only because they must, is true, and may prove an important element in the situation.*

"What is left of our years of missionary work? The Christian institutions are 'borrowed.' In most places, the church building itself is still under the control of the Christians. The great thing we have left there is the bodies of Christian men and women. The numbers are less because weak ones have fallen away, but I think all real believers continue to believe, and will go on doing so. I don't believe anything real and true is lost, having been built into the life of the people, but it may not show for a while. *The worst loss is that no young people can be taught Christianity.*

"There are lessons for us to learn from the Communists and their successes. The first is their emphasis on youth. This is perhaps the most startling contrast which strikes one coming from China into America. We pamper our young. They give the young responsibility, with power. So in China the government work is done by people in their late teens or early twenties, and the Pioneers—the chil-

dren's communist organization for children under fourteen — are assigned many duties which they carry out with enthusiasm and success.

"We think we know so much about child care. Is it possible we are wrong about any of it? I should like to see someone experiment with letting children attend church. A ten-year-old is perfectly capable of participating in the worship of the church I attend. They are twice as smart as they look! And not just the worship services! American children could add a great deal to the church if they were given the chance.

"Another lesson we should learn is in regard to the continuous study of their belief. Communists require everybody to study every day, and the amount of time runs up to four hours a day for school teachers.

"A third thing they use successfully is psychology: they adapt their techniques to what the people can use. In China, propaganda is spread by radio, plays, catchy songs that everybody learns, literature on every level, including hundreds of *comics*, a new medium they learned from the West, but which they use, and the western church fails to use.

"It is the normal situation for communists to work hard for little pay. Their devotion to their cause is so great, most workers are satisfied to get only their food and uniforms. We have devoted workers, but we also have many for whom their salary is a large factor in deciding where to work and what to do. We should study every report of communist life for

lessons for ourselves, in methods they use successfully, and ways of counteracting their plans.

"As for China itself, *the one thing we can do for the people there is to pray for them. We must not underestimate the power of prayer.*

"The third suggestion that comes as the result of events in China, and from the announced plans of the communists, is that we should be doing something special for several other countries which are high on the list of those to be 'liberated.' Of course, the whole world is on the list, but among the first are—the rest of Asia: Malay, India, Korea and Japan; and then come the Philippines, South Africa, the Middle East, and so on.

"When we think of China, we must accept the fact that the church there has only the leadership of those who had the opportunity to study and work in the church in the years past. There are too few of them! If we had foreseen what has happened, would we not have given many more young Chinese Christians the training they need for church leadership? I was surprised on my return to the United States not to hear any suggestions of how we should enlarge the number and enrich the training of future church workers in the countries where communism plans to take over.

"I suggest that we should immediately find enough scholarships to at least double the student body in every seminary and Bible school for both men and women in every land where we have work. It would not require a large expenditure, but the result would be immediate. . . . Now we are faced with what communism did in China and what it plans to do elsewhere. What is to be our answer? 'Too little, too late'?"

The Africans Want an Answer

[Extracts from an address by Rev. Lee D. Bergsman of Johannesburg, South Africa, serving under the American Board of Foreign Missions, speaking Wednesday noon, January 28, in Cleveland, before the American Board Luncheon as part of the Mid-Winter Meeting of the Congregational Christian Missions Council.]

"... The most embarrassing question we are asked by Africans is one that is related to the problem of Christian living, and which has always bothered us all. Why is there such a difference between what Christianity says and the way Christians live? We can talk about the lofty idealism of Christianity and the foi-

bles of human effort; we can point out that we preach Christ and not ourselves; we can excuse others, and say that they are struggling against the forces of this world, and it is a long hard struggle. It is still very hard for the Africans to see why the followers of Christ so often seem to pick out and choose what they will follow, *and do not take the whole package.*

"Nothing is so convincing to a bewildered person, reaching out for certainty and for wholeness, as to see all the words and deeds of those who

(Continued on page 11.)

News of Elon College

PRESIDENT L. E. SMITH, *Elon College, N. C.*

Misplaced Emphasis

Elon College has faced critical situations during its comparatively short existence. From the start it was a question as to whether or not the church was sufficiently strong, numerically and financially, to found and build a creditable four year institution of higher learning. After four years of existence it seemed that the undertaking must fail. Through the wise counsel and guiding hand of the late Dr. W. W. Staley, the College weathered the storm and came out clear of its financial obligations. The disastrous fire in 1923 placed the College in an even more critical situation. The fire came in mid-winter which destroyed practically all facilities for instruction. Assembly hall, class rooms, library—all were swept away by the flames.

Through the alertness, efficiency, and genius of Dr. William Allen Harper, then president, the program continued and five fireproof buildings were erected to replace the one destroyed by fire. Heavy financial obligations were necessary in the rebuilding program. The severe depression which followed the financial crash in 1929, precipitated another serious financial crisis for the College. By cooperation and the generosity of the church and friends, the College has been successful in clearing itself of all financial obligations.

With the debts cleared away, the College faces another serious financial crisis. This time the crisis is not occasioned by debts but by the lack of adequate and acceptable equipment. If this crisis is not met, we may face a reduced enrollment which, in time, will bring us face to face with another financial crisis in operating funds.

In an effort to secure full and complete cooperation on the part of the church and church people, the announcement has been made and emphasized that this is not a church campaign. The campaign is conducted on a voluntary basis that everyone should be given the opportunity to contribute but the decision is with the individual. Some good church people and supporters of Elon College have taken these statements to mean that the church need not be

included in this campaign and that if so, all that it is obligated to do is to give the people a chance. All of this is true, but the success of this undertaking depends upon the emphasis put on the campaign. Elon College is our church institution. As such, it is definitely a part of the church and comes within the pattern receiving financial support by the church. Every church is under obligation to conduct the campaign and give every member a chance to contribute, but it is also under obligation to inform every prospective contributor of the relation of the churches to the College, of the churches' obligation to support the College, of the Individual's opportunity to contribute and his responsibility to contribute to the extent of his ability; that unless sufficient funds are raised to make the necessary improvements at Elon College, our College shall suffer reverses in every particular, that there are no current debts but that we have a good College, a good student body, but we do not have sufficient or acceptable equipment for the convenience and comfort of our students. We need dormitories and a dining room. These facilities cannot be erected without money. The College rightly turns to the church to take the lead in this campaign.

The College shall strive to its utmost not to disappoint the church. Will the church strive to its utmost not to disappoint the College?

* * * * *

The Sustaining Fund

A large number of our churches put the Sustaining Fund—\$1.00 per member—in their church budget for the year. This means, of course, that it is the purpose of that church and congregation to pay the Sustaining Fund during the conference year 1952-53.

This is encouraging for the College. As a rule the student enrollment is considerably larger in the fall than in the spring. The College enrollment always reflects itself in the current budget. When enrollment drops for the winter and spring quarters, that means a curtailment in funds with which to meet monthly obligations. It is very encouraging to have some of

our churches begin to make payments on their Sustaining Fund obligations. It would be most helpful indeed if others of our churches would follow the example of those who have paid.

Send your Sustaining Fund payments to the Convention Office. The following churches have paid either in part or in full:

Eastern N. C. Conference:	
Morrisville	\$ 2.00
Eastern Va. Conference:	
Richmond, First	\$ 65.00
N. C. and Va. Conference:	
Hines Chapel	\$ 105.00
Union (Va.)	100.00
Western N. C. Conference:	
Hank's Chapel	\$ 239.00
Virginia Valley Conference:	
Joppa	\$ 7.00
Mt. Lebanon	5.00
Timber Ridge	10.00
	\$ 533.00

* * * * *

Apportionment Giving

On Wednesday of this week it suddenly dawned upon me that I had neglected my correspondence and the disposition of second and third class mail until my desk looked like a 'junk heap.' In one afternoon and evening we gathered up the contents, cleared it away, and everybody seems to be happy.

When you neglect any duty or obligation, the neglect demonstrates itself by the accumulation of the results of neglect. Unpaid bills have a way of piling up.

Every Church and Sunday School in the Convention has been assigned a part in the support of the College. The Churches and Sunday Schools that lay plans to meet these obligations either before they are due or as they come due, are happy in the giving of that support. Every organization finds pleasure in meeting its responsibilities promptly, not only in meeting its responsibilities but in helping the College to meet its responsibilities promptly. The Sunday schools and churches that delay in the meeting of these obligations, expecting to meet them in the future, and they will, one day realize that these unpaid obligations pile up before them and sometimes they reach proportions that they become embarrassing and at the same time their College is a bit embarrassed in meeting its obligations.

How wonderful it would be for both the church and the College if we could all meet our obligations as they come due and promptly. It is much easier for all parties concerned if we

(Continued on page 14.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Norfolk Church Forms New Circle for Young Women

A Young Women's Circle has been organized recently at First Church, Norfolk, Virginia, under the leadership of Mrs. C. C. Thomas. The objectives of the organization are to promote the interest of the church, afford an opportunity for Christian fellowship among women who were not active in the other Women's groups of the church, and to study the larger work of the women of our denomination. Officers are: Mrs. Hazel Jordan, president; Mrs. Beverly Gwin, secretary-treasurer; Mrs. Violet Ivy, corresponding secretary, and Mrs. Mildred Nixon, publicity secretary.

* * * * *

"And They Grew"

December 4, 1952, marked a stage of growth in both activity and organization at the Rosemont Christian Church, South Norfolk, Virginia. On that date the Missionary Society of our church branched into two groups. For the convenience of the women of our church who work or for other reasons cannot attend the day sessions of the society, a night circle has been organized, as Circle No. 2.

The organizational meeting was held at the pastor's home, with a good attendance. The president of the society presided, and a nominating committee was appointed to select a slate of officers for Circle No. 2.

The first meeting of the newly organized circle was held on the night of January 15, at the church. The new officers' slate as presented by the nominating committee was accepted, and the following officers elected: Mrs. Pauline B. Dennis, Circle leader; Mrs. Grace DeLong, assistant leader; Mrs. Mary Jo Fentress, secretary; Mrs. Ethel Cantrell, treasurer; Mrs. Norma Morrison, Spiritual Life chairman, and Mrs. Sallie Fisher, reporter.

Already a membership committee, coupon committee, personal service chairman and a social service chairman have been appointed. A definite meeting date was voted, and the new circle will meet regularly once a month.

Each member of this circle intends to make it what a night circle should be in a growing church.

MRS. SALLIE FISHER,
Reporter.

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The Annual Report Blank for Women's Societies

The North Carolina Woman's Board voted to ask that the yearly report blank for local societies be printed on this page. So many societies find it difficult to fill in the blank at the end of the year, when they have not known during the year just what was going to be expected of them. We suggest that the president or secretary of the society clip out this page and use it for reference during the year. Plan now so that you can fill out the entire blank when fall comes.

* * *

SOCIETY PRESIDENT'S ANNUAL REPORT

Please answer all questions carefully and return to your District Superintendent by September 10th.

Name of Society?

Name of Church?

Name of Pastor?

Name and address of Society President for the coming year?

No. of women in your Society?

No. attended Fall Conference?

No. attended Spring Rally?

No. attended School of Missions?

Do you have Circles? How many?

List names of members lost by death during past year?

Do you have planned devotional services at each meeting?

Did you use the Mission Study Books?

Did you have your Bible Study this year?

Did you have a Thank Offering Program?

Did you present Missions in a public program?

PUBLICATIONS

How many subscriptions does your Society have to the following church publications: THE CHRISTIAN SUN? Advance? Guide Posts? Church Woman?

Have you sent a news item to the Editor of the Woman's Page of THE CHRISTIAN SUN? Did you use the Packet?

DEPARTMENTS

Young People

Name and address of a key young person in your church?

Home and address of Young People's Counselor?

Do you use the Packet? Study Books?

Through what sources did the young people contribute to Missions? Amount?

Where were Friendly Service Gifts sent?

How many attended Young People's Summer Conferences and Camps?

Children

Home and address of children's leader?

Were the mission study books used with the children's groups? How?

Did you use materials sent by the Convention or Conference Supt.?

Did they send any Friendly Service gifts? Where?

Did the children's group contribute to missions? Amount?

No. subscriptions to *Children's Religion*?

Cradle Roll

Name and address of Cradle Roll leader?

Do you have an active Cradle Roll? No on roll?

Do you have a Cradle Roll party?

Do you hold a Cradle Roll Program? What materials do you use for your Cradle Roll?

Amount contributed to Missions through Conference Treasurer?

COMMITTEES

Spiritual Life

Name and address of Spiritual Life Chairman?

Note: Information for this department asked for at beginning of this report.

Friendly Service

Name and address of Friendly Service Chairman?

To what Friendly Service Projects have you contributed this year that were suggested by the Woman's Convention?

What has your group done this year for Community Service?

Christian Family Life

Name and address of Christian Family Life Chairman?

Did you observe National Family Life Week in May? How?

List other Family Life activities?

Visual Aids

Name and address of Visual Aids Chairman?

Does your Society or Church own Audio-Visual Aid equipment or (Continued on page 9.)

The Need Urgent, the Opportunity Great In India Today

[Extracts from an address by the Rev. Emmons E. White of Aruppukottai, Madura and Ramnad, India, speaking at the American Board of Foreign Missions Luncheon Wednesday noon, January 28 in Cleveland, Ohio, as part of the Missions Council of Congregational Christian Churches Midwinter Meeting.]

"There probably never was a more favorable opportunity, or a more vitally urgent need, for presenting the Christian gospel in convincing fashion in India than there is today," said Mr. White

"By its written constitution the Republic of India is neutral or secularistic in matters of religion. But the adherents of each religion, by law, are free to preach, practice and propagate their faith. Before 1947 the foreign missionary was frequently greeted on the street with the cry 'White man, get out!' Now there is nearly everywhere respectful attention, and often eagerness, to hear the Gospel message. . . .

"Although the Communists are in a minority they are far more alert and aggressive in the work of propaganda than the Church. The Church does have evangelistic-minded missionaries, Indian pastors and lay workers, *but it needs more of them.*

"India is grappling bravely with her gigantic problems in order to take her place among the free nations of the world. She much prefers constitutional methods to those of Communism," said Mr. White, who declares it a "fascinating experience to live and work in 'free India' today. Indians say 'America secured her freedom from Britain in 1776; we got ours in 1947, so we ought to understand each other!'"

Mr. White recalled the public elections in India in January, 1952, when 100 million out of India's 170 millions registered voters went to the polls for the first time in her history.

"... It is not the obligation of the church to feed all the starving, or heal all the sick or educate all the illiterates in India. These are problems for the nation. As far as possible the church should continue to cooperate with Government and other agencies in these nation-building activities. If she follows her Lord she can do no other. But the first obligation of all Christians, whether in India or America, is to *concentrate by prayer and effort upon evangelism.*"

The challenge of India as a field for the Christian enterprise is "to aid the church in India in achieving her fundamental purpose," he believes. Commending the Christian hospitals and schools built up during the past century Mr. White nevertheless warned against the danger that "in the interest of keeping the wheels of these useful institutions turning, the bulk of the energy of the increasing force of national workers and of the greatly reduced ranks of missionaries should be completely absorbed to the neglect of the supreme purpose of winning men and women to Christ."

Underlining the fact that the era of Christian missions in the Far East has departed and that of the church arrived with nationals coming into full control, Mr. White reminded his listeners of the Church of South India as "perhaps the greatest existing example of organic union between episcopal and non-episcopal churches since the Reformation. . . . It is very inspiring to note that the Church of India maintains two of its national workers as foreign missionaries to Papua."

Mr. White spoke of the severe famine conditions now obtaining in parts of South India because of the lack of seasonal rainfall. Although timely food supplies from America and the Government of India have brought a certain measure of relief the conditions are still grave.

ANNUAL REPORT BLANK.

(Continued from page 8.)

supplies? List your equipment and supplies.

Have you used the Convention equipment in any programs?

What slides or film strips did you use?

What particular slides or aid would you like added to the Convention equipment?

Interdenominational Cooperation
Name and address of Interdenominational Cooperation Chairman?

Did you observe the following: World Community Day? World Day of Prayer? May Fellowship Day?

Name above days observed with other denominations?

Is your Society active in a local Council of Church Women?

Life Memberships and Memorials
Name and address of Life Memberships and Memorials Chairman:

No. Life Memberships sent in this year? List the names?

No. Memorials sent in this year? List the names?

Financial

Did you make quarterly reports to Conference Treasurer?

Amount paid on Conference Apportionment last year?

Would you like to increase your Apportionment next year? If so, state new goal?

Amount sent Conference Treasurer for Thank Offering?

WOMAN'S MISSIONARY CONVENTION ACHIEVEMENT GOALS

Check points which your Society has attained this year:

1. Use the packet prepared by the Convention Literature Committee.
2. Use designated books for Mission Study and Bible Study.
3. Promote good reading in the church by securing subscriptions to THE CHRISTIAN SUN, and other periodicals such as *Advance*, *Guide Posts*, and *The Church Woman*.
4. Promote missions through the Sunday School and/or sponsor societies for the various age groups (Cradle Roll, Children, Young People).
5. Present missions in a public program.
6. Assist the church in developing Christian Family Life.
7. Use visual aids as a means of presenting missionary ideals to the church.
8. Observe the World Day of Prayer, World Community Day, and May Fellowship Day—if possible, in cooperation with other denominations.
9. Present a Thank Offering Program, and receive an offering for the suggested project for the year.
10. Present at least one Life Membership or Memorial.
11. Send gifts or a contribution to at least one Friendly Service Project suggested by the Convention.
12. Have representatives at Conference and Rally.
13. Make quarterly reports to the Woman's Missionary Conference Treasurer.
14. Make annual report to the Woman's Missionary Conference through the District Superintendent.
15. Meet annual Conference apportionment.

A Page for Our Children

MRS. R. L. HOUSE, Editor, Southern Pines, N. C.

Dear Children:

A copy of the *Washington Star* pictorial magazine has come to my desk. on its cover is the lovely deep-tone colored photograph of the George Washington Bible on which the present President of the United States swore the oath of his office.

Now old and faded, the Bible is 206 years old. It belongs to the St. John's Masonic Lodge in New York City, and they sent a selected group of men to guard it on its journey to our nation's capitol.

It is a King James Version that was printed in England in 1747. St. John's Lodge received the Bible on November 28, 1770, when Jonathan Hampton became the Master. He presented it at the time he took office.

Printed in large type, it has a full-page steel engraving of King George II. There are also engravings of biblical scenes and an added page (inserted years ago) which tells about George Washington using this copy.

Only twice before has it been used for inaugurations—Washington's and Harding's. It was taken to Washington for the dedication of the Washington Monument.

Once a rich red, it is now faded, but still rich looking. There are deep metal clasps on each side. What a blessing that the Holy Writ of God has been preserved even unto this day. It has stood through chance of time and man and remains ever the same.

After the Inauguration, this Bible was carried back to New York and placed in the safe of the Lodge. It is a priceless American relic.

* * * * *

"Teaching Self Reliance"

By ANNIE L. GAETZ.

Issued by the National Kindergarten Association.

"I have brought you a picture puzzle that I know you will enjoy," Mrs. Snell informed her small son as he ran to meet us on our return from town.

"Boy! An elephant, and a beauty; but Mother, you'll have to put it together for me. You will, won't you, Mother?"

"No," his mother replied. "It's no fun having someone else do your puzzle for you. You must do it for yourself."

"But, Mother, I don't know how. I never even saw this puzzle before, and I'm sure I can't put it together unless someone helps me."

Instead of offering help, the mother continued, "The interesting part of doing things is to work them out for yourself. It may not be easy, but you'll find this puzzle is twice as much fun if you do it yourself. You put down one piece, then you try one piece after another till you find the pieces that fit around it, and before long, you'll have it all done. Won't that be great?"

Without further ado, Mrs. Snell left Bruce with his puzzle, while we concentrated on the fancywork patterns we had brought from town.

There were a few further inquiries and many complaints, but after considerable time had elapsed, Bruce announced with great excitement that he had finished the puzzle. Of course, we both admired it and proffered suitable praise.

"And now," his mother suggested, "wouldn't you like to put on your coat and cap and run out to play?"

The lad, no doubt, felt the need for action, for he had been sitting quietly for some time. In a very few minutes he stood before his mother, holding out his cap and coat.

"Oh, but you must put on your coat yourself. You're a big boy now," she reminded him.

Thus encouraged, he tackled the job of donning his coat and then came forward to have it buttoned.

"You've done that nicely," his mother told him. "Now just show Mrs. Robertson how well you have learned to button up your coat."

After some hesitation, Bruce buttoned up his coat, put on his cap, and was on his way.

After the door closed on her small son, Mrs. Snell turned to me. "You know," she said, "I found I was making a big mistake in the way I was bringing up my son. I was doing everything for him instead of teaching him to do things for himself. I might have kept right on like that and ruined his chances for success in

life, if my sister Mary's boy had not come to visit us last winter. Mary has several children, and with a small baby in the house, she has no time to pamper Peter. He and Bruce are the same age, but, compared to him, I was shocked to realize that Bruce was still a baby. I found that Peter looked after himself, while I waited on Bruce as if he really were still a baby.

"Do you see that small hill out on the terrace? The boys coasted there, and whenever Bruce fell off, he would lie in the snow and howl until I rushed out, picked him up, dried his tears, brushed him off and placed him safely on his sled again.

"When Peter fell off, he jumped up and laughed, then brushed himself off and threw himself on the sled and was off again. He treated the fall as a joke, while to Bruce it was a tragedy.

"After I realized my mistake, I started to teach Bruce to look out for himself; and it has not been easy for either one of us. It will take time to rectify my mistake, but gradually we are both learning. I had not appreciated that my son was no longer a baby, and that he must learn to do things for himself."

"Yes," I responded, "I understand your problem, for I nearly made the same mistake with my first boy, Bob. Fortunately, a daughter was added to our home when Bob was quite small, and that was a lifesaver for Bob and for me, for then I didn't have time to pamper him any more."

"I believe," said Mrs. Snell, "we are too anxious to save our children all the bumps. After all, a child must learn to think and to do things for himself; otherwise, he will never learn self-reliance and initiative. It is a good thing for your Bob and my Bruce that we found out in time. I am trying to teach Bruce to stand on his own feet and to take the initiative as far, of course, as a child of his age can be expected to do. I realize now that these lessons must be taught in early childhood, if he is to reap the benefit in years to come. In the journey of life, all must travel the hilly pathways as well as the smooth ones, and I am trying to help my son to develop those qualities of self-reliance that will enable him to travel the rough pathways with courage."

... for strength to bear is found in duty alone, And he is blest indeed who learns to make The joy of others cure his own headache.—*Drake.*

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

A Letter from Jose Dabuet

Care Judge Gabriel de Guia
Allen Samar
Philippines
December 8, 1952

Miss Pattie Lee Coghill
Box 336

Elon College, N. C.

DEAR PATTIE LEE:

As the Christmas season approaches my thoughts go out to you. This happy time of the year brings to my mind wonderful memories of my association with you and the young people and with many other friends in your country for which I am deeply thankful. I thank God for the fine opportunity He has given me in letting me share the beauty and bounty of your land during my stay in the States.

Whenever I recall my first Christmas in the States which I spent in the Shenandoah Valley of Virginia, a feeling of joy overwhelms me. It was there that I saw for the first time the beauty of a snow blanketed countryside on a Christmas morning—a typical Christmas scene in America. It was a glorious sight to behold. After having seen it I now could realize the vivid imagery and wealth of beauty in the song, "White Christmas." Here in the Philippines where we have no snow but only plenty of rain during this time of the year I will be dreaming, like many of the soldiers overseas, of a white Christmas.

The place where I am assigned at present faces the Pacific and this time of the year being the height of the northeast monsoon it is very rainy. It rains almost every day and this kind of weather lasts until the middle of January. Christmas falls on a wet season and therefore we sometimes have to dispense with our carolling. We plan to go carolling, in spite of the rain, however, two days before Christmas for it is the usual custom of the place.

I am working with small churches spread out over a wide area. I have my temporary station in Allen, a small town in northern Samar where there is a small congregation. The nature of my job takes me to several places outside of my station and it includes visits to two islands a few

miles away from the bigger island of Samar. I visit the smaller islands by banca (small boat with outriggers) which is the only means of transportation available here. I enjoy the work, and I'm sure you would if you were in the place, too.

Yesterday I met with the young people of the church here. It was the second time I saw them but my first opportunity to have a real heart to heart talk with them. They finally decided to reorganize their fellowship after some encouragement and especially after hearing me recount my experiences with the young people of the Southern Convention last summer. On December 26-31, we will have a youth conference in Catbalogan, my former parish. I have been asked to attend this youth meeting and teach some courses there also. It will be a nice opportunity again to tell the young people of our churches here about my contacts with the youth of the Southern Convention and my joy to tell them of my rich experiences in Virginia and North Carolina.

Probably you must have heard or read in the papers there about the typhoons that visited us in October and November. The typhoons were so strong that many places have been laid waste by the winds and the floods that followed the storms. Our people have not yet fully recovered from the calamity and it is feared that it will take a long time for our crops to return to their normal course. People in our churches are suffering much and as a result the support of the church has been affected tremendously. I am voluntarily offering my services to the churches in the area where I am working without any thought of receiving a promised salary. In other words I am really living in grace.

Thank you for your offer of a subscription to THE CHRISTIAN SUN. You may address the paper to Cataman as I am not sure of my permanent address yet. I hope to be getting the hymnals soon.

Best wishes to you and the young people.

Cordially,
JOSE.

Pilgrim Fellowship Has Covered Dish Supper

The Pilgrim Fellowship of First Church, Norfolk, Virginia, held a Covered Dish Supper at the church on January 26, as part of its observance of Youth Week. Lewis Gwin, president of the group, was in charge of the program. Joyce Lee Fulcher was in charge of the "dish-washing crew."

* * * * *

Relax With Max

Zoole: "So that's your new overcoat! It's rather loud, isn't it?"

Pupler: "Yes, but I intend to wear a muffler with it."

* * *

Henry: "Did you hear what they do with ferry boats when they're late?"

Bill: "No. What?"

Henry: "Dock them."

AFRICANS WANT AN ANSWER. (Continued from page 6.)

would claim him as a brother, merging into one inseparable declaration. Christian Africa must make such a declaration to non-Christian Africa. . . . But America must make this declaration, too. The Gospel which it sends must be one not only of words, but an exemplary life, which is the greatest sermon. The African is impertinent enough to apply Christian teachings to older Christian cultures and when these older cultures are found not wanting, it strengthens our hand as missionaries, and the whole cause of Christ. . . .

"Our investment in Africa has paid big dividends. The returns are not to be measured only in the number of churches, church members, Christian young people, schools, hospitals, clinics, etc. These are all parts and manifestations of something better: a stage in the transformation of human existence in Africa from a life of fear, ignorance, disease, and bondage, to life as God intended it to be for all people—a life abounding in faith, growing in knowledge, healthy and free.

" . . . We must bring about in Africa the substitution of faith for fear. . . . Few things said about Africa today are more important or more pertinent. . . . Faith instead of fear is the only way for the African. His old tribal Gods are being shattered and he doesn't fear them as he did. But new fears have crowded in to haunt him; fear of the white man, fear of the future, fear of losing what

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Whose Is The Kingdom?"

LESSON VII—FEBRUARY 15, 1953.

MEMORY SELECTION: *Fear not, little flock; for it is the Father's good pleasure to give you the kingdom.*—
—Luke 12:32.

LESSON TEXT: Matthew 21:33-43.

DEVOTIONAL READING: Psalm 118:19-29.

One picture is worth a thousand words. A story is often remembered long after the sermon is forgotten. Jesus knew this, and he governed himself accordingly. He told many stories to illustrate the truth He wanted to make known. Consider today's lesson.

The Background of the Story

Jesus was approaching the close of His ministry. Opposition to Him, mild at first, and unorganized, had gradually hardened and intensified, and had been more closely knit and organized. Scribes, Sadducees, Pharisees, Herodians, all had "ganged up" on Jesus, and had determined to put Him to death and to get Him out of the way. They were awaiting only a favorable chance—they were afraid that the people would not yet stand for open action, so they had to bide their time. They were not fooling Him. Nor would He forsake them. To the very last He sought to win them to His cause and to save them from their doom. Beyond them, He yearned to save His beloved nation, which was also doomed unless it repented. So he told a story calculated to show them to themselves, and to save them from themselves.

The Story

As usual, He used familiar experiences and familiar language. Palestine had some absentee landlords' some "share-croppers." So Jesus told a story about a man who planted a vineyard, put hedge around it to protect it, dug a wine-press in it to take care of the crop, built a watch-tower so that a watchman could detect any thief who might break in to steal the fruits of the vineyard and give the alarm, and then let it out to "share-croppers" to take care of it and harvest the crop of grapes and wine.

Then he went away to spend his summer at his summer home in the mountains or at the seashore, or in some foreign city or country.

When fall came and the harvest season of grapes was on, he sent some of his servants for his share of the profits of the vineyard. The husbandmen beat up one, stoned another, and even killed another. They thought they had pulled a fast one—the man was far away and he would not bother to come all the way back to claim his share of the profits. When the servants failed to return, however, the man sent other servants, who were treated like unto the first servants. Finally, the man sent his son. Surely, thought he, these men will have respect for my son, the son of the man who owns the vineyard. Surely they will respect him and pay him for me.

But he was sadly mistaken. These husbandmen were cruel and callous characters. The fact is they thought they saw a chance to get the vineyard for themselves. They would kill the son, the heir to the property, and take the inheritance for themselves. That would be all that there was to it. One wonders how they thought they could get away with it. People can be so smart, and so dumb! So they killed the son, and threw his body out of the vineyard. And that was that! They were sitting pretty — they thought they were.

But not so! The owner came back to Palestine, had the criminals brought to justice, they were executed, and he made a contract with other men who were more dependable, and who could be counted on to "render him the fruits in their seasons." Here ends the story. What is the moral?

The Meaning and Moral of the Story

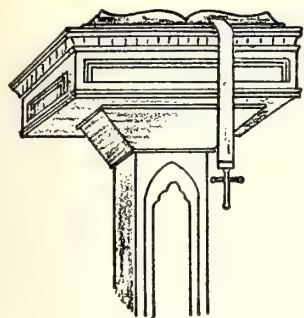
The story is a clever and fearful indictment against the Jewish leaders and the Jewish nation. God had given to them great privileges and possessions. Especially adapted to spiritual things, He had made known to them above all other people His Nature and His Law. He had brought them into the Promised Land and given them possession of it. He had nurtured and nourished them in the hope that they would bring forth the

fruits of the spirit. He had sent prophets to them to instruct them in the ways of righteousness and to warn them against the error of their ways. Again and again they had refused to listen to the prophets and had shamefully treated them and turned them away, and even killed them. Finally, in patience and long-suffering He had sent His Son, His Only Begotten Son. But the leaders and the nation were going to reject Him and to kill Him. To them, much had been given, of them much would be expected. But the nation did not bring forth fruit. They denied their obligations, they defaulted on their stewardship. "What would happen? What will God the Owner do with the nation?" asked Jesus. His answer was that the nation would be destroyed as a nation. And that prediction found literal and terrible fulfillment. God cast Israel out, He set them adrift in the world, dispersed among the nations. They had lost their chance; they had stoned the prophets, and they would kill His Son, and now they were to be miserably destroyed. And their chance in the vineyard, the chance to act with national power in God's purpose—was given to other men and to other nations. This story was literally fulfilled. It is sobering to read history on this point.

But there is something more to the story, something more universal. It was given to other peoples and other nations to fulfil God's purpose. So long as these nations and peoples "render unto God the fruits of the seasons, they will find favor with God." But let them stone the prophets, and crucify the Son, and they too shall suffer and perish. There is a universal law at work here. "Unto whomsoever much is given, of him will much be required."

The law applies also to individuals. Ah, there's the rub! Eventually every man must face this judgment of God. Sooner or later every one of us must give an account of himself to God. Each one of us must render an account of his stewardship. God has given to every one of us some gift, some talent, some capacity, some opportunity. Let every man take heed unto himself. Let every man learn how to be a good steward of all that he is and has. And let no man reject Christ, the Son of God and thus crucify Him afresh.

Based on "International Sunday School Lessons," copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.



"Our Vision and Our Obligation"

A Sermon

By REV. J. EVERETTE NEESE.

[This sermon was delivered to the congregation of the Second Congregational Christian Church, Norfolk, Va., Sunday, January 18th.]

TEXT: *Where there is no vision the people perish.*—Prov. 29:18.

Three books in the Old Testament are ascribed to Solomon. The *Song of Solomon* or *Canticles of Solomon*, as it is sometimes called, which was written when he was very young and filled with the Holy Spirit, before his accession to the throne; *Proverbs*, written in the days of his glory and power (for he writes of himself as "the son of David, King of Israel"); and *Ecclesiastes*, written in his later years (for he writes of himself as "the Son of David, King of Jerusalem"—perhaps, at that time his influence had grown less upon the distant tribes and he confined himself very much to Jerusalem).

My message to you this morning deals particularly with one verse from the Book written during Solomon's days of glory, power and wisdom: Proverbs 29:18 where he says without equivocation or apologies, "Where there is no vision, the people perish."

Truer words were never spoken by the wise of any generation. For it is by our visions we live, and he who is without vision is without hope, and he who is without hope is without life. Further, he whose thoughts and aspirations are bounded by the narrow horizons of today, who has no vision and plan for what lies beyond it, is living out his days concealed within a circle without purpose or end.

On the other hand, however, where there is vision there is life. For it is the vision that quickens our pulses and arouses our spirits and sends us forth to victory. A concrete example of that is evident on the grounds and in the sanctuary where we now worship. This vision, nevertheless, is not the priceless possession of ourselves

alone. Each age and generation has been its possessor.

In the closing years of the nineteenth century, the Southern Christian Convention grasped a vision of Christian Education which became crystalized in the form of a resolution and later solidified in form of a building—and Elon College opened its doors in 1890 to receive students who were interested in higher Christian education. The doors of that institution were not opened because someone laid on the line the necessary dollars and said, "I command this institution to be born," but because our church leaders saw the need of an educated ministry and laity, and to them the vision came, for no longer must the people perish in their darkness and ignorance.

So year after year there marched the graduating class—young men and women—having completed their undergraduate work in their preparation for teaching, nursing, law, engineering, the ministry, the medical profession, and so forth.

But wait a moment. What virtue was to be found in holding a degree from this church-supported educational institution? This, among other things, that those who have gone out from Elon College have gone out, having received, for four years, an education permeated with Christian ethics. Having learned, not only how to make a living but how to live each passing day in the light and knowledge of God. This has not been exemplified in the life of all graduates of the College, but *all* have been exposed to these Christian ethics. Not all people will hear the birds sing on a beautiful day, but those who do will find their life a little happier and a little more profitable.

One day back in the early thirties a young man then approaching twenty, having previously been out in the laboring world, laid the tools of his trade aside, took up a pencil and some paper and sat down in a classroom with young men and women younger than he. Money was not one of his possessions. He had only a vision—a vision of what he might be able to become and of what service he might be able to render to humanity.

Day after day this classroom experience repeated itself. Days stretched into weeks and weeks into months and months into four long, laborious years of study by day and outside labor for income, by night. And then on one beautiful day in May, Dr. L. E.

Smith, president of that institution, handed this young man his graduation diploma. It was a happy day because what he possessed had been earned by the sweat of his brow, the help of his companion and the opportunity and generosity shown him by that College.

The young man who graduated that day in May from Elon College, which has been supported by our Southern Convention Churches since its inception, stands before you today a bit older and I hope a bit wiser, pleading the cause of higher Christian education. Bringing to your attention the fact that were it not for the vision of our forebears, many, like myself, would not have had the opportunity of permitting the light of Christian knowledge to dispell the darkness of ignorance.

Our college has trained four-fifths of the Christian ministers now serving the 197 churches of the Southern Convention. Many Sunday School superintendents, teachers, church officers, laymen and lay women of our churches received their education at Elon College. In the Tidewater area in the professions of law, medicine, engineering, nursing, aeronautics, teaching, business administration, chemistry — are capable men and women who first began their educational pursuit at Elon College. And Elon College is in existence because church men and church women of the past contributed generously to its support.

Today the demand in the field of education necessitates an expansion of the facilities of our church college. And I say *ours* because each of the 35,000 church members of the Southern Convention own an \$80.00 share in the material worth of our college. This institution stands today as one of the great independent church colleges of our country. Its services to ambitious young people are efficient, thorough and without prejudice to any denomination. All are admitted equally with our own church young people. This I know well, for I was in the Methodist Church when I went to Elon College.

At the opening of our college last fall there was a total enrollment of 657 college students and 15 special students. All of these, as others have done in days past, will receive with their education, the inspiration to be found on the immense acreage of the campus with its large oaks and blooming flowers and shrubs.

(Continued on page 15.)

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Sixteen of our churches and Sunday schools have remembered us this week. Thanks to each of them. I know personally several people in every church on the list. I have also preached in each church listed below. When I was a student at Elon, I was for a year pastor of Mt. Herman in the Eastern North Carolina Conference.

I hope every Sunday school will experience the joy of receiving a *monthly offering* for the orphanage, for during the next nine months we will be largely dependent upon these offerings. If you have a budget and pay your apportionments on a budgeted basis, I shall understand that and understand your constructive and business-like methods of doing your church work. But remember that God's mercy and grace are on a beyond-the-budget basis. There is joy in the first mile; there is greater joy in the second mile. Please take that monthly offering if you can.

Also, in the attached report, I notice several memorial gifts. For each of them a beautiful card in an envelope was mailed to the proper persons, showing who the donors were. We believe this is a good way to memorialize a person; and it blesses needy orphan children. These memorials amounted to \$47.50 in this report.

Mrs. Bessie Stadler, house mother at the Baby Home, has been in the hospital about a week with influenza. She is improving. Several children have had the flu, but they are all getting over it. Jo Ann Rowland fell at school yesterday and broke her left leg between the knee and ankle. It is in a cast, and she will be slowed down for several months. Some of you will know Jo Ann, who is one of the thirteen-year-old Rowland twins.

Well, here we are at that time of the year when so many children have to have another pair of shoes. With all the mending we can do, they just will not hold out until spring. Most of the children take a pride in seeing how well they can keep their shoes and clothing. We greatly appreciate those persons and organizations who help us clothe several of our children. That is a big help. It would help us a great deal if that practice could be

enlarged so as to take in every child here.

JOHN G. TRUITT,
Superintendent.

Report for January 29, 1953.

Commodities for the week.

Pleasant Hill Missionary Society, towels, wash cloths & clothing.

Mrs. J. A. Tierman, Asheville, N. C. Clothing.

Sunday School Monthly Offerings.

Amount brought forward \$1,104.25
Eastern N. C. Conference:

Auburn	\$ 18.00
Catawaba Springs	32.10
Mt. Auburn S. S.	4.73
Mt. Herman	10.00
Wake chapel	50.10

Eastern Va. Conference:

Isle of Wight	\$ 5.00
Liberty Spring S. S.	20.00
Rosemont	460.26
Oakland, Thanksgiving ..	17.10
South Norfolk	5.00
Suffolk S. S.	150.00

N. C. and Va. Conference:

Belew Creek S. S.	\$ 7.00
Mt. Zion S. S.	6.00
Pfafftown	7.50
Reidsville S. S.	54.00

Virginia Valley Conference:

Newport S. S.	\$ 25.48
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Total	\$ 872.27
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Grand Total	\$1,976.52
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Special Offerings.

Amount brought forward \$1,270.80

Lehigh Valley Railway Co., (interest)	\$ 30.00
V. R. Holt, Burlington, N. C., in memory of Robert Lee House	10.00
Mrs. J. H. McEwen, Burlington, N. C., in memory of Ann Carol Burke	7.50
Colgate-Palmolive-Pete Co. (for coupons)	147.50

Mr. & Mrs. R. C. Jarrett, Hampton, Va., in memory of Robert Lee House	10.00
Shelton Memorial Church, Portsmouth, Va., in memory of John Falk ..	5.00
Mr. & Mrs. R. Wayne Morton, Burlington, N. C., in memory of James Cowan	10.00
Mary Sue Brittle Sunday School Class, for Woddie Byrd	13.27
Mrs. J. A. Ingram, Winston-Salem, N. C., in memory of John A. Ingram	5.00
City of Durham, N. C. ...	5.85
Friendship Bible Class, Liberty Spring Church, for Dewey Morningstar ..	12.50
New Hope Christian S. S., Roanoke, Alabama	5.00
Special Gifts	61.00

\$ 322.62

Grand Total \$1,593.42

Total for the week \$1,194.89

Total for the year \$3,569.94

APPORTIONMENT GIVING.

(Continued from page 7.)

keep these obligations behind us. Of course, payments are always in order, helpful, and appreciated when they come.

Previously reported	\$ 498.61
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Eastern Va. Conference: Wakefield	\$ 15.66
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N. C. and Va. Conference: Mebane	\$ 21.00
Shallow Ford	20.00

Virginia Valley Conference: Winchester S. S.	\$ 8.34
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Eastern N. C. Conference: Amelia	\$ 11.00
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\$ 76.00

Total to date \$ 574.61

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

.....
(Name of Deceased)

.....
(City)

.....
(Date of Death)

.....
(Survivor to be Written)

.....
(Address)

Name.....

Address.....

AFRICANS WANT AN ANSWER.

(Continued from page 11.)

little he has. In the bewildering and stunning experience of having his life uprooted by a cultural and industrial revolution, he feels so often like only part of a person. *Wholeness* is his great need, and only Christianity can answer that need, for only Christianity can supply him with the dynamic faith that leads in the direction of, and prepares him for, the wholeness he is seeking.

"White people in Africa must also substitute faith for fear. They fear Africans because of their numbers, and because they do not know them. But once faith is substituted for fear, good will for scorn, understanding for prejudice, the numbers become an asset rather than a threat. This is not a pipe dream—but a dream that can come true. It could come true faster if there were more of the heaven of faith in the African loaf. And wholeness is required in the white loaf as well as in the black.

"South Africa has more whites than all the rest of the Continent put together. Their two and one-half million make up about 20 per cent of the population of the Union. They rule the country, own and occupy 85 per cent of the land, hold all responsible positions, and can see no future policy other than perpetuating the present caste system, building up higher the walls of segregation. They talk about making, for the various color groups, states within the state, economies within the economy, and governments within government, but no moves of any substance have been made in this direction.

"Clearer, perhaps, than any other people, the non-white residents see this miserable declaration for what it is—a feverish and frightening attempt to put a new dress on the seedy, sad scarecrow of race discrimination. No informed person has any doubts as to why there are the riots, the assaults, the plunderings; as to why patience has run out and hope seems almost gone.

"... The spirit of the Africans is determined and we cannot altogether disassociate ourselves from that spirit for it is the same spirit that has moved honorable and courageous people in many times and places. . . .

"... The Africans may yet bring the white people to Christ in ways we cannot now see, but in the meantime we would do well to reconsider new approaches to old problems.

"... We no longer live in an age

that allows plenty of time for planning and the kind of cautious calculation we would prefer—when we can say 'Let's move slowly here, and what we don't do now we can do tomorrow.' One of the *harsh lessons of the last decade has been that tomorrow is usually too late.* We don't like it that way, but that's the way it is; and the relevance of that jarring fact is greater to Africa than most people can see.

"*Time is not on our side.* But that handicap is more than balanced off by the other forces that *are* with us, if we will see them, consecrate them, and use them NOW: talents, dedicated lives, and shared gifts from the home base; Christian Africans, devoted to many branches of Christian service; and finally, the love of God for His children and the grace of our Lord which can accomplish anything.

"It may well be that in the next generation or two we shall see an African Christian church emerging, that will, in certain respects, not much resemble some of the forms and practices with which we here are most familiar. This could be a good and wholesome thing. It must not be expected that the African church will always following the traditional western patterns. It is quite possible that the freshness and simplicity of the Christian faith in newer Christian areas may find entrances both to the human heart and to the Kingdom of God, that have, in the older Christian cultures, become overgrown by the subtle camouflage of pride, prejudice, sophistication or neglect.

"... The great awakening that is yet to come to many of our churches here is that the mission of the church is more than a one way 'sending' operation, bound by a mentality that asks 'Are they learning what we know? Are they doing it as we do? Is their growth commensurate with our investment?' "

VISION AND OBLIGATION.

(Continued from page 13.)

It is my wish and I'm sure it is the wish of everyone to whom Elon has been an educational blessing, that this institution shall, through years yet unborn, serve our church, humanity and the cause of the Kingdom of God. This wish or vision can become a reality for the future if those of us in this generation *do what we can* for our college.

In 1935 the net assets of our college were \$663,000.00. Today, those net assets total \$2,767,000.00. And A

Chance of a Lifetime is at hand for you and me. In its two million, five hundred thousand dollar campaign Elon College still needs one million, three hundred thousand dollars. A million, two hundred thousand dollars of the total amount has already been subscribed before the official launching of the campaign today.

With this additional one million, three hundred thousand dollars, Elon College will build the Virginia Hall for girls—\$250,000; the Carolina Hall for boys—\$250,000; the McEwen Memorial Dining Room—\$250,000; two other dormitories to be erected at a later date—\$250,000 each, and \$50,000 to be added to the almost half a million dollar endowment.

This vision for the future compels us to break out from the circle of our self-centered thinking and in the name of Almighty God solidify our vision for the enjoyment and educational enrichment of the generations yet to come.

Our college only asks of you and me to *give as we are able.* Surely the minimum of \$7.50 per year for five years is within the ability of the poorest of us. And many there are who will want to give infinitely more. For they will want their gift to express the measure of their faith and love and loyalty to their college and to their God.

Many a father and mother have died and left their children not a dollar nor an acre, but they have been rich, because they have inherited a vision which has made their lives a transfiguration mount. And so it is with us today. We are rich because of the vision which has been passed on, and it is our task to give this vision to the next generation in our investment now and our belief in the future.

None of our material possessions can we take with us; but what we leave behind invested in some worthy cause or institution as our College, will live on for the betterment of humanity in the years yet to come and will give rise to a vision for the next generation.

Therefore, on you, my friends, I rest the cause of Higher Christian Education at Elon College—our College—with the words of Solomon, "Where there is no vision, the people perish," morally, intellectually and spiritually. Make this vision of our church a reality through your contributions to Elon College each year for the next five years; and give as God has given to you.

From the Inaugural Address of President Dwight David Eisenhower

" . . . In the swift rush of great events, we find ourselves groping to know the full sense and meaning of the times in which we live. In our quest of understanding, we beseech God's guidance. We summon all our knowledge of the past and we scan all signs of the future. We bring all our wit and will to meet the question: How far have we come in man's long pilgrimage from darkness toward light? Are we nearing the light—a day of freedom and of peace for all mankind? Or are the shadows of another night closing in upon us? . . .

"At such a time in history, we who are free must proclaim anew our faith.

"This faith is the abiding creed of our fathers. It is our faith in the deathless dignity of man, governed by eternal moral and natural laws.

"This faith defines our full view of life. It establishes, beyond debate, those gifts of the Creator that are man's inalienable rights, and that make all men equal in His sight.

"In the light of this equality, we know that the virtues most cherished by free people—love of truth, pride of work, devotion to country—all are treasures equally precious in the lives of the most humble and the most exalted. . . .

"The faith we hold belongs not to us alone, but to the free of all the world. This common bond binds the grower of rice in Burma and the planter of wheat in Iowa, the shepherd in southern Italy and the mountaineer in the Andes. . . .

"So are we persuaded by necessity and by belief that the strength of all free peoples lies in unity, their danger in discord. . . .

"We are summoned to act in wisdom and in conscience; to work with industry, to teach with persuasion, to preach with conviction, to weigh our every deed with care and with compassion. For this truth must be clear before us: Whatever America hopes to bring to pass in the world must first come to pass in the heart of America.

"The peace we seek, then, is nothing less than the practice and the fulfillment of our whole faith, among ourselves and in our dealings with others. It signifies more than stilling the guns, easing the sorrow of war.

"More than an escape from death, it is a way of life.

"More than a haven for the weary, it is a hope for the brave.

"This is the hope that beckons us onward in this century of trial. This is the work that awaits us all, to be done with bravery, with charity—and with prayer to Almighty God."

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, FEBRUARY 12, 1953

NUMBER 7

This Issue of
The Christian Sun
Is Dedicated to the Memory of Our Beloved Editor
ROBERT LEE HOUSE

Fight the Good Fight

Fight the good fight with all thy might!
Christ is thy strength, and Christ thy right;
Lay hold on life, and it shall be
Thy joy and crown eternally.

Run the straight race through God's good grace,
Lift up thine eyes and see his face;
Life with its way before us lies
Christ is the path, and Christ the prize.

Cast care aside, upon thy Guide
Lean, and his mercy will provide;
Lean, and the trusting soul shall prove
Christ is its life, and Christ its love.

Faint not nor fear, his arms are near,
He changeth not, and thou art dear;
Only believe, and thou shalt see
That Christ is all in all to thee.

—John S. B. Monsell

News Flashes

Four new members were received into the membership of Second Church, Norfolk, during January.

Congratulations to Rev. and Mrs. Richard M. Petersen on the birth of a daughter, Elsie Jeanneine, on January 28. Mr. Petersen is pastor of our Shallow Ford Church.

Our sympathy is extended to Rev. John R. Lackey because of the death of his mother, Mrs. Fred B. Lackey, of Greensboro. Funeral services were conducted on Monday, February 2.

Dr. John G. Truitt and Superintendent Scott visited the Southern Pines Church on Sunday, February 1. Dr. Truitt also assisted the laymen of the church in setting up their financial campaign for the church budget and the building fund.

Dr. Edwin D. Miner, Regional Secretary, of the American Leprosy Missions, Inc., was the guest speaker on Sunday evening, January 5, at Second Church, Norfolk. His message was well received by the congregation and a contribution was made to the work of the Mission.

Word has been received that Rev. Silas E. Madren, Elkton, Virginia, pastor of Bethel, Mt. Olivet (G) and Mt. Olivet (R) of the Valley Conference, has accepted a call to become pastor of the First Congregational Christian Church of Albemarle, North Carolina. Mr. Madren will begin his work in Albemarle on April 1.

Work has begun on the Scott Memorial addition to the Hunterdale Church (Union, Southampton) where the Rev. Clyde L. Fields is the pastor. This addition will have a kitchen, dining room and several class rooms. The church has just closed a very successful Every - Member Canvass. Special evangelistic services are to be held during the Easter season.

The following is taken from the Newsletter of our First Church, Asheville, North Carolina, where the Rev. Frank E. Ratzell is the pastor: "Since we began this adventure of reviving the church with the assistance

of the Board of Homes Missions and the Southern Convention, and the calling of the Rev. Frank E. Ratzell to the pastorate, more than forty new members have joined the family. Many of these have already accepted responsibilities in the work and have made themselves precious to us. The goal originally set was ten new families a year for three years. We have passed the first year's goal by a comfortable margin. It is our hope that there will be another fine group coming into the church on Thursday before Easter. The Membership Enlistment Committee will welcome the cooperation of the members in discovering persons who are inactive, or who may have no church at all."

In Appreciation of Robert Lee House

We, the members of the Board of Publications of the Southern Convention of Congregational Christian Churches, desire personally and collectively to express our sincere appreciation of the commendatory services rendered the Convention and the local churches in the Convention by the late Robert Lee House as the editor of THE CHRISTIAN SUN.

For over twelve years, Dr. House proved himself to be a worthy, faithful and efficient editor of our church paper. With sincere interest, consecration and dignity he labored in giving our constituency a paper of which it could be proud.

His relations with the Board of Publications were at all times on a high plain of friendliness, cooperativeness and Christian fraternity.

We greatly lament his untimely death, but are deeply grateful to God for the privilege of having had him as our editor of THE CHRISTIAN SUN during those years that he so commendably kept "The Light of THE SUN" shining for us and for God.

DUANE N. VORE, *Chairman*,
ROY C. HELFENSTEIN,
SILAS E. MADREN,
W. W. SNYDER,
WALSTEIN W. SNYDER,
CLYDE L. FIELDS,
SHIRLEY T. HOLLAND.

Bless the Lord, O my soul; and all that is within me bless his holy name.
... For as the heaven is high above the earth, so great is his mercy toward them that fear him.

—From Psalm 103.

Southeast Regional Meeting To Be Held at Avon Park, Florida February 24-26, 1953

The Southeast Regional Meeting of Congregational Christian Churches will meet at the Florida Conference Center, Lake Byrd Lodge, in Avon Park, Florida, February 24-26. The sessions will open on the afternoon of the 24th at 2.00 o'clock and will conclude on the 26th at noon.

The Southeast Regional Meeting is composed of representatives of the Congregational Christian Churches of the Southeast, including the Southern Convention, the Southeast Convention, Convention of the South, and the Florida Conference. Representatives of educational institutions in the region are corresponding members and are invited to attend the meeting.

The purpose of the Southeast Regional Meeting, as stated in the constitution, is for "fellowship, inspiration, and study of the common problems of the region in relation to its own responsibilities and opportunities, and to the entire world Christian enterprise. Its purposes shall be implemented by recommendations to the constituent areas and to the national boards and agencies."

An excellent program has been arranged. The general theme will be "The Living Church," with principle addresses by Dr. Douglas Horton on "The Church Itself," by Dr. Aurelius Pinckney on "The Church for these Times," by Dr. Henry Smith Leiper on "The Church and Its Christian World Mission." Dr. Truman B. Douglass will deliver an address on the "Sanderson Report on the Southeast." Other addresses will be given by Dr. Victor Obenhaus on "Education as Related to the Church", Dr. Wofford Timmons on "Evangelism," Dr. Nelson Dreier on "Christian Stewardship." Dr. W. Millard Stevens will serve as chaplain on the first evening. Dr. Jesse H. Dollar will be the leader on the Seminar on Christian Stewardship. Other seminars will be on Evangelism, under the direction of Dr. Ernest Collins of Daytona Beach, Florida, and Education, under the direction of Dr. David W. Shepherd.

The Southern Convention is officially represented by 20 delegates, appointed by the conferences and by President Stevens, as follows:

Eastern Virginia Conference—Dr. W. M. Stevens, President of Southern Convention, and on program; Dr.

(Continued on page 11.)

Laymen and the Church . . .

The Southern Convention Laymen's Meeting

Approximately 300 Southern Convention laymen attended the Winter Rally held at Elon College on Sunday, February 8. The Valley Conference was the only one not represented.

Preceding the meeting, W. B. Williams of Newport News, Virginia, the chairmen of the Convention Laymen; Prof. J. Earl Danieley, vice-chairman of Elon College, and S. H. Pell, secretary-treasurer, of Ramseur, North Carolina, had done a good job of

Written Just After the Funeral Services for Robert Lee House At Southern Pines, N. C.

We have just returned from Southern Pines, where we held funeral services for our beloved brother—Robert Lee House. It was a beautiful day—as it should have been for such a wonderful character. The church at Southern Pines, served so faithfully by Robert House, was beautiful and large numbers filed the church for the service honoring the memory of this beloved pastor. The church choir and organist rendered fitting and favorite music numbers of their pastor. Brother John G. Truitt prayed a lovely prayer of thanksgiving to our Heavenly Father for the gift of this good life lived among us, of comfort to a sorrowing wife and their little children, courage and hope and promise to this pastorless congregation. Our good brother L. E. Smith gave high and fitting tribute to the life and work of Robert Lee House as Christian, churchman, editor, and friend. Our hearts were heavy in our sudden and tragic sorrow, and yet we rejoiced that it had been our privilege to work with this beloved Christian brother.

Robert Lee House was truly a great man. Young in years, he was mature in judgment, deep in consecration. There was not a single interest of his church and the Kingdom of our Lord where he did not give his best interest, concern and service. He spent tireless hours in the service of his local church, conference and convention. He made a magnificent contribution. He made a magnificent contribution. (Continued on page 11.)

preparing for the session. Hearty thanks are also due W. H. Baker of Newport News for the splendid work he did in publicity.

The meeting opened at 2:00 p. m., in Whitley Auditorium with registration. At 2:30, W. H. Baker directed a song service, and Mr. Danieley conducted an impressive worship service. The official welcome was extended by President L. E. Smith. Rev. Henry E. Robinson, chairman of the Committee on Moonelon, presented a brochure on the plans for the development of Moonelon as a Convention Assembly Grounds for Young People's Summer Conferences, Laymen's meetings, Women's meetings, and a recreational center for the orphanage children and students at Elon College. The Laymen's Fellowship of the Convention has accepted Moonelon as a project and will endeavor, through local groups, to raise funds for needed buildings.

Feature addresses were given by Rev. David H. Sandstrom, New York City, director of Stewardship of the New York Congregational Christian Conference; and Dr. Robert Cashman of Chicago, the Moderator of the General Council of Congregational Christian Churches. Superintendent Wm. T. Scott spoke briefly on Evangelism.

The meeting was concluded with a banquet in the Elon College Dining Hall, where Dr. Cashman and Mr. Sandstrom made addresses.

W. T. S.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

EditorRobert Lee House
Managing EditorJohn T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snyder, G. D. Colclough, Treasurer, ex officio.

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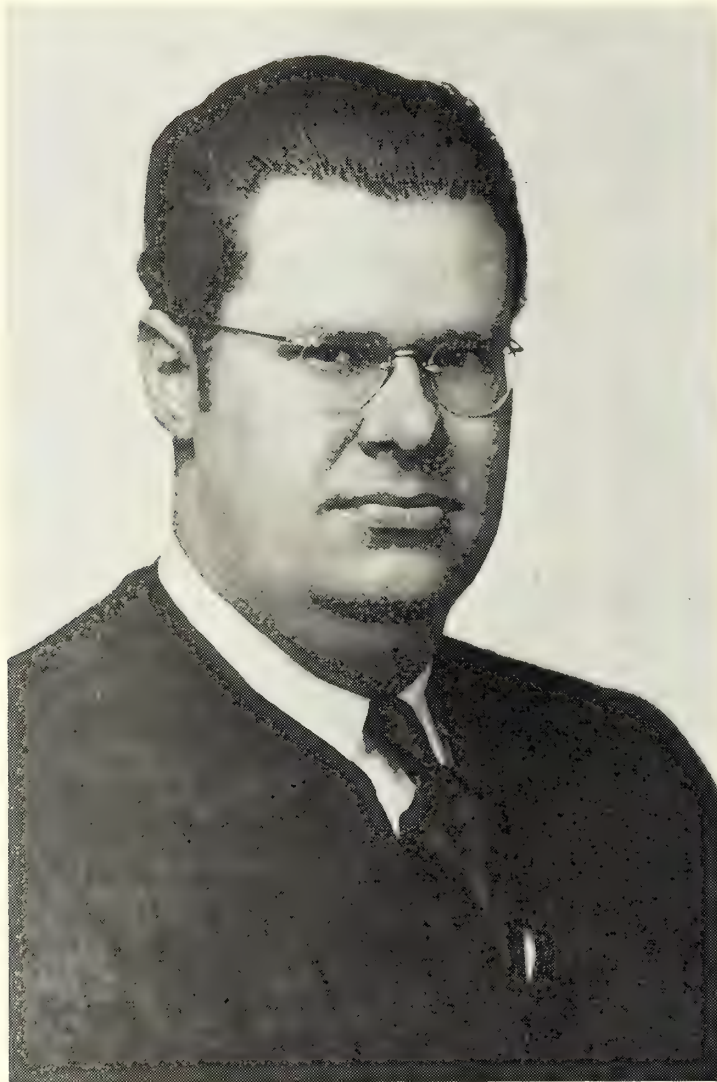
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From the **EDITOR'S** *Desk*



ROBERT LEE HOUSE

It is fitting that this, the editorial page of this memorial issue of The Christian Sun, should be especially dedicated to the memory of Robert Lee House. Though the message of his pen is stilled, the message of his life will continue through the years to infuse and inspire the Church he loved so devotedly and served so well.

Robert Lee House--A Brief Obituary

Robert Lee House was born on June 9, 1906, on a farm in Franklin County, North Carolina, four miles west of Franklinton, the son of Alexander Macon and Annie Lee Jones House. His mother was a school teacher, and he received his early schooling in his home. However, at the age of ten, he entered Mt. Olivet School, entering the 5th grade. He later drove the first school bus in Franklin County.

Robert Lee entered Duke University in the fall of 1925. He had previously registered at Elon College, but was offered a home in Durham, and so went to Duke. He graduated with honors in 1928, having earned his A. B. degree in three years. He spent 1930 at Duke, doing graduate work. He also did graduate work at Union Theological Seminary in New York, spending part of 1933 there. In recognition of his service to his church, Elon College bestowed upon him the degree of Doctor of Divinity two years ago.

During the time he was at Duke University, he served as pastor of Hank's Chapel, Martha's Chapel and Beulah Church, all in the Eastern North Carolina Conference. His first pastorate after leaving Duke was in Newport News, Virginia, in the Eastern Virginia Conference. It was while at Newport News that he obtained leave of absence to study at Union Theological Seminary.

His pastorate at Newport News began in November, 1931, and continued until November, 1936. The ground work that he did for this church played an important part in the wonderful harvest that has been reaped there in these later years.

He was called from Newport News to serve the First Christian Church in Portsmouth, Virginia, serving there from November, 1936, to January, 1940, when the Mission Board of the Southern Convention drafted him for the work in Richmond, Virginia.

When Robert Lee House came to Richmond, he found a church that had recently gone through with the liquidating of the larger part of a \$40,000 debt. The Southern Convention and the National Church Building Society had helped with grants, and the Building Society extended it a final loan of \$10,000. A good job had been done, but the church was weary and exhausted. His was a hard fight during the years he was in Richmond. But when he left, the church was free of debt, and for the size of its membership, its stands high in its contributions both for current expenses and for benevolences.

It was a hard decision to make when accepted the call to Southern Pines, but he decided that there was a new challenge there for his strength, and that it was his duty to answer that call. He left Richmond in November, 1949, to serve the Church of Wide Fellowship at Southern Pines, North Carolina. Later, he also served Hope Mills.

He had just returned from the meeting of the General Council at Claremont, California, when, on September 2, 1952, he suffered a severe attack of coronary thrombosis. He was in the hospital for about three weeks and made an almost spectacular recovery. We saw him just after Christmas and he seemed much improved, and his physician was encouraged. Certainly his exuberant spirit had not failed him. In his last letter he wrote: "I have to follow a modified schedule for a while, but I am getting stronger." Then came the phone call on January 20, notifying the office of his death.

Just a few days prior to this the Southern Pines Church had extended him a call for three years, but he had declined, asking that instead he be allowed to serve on a yearly basis. His last sermon was preached at Hope Mills.

Soon after coming to Richmond, Lee House became editor of *The Christian Sun*, which position he held until his death. This work he did in addition to his other multitudinous tasks. He was also much interested in music, and at the time of his last illness had begun a book on music in the church. He played the piano by ear, he also had played trumpet and saxophone, and he was an accomplished clarinetist. His favorite music was Bach's "Jesu, Joy of Man's Desiring." Among his favorite hymns was the one on our first page, "Fight the Good Fight," by John S. B. Monsell.

Robert Lee House was married to June Joy Hyatte, the daughter of T. G. and Bessye Baker Hyatte, on June 9, 1936, this being her birthday as well as his. Officiating at the wedding were Drs. L. E. Smith and N. G. Newman.

There are three children: Jonathan, who was born on December 13, 1944; Andrea Lee, born on September 25, 1946 (the wedding anniversary of her great grandparents Baker); and Joyanna, who was born on May 28, 1948.

Robert Lee House was "a big man" in many ways. Physically, he was six feet tall, and normally he weighed 206 pounds of stubborn energy. He dreaded inactivity, and often expressed himself as wanting "To go in the heat of the fray, in full armour." God granted him his wish. J.T.K.

Robert Lee House--A Big Man

[An address delivered by Reverend H. S. Harcastle at the Funeral Services of Dr. Robert Lee House in the First Congregational Christian Church, Newport News, Virginia, January 23, 1953.]

I have been given the high privilege, and the hard task of speaking a few words on this occasion. It is a high privilege because I counted Robert Lee House as one of most highly regarded and warmly esteemed fellow-ministers. It is a hard task, not because it has been hard to think of good things to say about him, but because my heart is so full that it is hard to say them.

Instead of taking a text as the basis of what I shall say, I want to tell you a story, a simple story that seems to me most appropriate for the occasion. A gentleman who had a country estate was expecting a dear friend to visit him over the week-end when they were to do some hunting. He was struck down with a severe cold and was not able to drive into the large town nearby to meet his friend. Instead he summoned his servant and told him to meet his friend. The servant asked his master how he was to know his friend among all the people that might get off the train. The man replied, "When the train stops and the people get off, you look around until you see a big man, helping somebody. That will be my friend." A BIG MAN, HELPING SOMEBODY. Does that remind you folks of anybody? Come to think of it, are not those words most appropriate as a description of the man in whose honor we are met today. It seems to me that Robert Lee House was a big man who was always helping somebody.

I. Robert Lee House Was Big in Body.

He was a big man. He had a large frame on which God had built a large body. That body was crowned by a massive head. He was a big man, easily seen in any crowd. I do not know how much he weighed, how much he could lift, how strong he was in muscle pounds and power. But that large body was apparently a strong body. It had to be to carry the heavy load of work which he did. He seemingly had boundless strength and inexhaustible energy. He could work long hours at hard work both day and night. He could do an amazing amount of work, and do it

well. And it seemed that that body with all its strength was dedicated to God and to the service of his fellowmen. Robert Lee House was a man big in body who helped somebody.

II. Robert Lee House Was Big in Mind.

I had the privilege of becoming more or less intimately associated with Robert Lee House. I made two long trips with him to the meetings of the General Council. I made innumerable trips with him to meetings of the various Boards of the Conferences and the Convention. I spent a week with him in his home and in an Institute at Franklinton. I had many informal contacts with him, and I came to know him quite well. And again and again, I was impressed, and even amazed at the bigness of the man's mind. There was nothing little about it. It was characterized by a breadth of interest, an eager search for truth, a hunger for knowledge, a freshness, a spontaneity, a versatility, a resourcefulness, a profundity, and a creativity that was far above the average. I think he was one of the deepest and best thinkers in our larger fellowship. He had a big mind.

He was an omnivorous reader—everything was grist for his mental mill. He was a master-writer. There was nothing dull or prosaic or stale about what he wrote. He had a large and varied vocabulary and he knew how to use it with telling effect. He was a successful editor. The editorials in THE CHRISTIAN SUN would compare favorably with the editorials in any church paper in the country. He was a stimulating preacher. At times he preached with prophetic fervor, and always with power and conviction. Out of study and meditation and prayer and hard work, he fashioned sermons that had a note of authority and a strong appeal. These are only a few of the many facets of the man's mind that stamped him not only as a man who had a big body, but a big mind.

III. Robert Lee House Was Big in Heart.

I do not know, of course, how big his heart was physically. It must have been a big heart in that sense to function efficiently in such a large body. But I know he had a big heart in a figurative sense. He had to have

a big heart to hold all the things that it held. He loved life. Life for him was good, greatly to be desired, wisely to be used, lavishly to be spent for others. He enjoyed life. He loved humor. Who is there of us who shared his company who does not recall his clever witticisms, his goods jokes, his unique chuckle, his hearty and at times uproarious laugh? His merry heart was good medicine for the spirit of man.

He loved his family. He was a family man. The marriage vow had a sacramental significance for him, and home life was sweet and sacred. He looked upon home as one of God's best gifts to men, and he brought dignity and honor to the home. His varied activities did not prevent him from devoting time and thought to his home and to the members of the family circle. And what the years that he had with his family lacked in length, they more than made up in quality and spirit.

He loved his fellowmen. His heart was big enough to take them all in. He knew the follies and the foibles of men, but he loved them and had a passion to serve them. And this was true not only of the people of his own country and of his own color. He was a special friend of the Negro race. Among all our ministers in the Southern Convention it is doubtful whether there was one who had a more genuine interest in negroes, or one who tried to do more for them. He gave much of his time and thought to Franklinton Center and to the welfare of the negro churches in this area. And the cause of missions was dear to his heart.

He loved his church. He spoke again and again of what the Christian Church had done for him and of the deep sense of gratitude which he had to the church for what she had done. And that gratitude showed itself in action. There was an intensity about it. His heart was big enough to hold the people of other views and faiths. Robert Lee House loved the church, and like the Master he gave himself for the church.

He loved his Lord and Master. Back and beneath all that he was and said and did was a sincere and abiding love for God made known in Jesus Christ. For him, Christ was the power of God and wisdom of God, and the ideal of character. Religion was real and vital. There were no reservations in his inner creed and no compromise in his witness.

(Continued on page 15.)

Robert Lee House--Man of God

Doctor Robert Lee House was blessed with a keen intellect and unusual personal qualifications. In his church he rose rapidly to positions of trust, influence, and power. He was graduated from Duke University and Duke School of Religion. Elon College, the college of his church, recognized his abilities and achievements and conferred upon him the honorary degree of Doctor of Divinity.

Dr. House was an ordained minister of the gospel, a faithful pastor, and a good gospel preacher. In the pastorate, he served churches in Virginia and North Carolina—in Virginia, Newport News, Portsmouth, and Richmond; in North Carolina, small rural churches during his student days in Duke University, Hope Mills and Southern Pines where he was serving when stricken.

Wherever he served his people loved him, his churches increased in membership, multiplied their services and widened their influence. Fortunate indeed was the community in which the House family lived and served.

His life and labors have come to an abrupt end. God rest his weary spirit. May Heaven's rich blessing be upon his heart-broken wife and children, his sorrowing mother, his relatives, the members of this church, and friends everywhere.

If I could speak for him I would say, "I have fought a good fight, have finished my course, kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day."

If I could speak for the spirit I would say, "Blessed are the dead that die in the Lord. Yea, henceforth, saith the spirit, they shall rest from their labors and their works do follow them."

His works shall follow him. The many who have made their confessions unto him and received forgiveness at the hands of Christ will be telling of his services and unerring leadership. Those young people who have met him in the altar and spoken to him the vows that made them one will be telling of his love and benediction to them. Those parents who have brought their children in infancy to be consecrated to the church and dedicated to God will be telling of his tenderness and of his affection.

Those whose dead he has buried will be telling of his availing prayers and his words of comfort and consolation.

Truly he served and truly his works do follow him.

L. E. SMITH

A Tribute to Robert Lee House

Truly "a prince in the house of Israel has fallen." Robert Lee House was every inch "a man." He was true blue, pure gold, a real Christian, a true friend, a genuine brother in Christ. His untimely death is a great loss to our denomination and to the Kingdom of God at large.

To Robert Lee House life was a divine mystery, and the Christian ministry the fellowship of those called of God to make that mystery known through personal dedication as a servant of God.

Few men have so high regard for the office of the minister as he had. He believed that every occupation which seeks to honor God and serve mankind is a sacred ministry. To him there was no division of occupations into "secular and sacred," but every occupation having God's will and love and man's honor and well-being in mind was sacred. To him, life was a sacred trust, and the Christian ministry a special opportunity to bear witness of one's love for God as a partner with God in service to humanity; and he entered the ministry not because he wanted to do so but, as with every worthy minister, because of the divine urge which made him feel that he must.

It was his high conception of the work of the Christian ministry that inspired him to seek the best training available in preparation for his life work as a minister. He was a good student, an insatiate reader, a thoughtful observer, a clarifying writer, a forceful preacher, a devoted pastor, "a good minister of Jesus Christ." His judgment, observations and comments in ministerial councils always carried distinctive weight. Few men enjoy the confidence, the regard, the respect, the love, and the rich friendship of brother ministers as did he. In state and national councils of denominational and of interdenominational concern, he was universally recognized as a leader who spoke with the authority of sincerity and understanding. If

his lot had been cast with denomination characterized by bishopries, without question his brethren, despite Robert's impressive humility, would have early marked him as a coming "bishop."

Though Robert Lee House "passed from labor to reward" in the very prime of life, he had rendered a greater service to the Kingdom than do many ministers who are privileged to remain at their task through their full assignment of "three score years and ten."

ROY C. HELFENSTEIN.

Robert Lee House and Franklinton Center

Robert Lee House worked hard and faithfully for Franklinton Center. In his boyhood he knew of the work of the school. During his student days it was closed and it became his dream to see it opened again in some capacity to serve the Negro churches of North Carolina and Virginia. He shared his dream with Dr. J. O. Atkinson who helped him find the way to render the best service to the school. In July of 1936 a summer conference was held and Lee House was there to open the door, sweep away the trash and welcome his bride across its threshold. Then began a 17 year period of unceasing service to the Negro race. He was made treasurer shortly before the death of Dr. Atkinson, who said to him, "My son, I pass to you a mantle that is not easily or lightly worn." Among his cherished papers was a letter from Dr. George Washington Carver concerning the work at Franklinton. Dr. House served as dean of the Summer School, and was founder of the Winter Institute for training Negro pastors. At the time of his death he was secretary of the Board of Trustees.

Five Protestant denominations will contribute to the construction of the new inter-denominational Church of the Open Door, to be built at the Far-ragut Housing Project in Brooklyn, New York. The new church and parish house, to be built at a cost of \$250,000, is sponsored by the Baptist, Congregational Christian, Presbyterian, Methodist and the Reformed churches, in cooperation with the Brooklyn Division of the Protestant Council and the New York City Mission Society.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Did You Recommend a College?

High School Seniors today are restless. They are uncertain what their lot shall be on the morrow or whether or not they shall be permitted to enroll in a college to complete their undergraduate education. The majority of them would like to go to college. The two big things that stand in the way are the armed forces of our country and money with which to pay for college expenses. Many of them fear that when they come to graduation from high school they will be facing their local draft board to answer the question as to whether or not they will enlist in the armed forces of our country. Also, a limited number of them fear that they shall not be able to meet the financial requirements of a college education.

The next question they face is to what college shall they go. Have you been asked these questions by your son or daughter or by the young people in your parish? If so, what answer did you give? Did you say that is a personal matter—you should select your own school, or did you say that you should be careful in choosing your college to make sure that it is the kind of institution that you want to enter; that aside from the curriculum and academic standing of the college you should consider the ideals of the college, the atmosphere of the college, the type and character of professor from whom you are to seek information instruction?

It does matter as to which college you attend. A college deals with the total personality of the student. Every student is a spiritual being as well as an intellectual person. No curriculum is complete that does not provide for the nurture and development of the spiritual self of the individual. To develop the intellectual self without interest or concern for his spiritual development is to deny to him that which he deserves in his preparation for life. Man is so constituted that he needs a broad curriculum that will answer the questions of his own mind and assist him in the intentions of his soul.

It is not too early for High School Seniors to select their college and apply for entrance, and certainly when they are considering this move, it is

opportune for parents, Sunday school teachers, high school teachers, and ministers to counsel with high school students and give them proper guidance that they make no mistake in this important step in their lives.

Elon College is anxious for her own church people to come to her campus for their college training. If you have recommendations, will you please submit them, or if you know of young people who are seniors in high school and should enter Elon College, won't you please forward their names and addresses together with personal data? Send such information to Mrs. Warren Burns, Field Secretary, Elon College, North Carolina, or simply address to Elon College, Elon College, North Carolina.

* * * * *

The Two and One Half Million Dollar Campaign

One day last week, a young fellow came into my office and announced that there was one thing about the campaign that he wanted cleared up. I asked him what he meant. He replied that there were some things about the campaign that were misleading. I asked him to please explain. He stated that he was an alumnus of the college and a member of the church and he thought he had a right to ask a question. He wanted to know where the \$1,200,000 is that has been raised. He had one of the posters in his hand. I told him I was glad he asked the question.

I gave him a pencil and a piece of paper. I called off different items. He added them up. They totaled more than \$1,200,000. He said that answered his question and started to leave. I asked him if he had made his pledge. He said that he had not but that he is going to.

There are a lot of questions in the minds of a lot of people about the campaign. I have a few myself. I would like to know what our church as a whole intends to do about the college and about the campaign that is now in progress for the benefit of the college. Personally, I am hoping and I believe that the majority of our churches will come to the rescue of the college and do their share in this campaign. If not now, they will in

the near future. Our people are interested in the college. They want to see it strengthened and are willing to do their share.

Reports are coming in a little slowly now, which is to be expected, but I am confident that as the weeks pass our larger churches will be sending in their reports and these reports will be encouraging and most helpful. We are certainly grateful for the churches that have reported.

	Pledged	Paid
Sunbury	\$ 470.00	\$ 110.00
Ingram		11.15
Spoon's Chapel		10.15
Beulah (Valley Conference)		22.50
Oak Level		32.00
Haw River	128.50	41.50
* * * * *		

News Notes

The College Basketball Team is making a very good record. The team has six wins and two losses and is standing second in the North State Conference.

* * *

It is observed that laymen in different sections of our church watch our reports on conference apportionment. They express concern when the amounts reported do not worthily represent our people.

* * *

The Board of Trustees of Elon College will meet in Mid-Winter Session Tuesday, February 17, at 10:00 a.m. Reports concerning the state of the college and the operation of the same will be submitted for their consideration.

* * *

Elon College did not escape the flu. It did not reach epidemic stage on our campus, but a number of our students and some of our faculty members have been confined to their rooms or homes. Conditions in this connection are improving.

* * *

Everybody is interested in the Two and One Half Million Dollar Campaign Fund. Questions are coming from all sections wanting to know how the campaign is going. Your church has the answer. Make sure that it succeeds, that you may be proud of it.

* * *

The Laymen's Fellowship of the Southern Convention held its annual meeting at Elon College on Sunday, February 8. There was a very interesting program in the afternoon, a banquet at the evening hour, with a

(Continued on page 9.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Women of the Convention Extend Sympathy to Mrs. House

The women of the Southern Convention will want to extend their sincere sympathy to June Joy House in the loss of her fine companion. Mrs. House is well-known to our women. She has served as an officer of the Eastern Virginia Conference, the North Carolina Conference, and the Women's Convention. Only rarely has one of our women served in all three capacities, and June Joy House is still a young woman. She has participated in our Schools of Missions. In other words, she is one of our fine women's leaders.

Many of us know her, and those who do, admire and love her. Therefore we want her to know that at this time we are thinking of her.

Her husband, "Lee," was always cooperative. He would "baby sit" while she went to a meeting. Or he would be her "chauffeur" to Elon, or wherever the meeting happened to be. This, as we see it, is one of the many things she has to be thankful for as she looks back over the years of companionship.

Theirs has been a Christian family, in the truest sense of the word. This can be gathered from June Joy's pages in THE SUN, which are good reading not only for children but for parents and teachers. Three qualities in family life which produce well-adjusted children, according to Dr. Paul Reynolds who has been speaking in our area, are: family activities, religion, and love. These have been the basis for the House home. And may we add that Dr. Reynolds says these well-adjusted children sometimes come from homes with only one parent living, if that parent supplies these three bases for happy living. And that, we are confident, June Joy House can and will do. Our prayers will be with her as she moves along this new pathway, serene and unafraid.

EMILY LESTER.

* * * * *

Memorials for Mr. House

There are many ways to memorialize a person—in stone, through books and flowers, and through the memories they leave with us,

It seems to the editor of this page that one very fitting memorial for our editor and friend, Robert Lee House, would be to help an institution into which much of his life, and thought, and prayers has gone. That institution is Franklinton. Many are the institutes which Mr. House has planned and led there. Many are the hours he has struggled to keep the institution on its feet.

Near his home community, working for people of another race, he has made a great contribution.

It so happens that this year the money from the Memorial Certificates granted by our Women's Convention goes to Franklinton Institute. How fine it would be if many local societies and individuals gave to Franklinton in the name of Robert Lee House, thus memorializing him by improving the facilities at an institution he served so well. Let us remember this now as we meet in our churches, and remember his services to our church.

* * * * *

World Day of Prayer Film Strip

By now most of you have already planned your World Day of Prayer programs, but it is not too late to plan to use the New World Day of Prayer film strip, entitled "World Day of Prayer Around the World." It presents a picture of World Day of Prayer observances and projects appropriate for young people's groups as for adults. Showing time is fifteen minutes and price is \$2.00. It would be a wonderful introduction to World Day of Prayer program. Order from Department of Publication, National Council of Churches, 126 East 23rd Street, New York 10, New York.

MRS. KENNETH REGISTER.

If I had the opportunity to say a final word to all the young people of America, it would be this: Don't think too much about yourself. Try to cultivate the habit of thinking of others. Selfishness always brings its own revenge. It cannot be escaped. Be unselfish. That is the first and final commandment for those who would be useful and happy in their usefulness—Dr. Charles Elliott.

ELON COLLEGE NEWS NOTES.

(Continued from page 8.)

session of the conference following the banquet. We were happy to have the laymen of our church hold their meeting on our campus.

* * *

High School Day will be observed at Elon College on Wednesday, February 11. At the writing of this article, Thursday, February 5, approximately 50 high schools have accepted the invitation and more than 1200 seniors have expressed their intentions of attending. This will probably be extended to 65 to 70 high schools, with at least 1500 seniors. This will be a very inspiring occasion.

* * *

People on and off the campus who are greatly interested in Elon's present and future are asking when we are going to start to build some dormitories and a dining room. Just as soon as the church and alumni want us to and are willing to express their wants in dollars now and dollars that they will give annually for the next four years. You have the answer.

* * *

Mrs. Oma U. Johnson, Librarian of the College for many years, is this week discharging her patriotic duty as a loyal citizen of her country. She is serving on the jury for the county court now in session. She is now serving on a murder case which means that she is confined to the jury room during the day and locked up in the hotel at night. This is a serious case and a grave responsibility.

* * *

The Elon Singers are working hard on their program for the Spring Tour. This year they will visit churches in Virginia, New York, New Jersey, Connecticut, Massachusetts and New Hampshire. They will give a program on the evening they leave the college and will sing every night while they are gone. They keep busy, do a good job, and represent the college in a fine way.

* * *

An evangelistic team, composed of ministers from Virginia and North Carolina and representing the Department of Evangelism of the Southern Convention, is visiting churches in the North Carolina and Virginia Conference this week. The purpose of this team is to instruct and inspire the pastors and representatives of local churches to inaugurate an effective campaign of evangelism in their own churches.

Missions at Home and Abroad

"A Page from the Carroll County Mountain Note Book"

Today marks the end of three months in Carroll County, and it is our first Communion Sunday. To all outward appearances it has been a slow three months—but now we have two Churches with constitutions, elected officers, and one cabinet meeting past and another to look forward to. It was no small blessing to see two deacons assist in the Communion Service today.

Rather than try to produce for you a blow by blow description of what goes on here for the next few weeks, I want to write a few words about "the idea of a mission." More than anything else, I feel that there needs to be clear mutual understanding on the part of the churches of the Convention, and you, and your missionary representatives as to what we are trying to do here. I hope to use several of these columns to suggest some of the areas of my own concern, with the hope that you will respond in one way or another. No philosophy of missions, if one can call it that, can be confined to a single paragraph or a five minute speech, so I trust you will labor through this with me.

I will take no text, but refer you to history for the place of the beginning of our thought. Some twenty-five years ago or more, you and your fathers felt a spiritual concern for the people of Carroll County. The concern arose from the depths of a Christian conscience. Doubtless, there was little examining of why there should be a mission here. In response to the longing for missionary expression close at home, you did a great and exciting thing. You sent a missionary here—to preach? No. Our first mission was the remarkable mission of teaching—both religious and secular subjects, if the ABC's can be considered that. That was the remarkable thing, that by enriching peoples lives through learning we accomplished the great goal of organized churches.

Today, as twenty-five years ago, I trust you are still concerned with the people of Carroll County. Today, as twenty-five years ago, the people of Carroll County are in the dark. We have done a good job with our schools, but other problems are as great as

education was twenty-five years ago. Lack of sanitary facilities, general lack of concern for cleanliness and resulting disease is our major problem today. We again face an opportunity to do a great and exciting and remarkable thing. By the time these words appear in *THE SUN*, the Hills-ville Maternity Hospital will be closed for lack of doctors and nurses to staff it. We have no doctor who will make a house call in the mountains.

I have been impressed with the number of ministers our college has trained, but surely it must have trained somewhere in our Convention a doctor or nurse whose conscience is keen enough to want to work in our mission. We do not hesitate to hope for a doctor or nurse who could give full time to this work, but even a day or two a month, a tithe perhaps from a profitable practice could help in the remaking of lives here in these hills.

And a final word to the practical souls who might be concerned about financing a health mission here. The Lord will provide.

WILLIAM AND ALIDA WOLFE

The New Version of The Bible

By ROY C. HELFENSTEIN, *Pastor
First Congregational Christian
Church, Richmond, Virginia*

Every believer in Jesus Christ as Lord and Savior, and every lover of the Holy Bible has reason to be devoutly thankful for the New Revised Standard Version of the Bible, because it is written more nearly in the language of our day and generation than was any of the numerous previous translations, and therefore makes more understandable many of the passages that were formerly obscure. For instance the word "conversation" was used in the King James Version for the word "conduct" as given in the New Version; the word "charger" for the word "tray"; the word "comprehend" for the word "overcome"; the word "ghost" for the word "spirit"; the word "wealth" for the word "well-being"; the word "allege" for the word "prove"; the word "demand" for the word "ask"; etc., etc. The King James translators lived in a day when many English words had an entirely different meaning than the

same words have today. And besides the scholarship of the King James' period was not to be compared with the scholarship of today. The men of our own day who had charge of producing the New Standard Version had the light of the intervening centuries "at their service."

There have been numerous other Versions of the Bible besides the King James Version and the New Standard Version. And no Version has ever presumed to be final. There will be many more Versions produced down through the future years. And each New Version will be welcomed by all intelligent students and lovers of the Bible and of truth, for only those who are vitally interested in knowing the truth about "the Word and Will of God" will ever set themselves to the arduous task of giving the world another translation of the Bible.

As could be expected, people who have the least knowledge of the Bible—of its true nature, of its background and of its purpose and meaning—and people motivated by fanaticism and bigotry, condemn and seek to besmirch the divinely inspired work of the noble men of God who gave us the New Standard Version. But the number of such deluded reactionaries is pitifully negligible in comparison with the mighty host of intelligent men and women of every denomination throughout the land who devoutly thank God for the new light thrown upon the sacred pages of "The Book of Books" by the outstanding Christian scholars of our day who gave us the New Standard Version.

History tells us how in former centuries the contemporary reactionaries fiendishly burned at the stake the bodies of Bible translators. The newspapers tell us how today's reactionaries contemptuously and blasphemously burn copies of the New Version, calling down the wrath of God upon the men who prayerfully and studiously labored months and years for the honor of God and the enlightenment of all searchers after truth in producing it. How the angels of heaven must weep because of such attitude or conduct on the part of men who profess to be disciples of the Christ of Galilee!

No one is seeking to make anyone accept and use the New Version. It is simply available, thank God, for those who find it more helpful to them than are the other Versions and for those who, though preferring some former Version, also appreciates the

(Continued on page 15.)

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

Goals of the Eastern Virginia Youth Fellowship

1. A well-planned worship service at each meeting.
2. Bible study of at least one book of the Bible.
3. Use Lenten Devotions.
4. Use Mission Study Books.
5. Make quarterly reports to Conference Treasurer.
6. Pay apportionment in full.
7. Be represented at Eastern Virginia Youth Fellowship meetings and summer camps.
8. Observe Youth Week.
9. Observe World Day of Prayer.
10. Send news articles to THE CHRISTIAN SUN and *Eastern Virginia Pilgrim Fellowship News*.

* * * * *

Suggested Plans for the Year

At the Presidents' Conference our four Action Program was discussed. It was decided that we should do more definite things concerning the Actions. These suggestions were made and the young people are to decide the different projects they would like to do.

Social Action.

1. Observe Work Day of Christ.
2. Study and put to practice ways to be better citizens.
3. Study and try to improve the relationships between Negroes and the white.

Personal Action.

1. Observe Lent by the use of Lenten Devotions. Lenten season begins on Ash Wednesday, February 18.
2. There are two books which will prove quite helpful in the study of a person's personal beliefs about God.

Interdenominational Action.

1. Make a survey of Negro Congregational Christian Churches in your particular community.

Missionary Action.

1. Purchase a heifer to send overseas to a needy area. This would be a conference project.
2. Local fellowships send money or articles to Christian Rural Overseas Produce.

REGIONAL MEETING. (Continued from page 2.)

Jesse H. Dollar, Chairman of Stewardship Commission, and leader of seminar; Mr. W. B. Williams, Chairman Southern Convention Laymen's Fellowship; Mrs. W. B. Williams, President, Woman's Convention; Dr. R. C. Helfenstein, Chairman Evangelism Committee of Southern Convention; Mrs. Garland Spratley, President Eastern Virginia Woman's Conference.

Virginia Valley Conference—Mrs. Cecil Whitlock, President, Valley Woman's Conference; Rev. R. A. Whitten, Rev. H. V. Harman.

Eastern North Carolina Conference—Rev. F. P. Register, President Eastern North Carolina Conference; Dr. Will B. O'Neill; Mr. I. H. Vickery, Chairman Laymen's Fellowship of the Conference.

Western North Carolina Conference—Mr. S. H. Pell, Chairman Conference Laymen's Fellowship; Dr. F. C. Lester.

North Carolina and Virginia Conference—Rev. W. W. Snyder, Conference President; Rev. W. J. Andes, Chairman Board of Christian Education of Southern Convention; Mrs. Wm. T. Scott, President, North Carolina Woman's Conference; Mr. Geo. D. Colclough, Laymen's Representative on National Laymen's Fellowship; Rev. Henry E. Robinson.

Staff Personnel—Dr. Wm. T. Scott, and Miss Pattie Lee Coghill.

AT SOUTHERN PINES.

(Continued from page 3.)

tribution to the on-going of Franklin Center for our Negro churches, where he was a trustee, secretary of the board, and for many years served as dean on a voluntary basis.

I pay this simple tribute to a brother whom I loved, and whose wise counsels I will sorely miss. But in his going I take more seriously my part of the work of our Lord's Kingdom. Thank God for this good life lived in our midst. May God bless and comfort his bereaved love ones, and may his church at Southern Pines press on in christian courage and serve.

WM. T. SCOTT.

Dr. Robert Lee House

News of the death of the Rev. Dr. Robert Lee House at Southern Pines, N. C., delivers a shock to many of us here in Newport News who knew him while he was in his earlier ministry. For several years Dr. House—his doctor of divinity degree was conferred not quite three years ago—was pastor of what is now the First Congregational-Christian Church in the East End. He made many friends both by his friendly disposition and by his interest in community affairs.

Shortly before his departure 13 or 14 years ago Dr. House stirred a rather heated controversy in evangelical circles through one of his sermons. Though not, as we recall the incident, attacking any of the essential Christian doctrines of general acceptance, he did question the inspiration of some portions of the generally accepted Bible. One of his remarks made the proposition that there is more inspiration in a great work of music, such as one of Ludwig Van Beethoven's dynamically expressive symphonies, than there is in some portions of the Bible as generally accepted today.

Well, the same Bible quotes the Saviour of men in one place as saying, "Judge not that ye be not judged, for with what judgment ye judge ye shall be judged." Dr. House at that time still was rather young. In some ways his sermon sounded as if he himself were questing for clearer perception of the whole Divine Truth. Whether these ideas accurately represented his fundamental thinking; whether, if they did, he continued so to think until his premature death at only forty-six, we don't know. Often a man's views clarify and crystallize as he becomes older.

Dr. House's reference to great music in this discourse was, perhaps, not entirely accidental. He was among those who both appreciate and seek to promote great music, being a member, for one thing, of the Peninsula Choral Society. It is not insignificant that the only music worth the name has grown up since the Christian era—and has stemmed from the church. Whether he was right in that day's comparison of great music with the Scriptures, at least Dr. House drew attention to the reality that great music comes of inspiration—and is in very truth a gift of God to men.

—Newport News Daily Press.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"How Jesus Answered Questions"

LESSON VIII—FEBRUARY 22, 1953

MEMORY SELECTION: "Never man so spake."—John 7:46.

LESSONS Matthew 15:15-22, 34-40.

DEVOTIONAL READING: II Corinthians 2:14-3:6.

The enemies of Jesus were trying to trap him. They wanted some evidence that they could use against him if he was brought to trial. They sent a delegation "to ensnare him in his talk." Before they asked their question, they used a little "soft soap," a bit of blarney. Listen to these unctious, unscrupulous hypocrites as they say, "Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one; for thou regardest not the person of men." It was, of course, the truth—Jesus was like that. But on their lips it was hypocrisy and blasphemy. They thought they were smart, but they were really dumb. Where did they get the idea that they could flatter the Master and appeal to his pride and vanity? He was too smart to be fooled by their trickery. He knew they were not seeking the truth; they were simply trying to spring a trap. It put him on his guard.

The Question.

"What thinkest thou? Is it lawful to give tribute (to pay taxes) unto Caesar, or not?" That seems like a simple question, but it is packed with dynamite. Fact is the men thought they had Jesus just where they wanted him. Suppose he said, "No, it is unlawful to pay tribute to Caesar." This would have branded him as a "subversive" and would surely have brought down both the resentment and the punishment of Rome upon him. It would have been to deny, and to defy the power of Rome, and would have made him a traitor to Rome. And Rome would have none of that. The folks who asked the question knew that; they knew he could not dare to say "No" to their question.

But suppose he should say "Yes, it is lawful to pay tribute to Rome"; then he would invoke the ire and the wrath of the Jewish people upon his head. The Jews hated Rome, were

restive under Roman rule, and most grudgingly paid taxes to Rome. If Jesus allied himself with the Roman power, he would thereby make himself a traitor to the Jews. To use a common expression, he would "be damned if he did, and damned if he didn't." It looked as if his enemies really had him. For if he kept silent, they would use his silence as incriminating evidence against him.

The Answer—a Question.

Jesus, as he so often did, answered their question, with a question. Perceiving their wickedness, he asked for a denarius, a Roman coin which was used in paying the tax in question. And when the coin was produced, Jesus held it up and asked, "Whose is this image and superscription?" That was easy, of course, for the coin had the image of the emperor stamped upon it. They answered, "Caesar's." "Very well," said Jesus, "render unto Caesar the things that are Caesar's, and unto God the things that are God's." It was all as simple as that. But when they heard it, "they marvelled." And wise men still marvel at the simple way in which Jesus stated the relation between the church and the state, and the responsibility of a citizen to each.

Jesus simply said that when men live under a government and receive blessings and benefits from that government, they should pay their share of the costs of government. The citizens of a community or a country, who ride over the roads, enjoy police and fire protection, share the blessings of community or county or country administration, are under obligation to support the government. A citizen is under obligation to pay taxes, he should vote, he should be willing to serve in public office, he should be willing to bear arms, he should pay his share of the freight. This is not simply a matter of patriotism; it is a matter of religion.

"Render unto God the things that are God's." Yes, man has another, and indeed a higher allegiance. Even as, and while, he renders unto Caesar the things that are Caesar's, he must also render unto God the things that are God's. God is the over-all Sovereign. Indeed, men must obey God rather than men. But only in

rare cases does one have to make the choice, especially under good government. The best patriot is a Christian, and the best Christian is a patriot. A man has not discharged all his obligations when he performs his duties as a citizen. The best citizen of the State is the citizen of the Kingdom.

Another Question and Answer.

"Teacher, which is the greatest commandment in the law?" That was the "sixty-four dollar question." There were 613 commandments in the Jewish law! Who on earth could tell which was the first, or greatest one of them! Well, Jesus could, and did.

"This is the first and great commandment—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The word "all" is the key word. There is to be no divided allegiance. We cannot keep half our hearts and give him the other half. He wants all or nothing. Another phrase that is important is that we are to love God "with all our mind." Some folks think that a man must leave his mind outside when he comes into a church. Many people think that intelligence has little or no part in religion. The fact is that a man is to love God with all his mind. There is no conflict in truth. If there are any new facts in God's universe the church ought not to be afraid of them. If they are true, they are God's truth. Reason and intelligence have a place in religion as well as emotion. The man who refuses to think in religion, who worships without reason, is trying to deceive God. God wants no ignorant faith; he wants all of a man in his service.

A second commandment, *like unto it*, is, "Thou shalt love thy neighbor as thyself." Love to God and love to fellowman—these are the first and greatest commandments. And on these two commandments "hang all the laws and the prophets." Every one of the 613 commandments of the Jews is based on the relationship between a man and God and a man and his fellowmen. Indeed Augustine once said that the matter could be pretty well summed up in the words, "Love God and do as you please." And there is a lot of truth in those words. If a man really loves God, he will treat his fellowmen right.

Based on "International Sunday School Lessons," Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

A Page for Our Children

MRS. R. L. HOUSE, Editor, Southern Pines, N. C.

Dear Boys and Girls:

God has given us two great mysteries: birth and death. We may witness each and still stand by without understanding in our hearts and minds. The mystery of death happened to the father in our family. We miss him in many ways for he was a kind and loving father, cheerful, a good singer and a real playmate. He read aloud to us, taught us songs, Scripture, poetry and non-sense.

Although he was busy with the cares of other people he had time for us too. He had great patience with big and little folk.

For a long time he edited this paper. He learned to read it when he was a little boy and never missed an issue. On his desk today is a notebook marked "THE SUN," and written down were phrases, sentences and paragraphs for future use in his editing.

But the greatest contribution he made to childhood was his love for music and his ability to help boys and girls love it. He sang all his life and couldn't understand why people went to church and barely opened their lips and some not even crack the hymnal! He directed a number of Junior Choirs and had studied how to do this work. He had just finished writing a book about church music.

And when we think of him with sorrow we can recall his voice singing a well-loved hymn that says: "He liveth long who liveth well."

J. J. H.

* * * * *

"Watch Those Fences"

By JANICE A. McDONALD

Issued by the National Kindergarten Association.

"Doll?" sixteen-months-old Donald begs, reaching for the one his sister holds.

"Dolls are for girls," his mother tells him, "and you are a boy!"

"Doll!" Donald demands.

Then she allows her little daughter to give it to him but says, "This will have to be stopped!"

Poor Donald is having a "fence" built around him while he is more baby than boy. His mother reasons

that dolls, and dishes, are for girls. She and her husband are agreed that they want Donald to be a *real boy*, but, of course, they also want him to be a happy child. Now he wants to play with a doll. Will such play make him effeminate? Is this desire a phase through which he is passing? Is his mother right or wrong?

Now think of Donald as an older child and that he hears regarding dolls, "But you are a boy! You should be playing with cars and trans and tractors!" No doubt Donald would like to be doing so. Perhaps, however, he is the youngest boy in the neighborhood and his playmates are girls.

Children love to play house. One child is "father," another "mother." The dolls are the "children." The child's idea of proper married life is displayed here. Donald's mother thinks it is all right for boys and girls to play house. Yet, if Donald has heard "Only girls play with dolls," he may spoil the game for the others, because the role of "father" includes helping with the care of the doll children. Also, a small boy who hears "These toys are only for girls" may, after a while, develop a dislike for playing with girls.

If Donald is allowed to play with dolls and other generally considered girls' toys freely, he will be better off emotionally. Without a "fence" around him he will gradually find boys' toys more fitting to his needs and desires. He will be a *real boy*, and a nicer one because of his broader experiences.

There is a "tomboy" down the street who is in danger of having a "fence" built around her. Frances' mother worries because her little girl *doesn't* play with dolls.

"But she's a happy child," friends say. "Why change her?"

"Your Sue plays with dolls!"

Sue is a different type."

"But Frances is a *girl*! I don't think it's wholesome for her to play that she is a cowboy so much of the time."

"She certainly looks like a little lady on Sundays, and when she stopped at our house on her way to Mary's birthday party she was feminine enough. She fussed with her

belt, retied her ribbon, and pulled up her socks."

Frances plays with both girls and boys. She is less likely to be "boy crazy" in her teens than some of her ladylike neighbors. Forcing her to play only girls' games, and requiring her to be careful of her clothes to an excessive degree, might easily bring about the development of resentment because she was not born a boy. Such a "fence" would perhaps cause her to dislike her own sex so heartily that she would later be happy only with men. A too-mannish woman, who presents a problem in any group, is not the outcome of tomboyish desires and actions in childhood, but, very often, is the result of unwise character-changing efforts on the part of her parents.

Consider the many "fences" built around children. Some of the most harmful are those that keep them from certain types of physical activity or games because of their parents' fear that they will be hurt, those that restrict their free time unnecessarily, and those that refuse to allow them sufficient time with their playmates. All of those "fences" seem *good* to these parents. Some "fences" are good: restrictions on movies and television, regular and sufficient hours for sleep, supervision when on the streets after dark, and a knowledge of children's companions on the part of parents. The ones first mentioned, however, should be watched, because any of them may hurt the child's morale and retard his emotional, social, and physical growth. Those are the ones we should keep down. Watch those "fences"!

The northernmost and southernmost churches in the world are within the jurisdiction of the Lutheran Church of Norway. The northernmost church, in the Norwegian islands of Svalbard, was destroyed during the war, but regular services continue to be held there by a pastor of the Norwegian Church. The Southernmost church, which stands on the British island of South Georgia in the South Atlantic Ocean, was erected by Norwegian whale fishermen. They have a local harbor there and gather for worship at the church

The right use of leisure is no doubt a harder problem than the right use of our working hours. The soul is dyed the color of its leisure thoughts. As a man thinketh in his heart so is he.—Dean Inge.

The Orphanage
J. G. TRUITT, *Superintendent*

Dear Friends:

So many people do such nice things. Several weeks ago H. L. Bondurant, of our Rosemont Church, Norfolk, sent one hundred (\$100.00) dollars as a memorial to his sainted wife, Mrs. Gertrude B. Bondurant. To share the goodness of his heart and the benediction of her life with these homeless children of his Southern Convention here at the orphanage was a noble deed.

And a County Commissioner, J. B. Long of Alamance County, N. C. has directed that whatever mileage of expense money comes to him for his services to the County be sent directly to the orphanage. People *do* do so many nice things!

A little girl here who needed, along with eight other girls, shoes this week had no one helping her to that extent. When Paul D. Rudd, M. D., of Reidsville heard of it he sent check to cover the cost of the shoes.

The other night at Rotary Club meeting Oscar Chandler, of Burlington, told me that he was going to give us a nice heifer for our beef herd, and added he was feeding her through the winter since our feed may be short. By the way, that beef herd has twelve cows and calves in it now. His will make thirteen. Maybe someone else will break that "thirteen" by bringing us another. People do such nice things.

This week L. W. Wagoner was buying 1,200 cabbage plants at a very good price, from our point of view, and when they had all been counted the gentleman said, "Old Lady, these plants are for the Orphanage, lets add a couple of hundred free". Umph! why people should call their wives "old lady" I do not know. Anyhow the cabbage plants were very nice.

We've had two matrons down with "flu", and while they were down another had a call home to a very sick brother, so you see some times we really are up against. Yesterday to make bad matters worse my secretary came down with the "flu" too, so I am peeking away. I didn't realize the telephone rang so often.

The Rev. Tucker G. Humphries and one of his good laymen, Mr. Joe Saunders, have just left my office. They were over to invite our children's program for March 15. They

will have us come over in time for supper—about twenty will be in the program—and following the supper we will present their program. Other churches desiring this program should be making their desires known to us here.

JOHN G. TRUITT,
Superintendent.

REPORT FOR FEBRUARY 5, 1953
Sunday School Monthly Offerings.

Amount brought forward	\$1,976.52
Eastern N. C. Conference:	
Amelia	\$22.00
Morrisville	7.12
	29.12
Eastern Va. Conference:	
Bethlehem (Nans), S. S. .	\$26.60
Oakland S. S.	35.00
	61.60
N. C. and Va. Conference:	
Durham S. S.	\$26.01
Liberty S. S.	38.00
Mebane	5.00
Shallow Foord	18.00
	87.01
Western N. C. Conference:	
Liberty	\$ 5.00
	5.00
Virginia Valley Conference:	
Winchester S. S.	\$ 8.34
	8.34
Total	\$ 191.07
Grand total	\$2,167.59

Special Offerings.

Amount Brought forward	\$1,593.42
Dr. & Mrs. W. C. Goley, Graham, N. C., in mem- ory of Major J. J. Hen- derson	\$ 7.50
Mrs. G. A. Albright, San- foord, N. C., in memory of Mrs. C. E. Pritchett	5.00
Friends	60.00
J. B. Long, Elon College, N. C.	20.70
Willing Workers Class, Shallow Well Church for Ann Kinch	5.00

Robert Lee House as I Knew Him

For several years I was connected with the Board of Publications while Robert Lee House was editor of THE CHRISTIAN SUN. We saw each other frequently. I found him to be eager, interested, and quick to catch on and size up a situation. And he was always in the forefront of the thinking which would lead to larger usefulness of THE CHRISTIAN SUN.

In the meantime I was also connected with the Board of Control of Franklinton College, now Franklinton Center. House was outstanding in his devotion to, and vision of Franklinton. He had time and energy—or rather he had the energy and took the time—to do a great deal of work for Franklinton. It was an inspiration and a joy to work with him in the little service which I was able to render that institution. Robert Lee House's enthusiasm was always high for whatever he went into, and he was willing to back up his enthusiasm with work.

Also I had the privilege of working with him in his conference, and in his convention. My testimony to his devotion and consecration to whatever assignments he was given cannot enhance the noble record which he made, and it could be perhaps better spoken by many others of his fellows,
(Continued on page 15.)

Philathea Class, Reidsville Church	10.00
Special Gifts	237.10
	\$ 345.30
Grand Total	\$1,938.72
Total for the week	\$ 536.37
Total for the year	\$4,106.31

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

.....
(Name of Deceased) (City) (Date of Death)

.....
(Survivor to be Written) (Address)

Name.....

Address.....

In Memoriam

HOUSE.

News of the passing of Dr. Robert Lee House has saddened and shocked the hearts of the many who knew him and has called forth from tongue and pen well-deserved praise and commendation. It seems most fitting that to these should be added this tribute of respect from this vicinity in Franklin County where he first saw the light of day and from his boyhood church, Popes Chapel, where he first saw "the true Light that lightens every man that cometh into the world."

Recognizing this fitness we, the undersigned committee, in behalf of the members of his church, submit the following:

Whereas it has pleased our all-wise and loving Heavenly Father to remove from our midst our beloved friend and brother in Christ, be it resolved:

First, that we bow in humble submission to the will of Him whom Lee served so faithfully.

Second, that we extend our heartfelt sympathy to the bereaved families and express our sincere regrets at the passing of one who will be sorely missed not only in his home life but in the life of the church.

Third, that a copy of these resolutions be sent to both families, to THE CHRISTIAN SUN for publication, and a copy be placed on the minutes of the church register.

ETHEL M. HOLMES
MRS. B. G. PERRY
MRS. H. B. CONYERS

LOHR.

Jacob M. Lohr, age 75 years died in Rockingham Memorial Hospital, Harrisonburg, Virginia, December tenth 1952, following an illness of about three weeks duration.

Mr. Lohr was a prominent laymen of the Virginia Valley Central Conference. Besides he was a life long member of Mayland Church. He was born on the Lohr home place, "long Meadows," two miles east of Mayland and lived his whole life there. He was a prosperous farmer, one of the large turkey growers in that area, one of the largest livestock and cattle raisers in his district of Rockingham County and for twenty years he served as a director of the First National Bank of Broadway. He was a liberal contributor to the enterprises of his church, a consistent Christian, a respected and beloved citizen, loyal husband and father and a faithful friend.

His wife, the former Miss Mary Virginia Kerlin, whom he married in 1902 died in 19-

44. There were ten children, one son having died several years ago. Three daughters and six sons survive; thirty-three grand children, one brother and other relatives.

Funeral services were conducted in the Brethren Church of Mayland, Thursday afternoon, December, the eleventh by Rev. Ralph Galt and the writer. His body was interred in the beautiful Church cemetery where his wife, son and other relatives were buried. "Jake," as he was known to his friends, lived an upright Christian life and proved faithful in all human relationships. Truly, the influence of his godly life will live in the hearts of those who knew him. His spirit has returned to God who gave it.

ROBERT ARMSTER WHITTEN.

BRANCH.

Mrs. A. D. (Miss Mollie) Branch went home to be with the Lord on Nov. 17, 1952, at the age of 69 and following an illness of several months. Miss Mollie, as she was mostly known, was a life-long resident of Portsmouth, Va. and for more than 30 years had been a most faithful and devoted member of Elm Avenue Christian Church. Mrs. Branch was a loving and faithful wife and mother and a gracious friend to all who knew her. Funeral services were conducted Nov. 19 at Elm Avenue by R. E. Tally, pastor, assisted by Rev. F. T. Loughon, nephew of the deceased. The large number of relatives and friends and the beautiful floral designs testified to the abundant life which Mrs. Branch lived. She is survived by her husband of the home, two sons, Roy of Virginia Beach and Rev. James A., Portsmouth, and one daughter, Mrs. Bruce P. Deans of Portsmouth. In addition she leaves seven grandchildren, two brothers, two sisters, several nieces, and nephews, and a host of friends. Burial was in Olive Branch Cemetery, Portsmouth.

Mrs. R. E. TALLY.

R. L. HOUSE, AS I KNEW HIM.

(Continued from page 14.)

but at least I wish to record it here in THE CHRISTIAN SUN, so dear to his heart. Furthermore, it was my pleasure to see his manner of laying out the program of his pastorate and his pulpit. I observed it was always done in an humble yet masterly manner, and churches which he served came to look forward to progressive growth, and to the performance of their duty toward their conference and their convention with all its enterprises.

In his home which was his joy and much of his inspiration, in his church as pastor and preacher, in his conference and his convention, as editor of his church paper, as a friend among his fellows he made the grade with something to spare.

JOHN G. TRUIT.

R. L. HOUSE—A BIG MAN.

(Continued from page 6.)

Robert Lee House's heart was a big heart for it was full of faith and

sympathy, and understanding and courage and loyalty and love. He was a man with a big heart.

IV. Robert Lee House Was A Big Man, Helping Somebody.

He used his strength of body, his wealth of mind, his riches of the spirit in the service of others. His desire was not to be ministered unto, but to minister and to give his life and love in the service of others. Like the Master, he went about doing good. He was a good man, full of faith and good works.

A man's life does not consist in the abundance of the things he possesses. Nor is it to be measured in terms of how long he lives, but how he lives. As the poet wrote:

We live in deeds, not years, in thoughts,
not breaths,
In feelings, not in figures on a dial.
We should count time by heart throbs.
He most lives
Who thinks most, feels the noblest, acts
the best.
And he whose heart beats quickest lives
the longest;
Lives in one hour more than in years do
some
Whose fat blood sleeps as it slips along
their veins.
Life's but a means unto an end, that end,
Beginning, mean, and end to all things—
God.

—P. J. Bailey.

I do not know what the spirit of Robert Lee House looks like. Nor do I know where in God's great universe, he now is. But I do know this: I know that this thing we call Death could not snuff out or stop his great spirit. And whatever he looks like, wherever he is, in the world of spirit, *he is a big man, helping somebody.*

And so,

I cannot say, I will not say,
That he is dead—he is just away.
With a cheery smile and a wave of the hand,
He has wandered into an unknown land.
And left us dreaming how very fair
It needs must be, since he carries there.
And you, O you, who the wildest yearn
For the old time step, and the glad return—
Think of him faring on as dear
In the love of there, as the love of here;
Think of him still as the same, I say—
He is not dead—he is just away.

—Riley.

NEW VERSION OF THE BIBLE.

(Continued from page 10.)

merit and value of the New Version. Most Bible students will prize each Version and at times in their Bible reading and Bible study will use each Version; for each Version has its distinctive contribution to make to a larger, fuller and better understanding of God's Holy Word.

In Appreciation of ROBERT LEE HOUSE

who has served as editor of *The Christian Sun* for twelve years (from 1940 to 1952). His brilliant mind and unique expressions have caused readers of *The Christian Sun* to look forward to each issue and the privilege of reading his scholarly editorials. During his twelve years as editor, Robert Lee House has been fair and impartial and has presented both sides of every question that concerned our church. He has been a mighty force in bringing our people to understand and appreciate the church, its opportunities and its problems. This citation is presented in sincere appreciation of a faithful servant who has gone beyond his line of duty in service to his denomination. The Southern Convention of Congregational Christian Churches is honored to have Robert Lee House as a minister and editor of *The Christian Sun*. We are happy to use this means of expressing to him our grateful appreciation for his invaluable services during the past twelve years.

[The Board of Publications, in its report to the Southern Convention, last May, recommended that Robert Lee House be given a citation for the outstanding work he had done in connection with *THE CHRISTIAN SUN*. This citation was prepared by a special committee of the Executive Board, headed by Geo. D. Colelough.]

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, FEBRUARY 19, 1953

NUMBER 8

World Day of Prayer

First Friday in Lent

February 20, 1953

FATHER of all mankind, throughout this day, and every day, help me to remember that a very real portion of Thy Kingdom has been placed in my keeping. Therefore, teach me to love Thee:

WITH ALL MY MIND—that I may think Thy thoughts after Thee, from dawn to dark; making beautiful and significant each decision of my daily living. Help me to remove all prejudice and small-mindedness, O Lord;

WITH ALL MY HEART—that I may love those whom Thou lovest, feeling for even the most unlovable and difficult of Thy children Thine own everlasting mercy;

WITH ALL MY SOUL—that I may seek fresh ways in which we can all be one in Jesus Christ our Lord, praying for Thy divine power to surge through my commonplace routine from morning till night;

WITH ALL MY STRENGTH—that I may work the works of him who sent me while it is day, seeking to channel through every act Thy devotion to the needs of both my neighbor and myself.

Remind me from moment to moment that this is not optional, but the last command of Jesus Christ, our Lord. Quicken me and use me this day, for Thy name's sake. *Amen.*

News Flashes

Rev. Carl R. Key of North Carolina's CROP, supplied at the Church of Wide Fellowship, Southern Pines, last Sunday.

Mrs. Robert Lee House has been elected a trustee of Franklinton Center. She was appointed secretary of the Board to finish her husband's term.

We wish to thank Rev. Carl R. Key of Durham, North Carolina, for securing the radio address by his brother-in-law, Rev. Loring Chase, which appears in this issue.

A large delegation of both ministers and laymen will represent the Southern Convention at the Southeast Regional meeting in Avon Park, the coming week.

Several have expressed their desire for more details in the passing of Dr. Robert Lee House. We are giving in this issue a statement made by Mrs. House, which we think will be appreciated.

The Associated Church Press will hold its annual meeting in Washington this year on April 8-10. THE CHRISTIAN SUN will be represented at this meeting by Mrs. Robert Lee House and, possibly, your managing editor.

Rev. Dwight Jackson of Benson, Minnesota will become the pastor of the Congregational Christian Church of Haw River, North Carolina, on March 28. Mr. Jackson is a graduate of Vanderbilt School of Religion. The church is looking forward toward having Mr. Jackson with them. We are running his picture on this page.

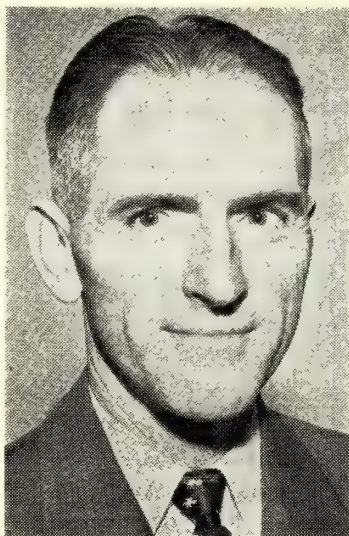
Dr. N. G. Newman's 85th birthday was celebrated on February 14, in the home of his son-in-law, Dr. Carlisle Campbell, Raleigh, North Carolina. THE SUN offers its felicitations. Dr. Newman has booked passage on the *Queen Elizabeth* sailing for England on June 3. He will attend the International Council of Congregationalists meeting in St. Andrews, Scotland, and will visit northern Scotland, the home of his grandfather, and other points of interest.

Evidence of God's Blessings

The Amelia Christian Church of Clayton, N. C., has been wonderfully blessed this past year. Having added our educational plant, which consists of ten rooms—all of which haven't yet been completed, we undertook to refloor our church, install new pews, new pulpit furniture, and paint the auditorium.

Every church has a goal to reach, I believe, and we have found that if you strive to accomplish it only for the glorification of God, you will succeed.

We young people hope to purchase the carpet for the floor because we, too, want to have a definite part in helping make our church a more comfortable place to worship. Recently our church had new gas heaters in-



REV. DWIGHT JACKSON

stalled, which add a great deal of warmth for us.

Many people may wonder how we plan to meet our expenses. Amelia Church would like to offer one good suggestion, for country churches particularly. We have found that "The Lord's Acre Plan" yields great dividends. A good deal of our money this year was appropriated from this project. The church, as a whole, tended several acres of cotton and harvested it; individual members also took a small amount of land and planted it directly for the church.

We know God works in mysterious ways, for many members have said that the land on which they planted the church crops seemed to have yielded better than some of their own.

We regret that our former pastor, Rev. Fred P. Register, who had been

(Continued on page 10.)

Hunterdale Church Begins New Memorial Building

Construction has begun on a new educational and recreational addition to the Hunterdale Christian Church. The new building to be called the Scott Memorial Wing, is a gift to the church by W. Hunter Scott and is dedicated to his parents, Mr. and Mrs. A. J. Scott. The father died in January, 1951; and Mrs. Scott, who resides in Hunterdale, is a devoted and loyal member of the church.

W. Hunter Scott, donor of the new wing, is a prominent road construction contractor and civic leader, and is chairman of the board of trustees of the church. It was through his foresight and community interest that the village of Hunterdale has been developed during the past few years. The new addition to the Hunterdale Christian Church is only one of the many ways in which he has aided in the development of the immediate community.

The addition will contain a large dining room, a kitchen and several classrooms. The building measures 32 by 74 feet in the main wing, with two wings forming a "T" off the main wing and measuring 20 by 26 feet. The kitchen will measure 20 by 10 feet; and the dining room when opened completely will seat about 200 people. Of brick and cinder block construction, the annex will harmonize in appearance with the present church building. The concrete floor will be covered with asphalt tile, the roof will be covered with asbestos shingles, and the entire building will be of fireproof construction.

Under leadership of Rev. Melvin Dollar, a former pastor, the Hunterdale Christian Church completed in the early part of 1951 an extensive remodeling and building program, costing some \$35,000. The building was consecrated on April 1 of that year.

The present pastor, Rev. Clyde L. Fields, announced recently that the indebtedness had been reduced to \$8,000. The yearly payment of \$3,000 on the debt has been added to the budget and was covered in the every-member canvass conducted recently of the church.

The Scott Memorial Wing will enable the church to carry on a full program of worship, education, recreation and fellowship. Under the direction of E. F. ("Doc") Spivey the construction work is moving along well; and the building should be ready for occupancy in a few months.

Evangelistic Rallies in North Carolina and Virginia Conference

During the week of February 1, 1953, six rallies on Evangelism were held in six different areas of the North Carolina and Virginia Conference: Greensboro, Virgilina, Reidsville, Gibsonville, Winston-Salem and Haw River. Some 500 people were in attendance. The largest group was in the Palm Street Church in Greensboro on Sunday, February 1, when about 225 people attended.

The host pastor in each case opened each service. Members of the team visiting each area were: Julius Rice, reading the scripture and leading the prayers; Melvin Dollar, speaking on "Visitation Evangelism"; Mack Welch, declaring that the day of Mass Evangelism is just beginning; W. J. Andes, telling the story of Personal Evangelism; and W. T. Scott, giving the "Personal Motive" for Evangelism. If no others were enriched, the members of this team found enthusiasm and courage in the ongoing program of Evangelism for the Church.

The theme for the week was: "Evangelism will build the Church." Dr. Scott, our genial Superintendent, brought a challenge that we will not soon forget. What a service he rendered to the Conference!

The emphasis on Evangelism is to be continued during Lent. Each church is urged to bring people to Christ and to His Church. The Committee on Evangelism hopes to give renewed emphasis to this from now through Easter. Each pastor is challenged to see that something is done in his church or churches.

There are many impressions to be gained from these rallies. It was good to get the churches of the North Carolina and Virginia Conference together in small groups, in local areas, centered about a central church. This we must do more often. Would that these small area groups would work together in this common purpose of Evangelism.

As secretary of the North Carolina and Virginia Conference, one gets a sense of laziness about our churches. We are too much satisfied with the members we have and are not concerned too much about those people outside of the church or outside of Christ's influence. In these rallies, there was the feeling that methods proposed to be used in evangelism were good but hardly concerned us just now. There was no "do or die"

feeling, no inner compulsion to win souls to Christ and His Church, unless it was expressed by the visiting speakers. Have we lost the zeal for "lost souls?"

It was good to get this team together. Many thanks to Dr. W. T. Scott who gave so generously of his time that one week to one conference. Yet he spoke in all areas of the conference and laid bare his heart in the interest of God's Kingdom. The chairman of the team, M. V. Welch, spent much time in getting the rallies set up. There was a certain urgency in the minds and hearts of those leaders that we hope will not be lost in the ongoing of the churches.

W. J. ANDES.

Intimate Items in the Death of Mr. House

On Inauguration Day the school children of Southern Pines were given the day off, beginning at 11:00 A. M. The House family had gone to the home of Mr. and Mrs. J. Earl Parker to see the inaugural events on TV. Mr. Parker is chairman of the Board of Trustees of the Church of Wide Fellowship and brother of Rev. W. L. Parker of the United Church, Raleigh.

As the families sat watching there was the usual comment and laughter. Dr. House told his son, Jonathan, he would remember the day to "Tell your grandchildren about seeing". He spoke to Mrs. House about the prayer of Rabbi Abba Hillel Silver whom they both knew and admired. When President Eisenhower began to pray, Dr. House clasped his hands together and said a fervent, "Amen". It was his last word. A few seconds (Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

- 1. The Lord Jesus Christ is the only Head of the Church.
- 2. Christian is a sufficient name for the Church.
- 3. The Bible is a sufficient rule of faith and practice.
- 4. Christian character is a sufficient test of fellowship and church membership.
- 5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snyder, G. D. Colclough, Treasurer, ex officio.

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The Christian Sun Subscription Blank

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Date.....195...

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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My Address

From the **EDITOR'S** *Desk*

Lent and Opportunity

The late Dr. S. Parks Cadman, when asked what he considered the greatest obstacle to the progress of the Church in his day, replied, "The lack of a deep religious experience among professing Christians." The answer he gave is probably still the answer today. Indeed, the money-spending, pleasure-loving, comfort-seeking, of today fits well into the time that Paul wrote of to Timothy: "For men shall be . . . lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." The Lenten Season gives each of us an opportunity—more than that, it demands of every Christian that he examine himself and his manner of living, that he may make of himself an example of Christian living that shall lead his brother toward God.

Have you given serious consideration of what this Lenten Season means to you? In the words of our late editor, "Have you seized it as an opportunity to understand him who 'descended into hell' and 'was made perfect through the things which he suffered'? Have you succeeded in making the Lenten Season a Lenten Experience? Let the sanctifying influence of this blessed season be to the rest of the year what the Lord's Day is to the rest of the week." During this season, take time from the accumulating of material things that endure only for a season, and give more thought to the building up of riches in the Kingdom of God.

"Everyone comes between men's souls and God, either as a wall or as a bridge; either leading men to God or driving them away." J. T. K.

We Build for Eternity

One of the primary topics of interest in America over the last decade has been that of building. We have been interested in finding houses for our growing number of families, school houses for our increasing school population, and more and better church buildings. In fact, we have been a part of one of the greatest building booms in the history of the world. This is a marvelous thing to watch and contemplate. However, it is at the same time a tragic thing, because this building boom is all directed toward that which is at best only temporary and material. We have so consumed ourselves in these material buildings that we have neglected the building of our souls, our faith, our character, and our influence for good. When all our material buildings have fallen into decay, the building of our faith, character and influence will stand, either for good or for evil.

Jesus talked a lot about building and he appreciated the skills which build both a house and a life. This was the basis of much of Jesus' teachings. For example, in "The Sermon on the Mount" Jesus is talking about building and abiding, significant and far-reaching life out of love and brotherhood—life which will abide as a beacon light on the horizon of eternity. Jesus concludes this profound and far-reaching message by pointing out that a person who builds life out of these things shall be "like a wise man which built his house upon a rock; and the rains descended, and the floods came, and the winds blew and beat upon that house, and it fell

not; for it was founded upon a rock." Then he adds to that observation that those who do not build life out of love and brotherhood are "like a foolish man who built his house upon the sand; and the rains descended and the floods came, and the winds blew and beat upon that house, and it fell; and great was the fall of it."

In writing to the people at Corinth, Paul extended this theme and insisted that we are all builders with God. If we would build securely and effectively, we must build our house of life out of the things which can stand the fire of trial and tribulation. We must build out of stone and not out of straw. We must build on the sure foundation of Christ, because "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and fire shall try every man's work of what sort it is."

We are all building! We are building every day for eternity! We are building either wisely or foolishly! How we build will be tried in the fire—the fire of day by day living, which is a refiner's fire indeed. It will be tried in the fire of our own influence on the lives of our children, our friends and our neighbors. It will be tried in the fire of God's Judgment. Day by day, the judgment of God's will rests upon us either in condemnation or approval. We cannot escape it.

Indeed, the life we are building today and everyday, we build for eternity!

W. MILLARD STEVENS.

Leadership and Progress

By ROY C. HELFENSTEIN, D. D.

Pastor of First Church, Richmond, Virginia

The people who are living now, are custodians of the progress made to date. Progress in literature, in art, in science, in industry, in agriculture, in religious thought and action—all this progress of the centuries was placed in the lap of the present generation with its challenge to "Carry on"; and it all can be lost to future generations if the present generation fails to "carry on," and to build upon its heritage.

We are living in the most perilous period of the world's history. No other generation has ever had opportunities like unto those we enjoy. The generations past have been our benefactors. We are the recipients of their service and it is our heaven-imposed responsibility to hand down to the succeeding generations a better world than was given to us.

The world today finds itself in a life-and-death struggle to determine whether the progress already attained shall be destroyed by war or shall be preserved as a contribution to the future progress of the race.

The progress that has been made in the realm of agriculture, industry, commerce and transportation, etc., is a challenge to the Church of Jesus Christ to move forward—to make greater progress in the realm of moral and religious interests which alone can make secure the progress that has been made to date in the material realm. Man is the only being that is capable of making progress—but man also has it within his power to destroy the progress already attained. Man was created for progress. Man at his best is always on the quest for something better. Human progress of every kind depends upon human goodness and idealism for its inspiration and for its security.

Progress is never realized apart from progressive leadership. Leadership per se does not always insure progress, though the word itself implies advancement. A leader either stands in the way of progress—to make progress impossible, or else he leads the way to progress. Every epoch in the world's history reveals the effect of these two types of leadership—reactionary and progressive.

Progress is not inevitable in any line of human interest. Neither the Church nor the State will go forward by their own momentum. Neither can any interest of life remain at a standstill—it must be either forward or backward. Browning's philosophy of complacency is not the philosophy of progress:

*God's in His heaven
All's right with the world.*

God has called mankind to cooperate with Him in the task of effecting progress in every realm of human interest that the kingdoms of this world shall become the Kingdom of our Lord.

The business of the churches and Sunday schools today is to train and enlist the youth for Christian leadership tomorrow. If the Kingdom of God is to move forward, the Christian leaders of today must train a more efficient leadership for tomorrow. A larger knowledge of things and their forces—a larger knowledge of men and their ways—a larger knowledge of God and his love are needed. But knowledge alone is not enough. Christian judgment is needed to save what knowledge produces. The Christian leaders of today in Sunday school and church, cannot make their full contribution to the progress of the Kingdom unless they seek not only to train the youth to be servants of Christ but also to enlist some of the choice young lives as servants of Christ in some line of "Christian-life-work." From our Sunday schools and churches some of the boys and young men should be declaring their life purpose in making decisions for Christian-life-work as ministers of the gospel, directors of religious education, missionaries at home or abroad—social workers—religious promoters of various types.

This responsibility of enlisting as well as training Christian leaders for tomorrow rests upon every pastor, every Sunday school official and every Sunday school teacher of childhood or youth. No pastor can hope to enlist young men for the Christian ministry unless he himself is in love with his work—unless he believes in it. Ministers need no sympathy for hav-

ing entered the ministry—other doors of opportunity were open to them. If the Church is not worthy of the best leadership, then who feels that the Church is not worthy of the very best young people, the most promising students entering into its leadership thereby casts reflection on the Church and upon his personal estimate of Christianity. No pastor can hope to enlist young men for the Christian ministry unless he is willing and anxious to have his own children give their lives in Christian life service. Sunday school teachers of youth have a magnificent privilege in enlisting Christian leaders of tomorrow. Hundreds of the outstanding Christian leaders today made their decision for their life-work back there in a Sunday school room where some consecrated Sunday school teacher exalted Christ and the privilege of being a co-worker with him. Every Christian's parent has a tremendous responsibility in the work of enlisting lives for definite Christian service. Parents used to cherish the hope and ambition that at least one of their children should enter the ministry. Any Christian parent should be happy to have his son make this decision. Woe to the parent that tries to side-track a son or daughter who wishes to give their life in Christian service.

No person should assume the responsibility of Christian leadership as a life-work unless one feels the call of God to that task. The biggest business of life is that of engaging in the work of the Kingdom.

The need of consecrated leadership is great, but the need of consecrated "followership" is equally as great. There is a place for each in the march of Kingdom progress. All cannot lead, but all can follow. Leaders should recognize that it takes more grace to follow than to lead. Leaders are helpless unless those they seek to lead are willing and prepared to follow.

Cooperation is the key word that opens the way to progress. A narrow minded, prejudiced "followership" can defeat the purpose of the best trained, most consecrated leadership. If some people can't have their way, they "take their dolls and go home." Some people think they were ordained of God to stand in the way of progress. The attitude of every true Christian leader and every true Christian follower is expressed in the experience of an humble sailor who

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The Hands of Christ

An Address Delivered Over CBS Radio's "Church of the Air"
From the Studios of Station WCBS, New York City
Sunday, January 18, 1953

By THE REV. LORING D. CHASE
Minister of First Congregational Church
New Canaan, Connecticut

More than once during the past few months, I've had occasion to visit the fine exhibition of Rembrandt's paintings and etchings at the Metropolitan Museum of Fine Arts in New York. I found the etchings especially interesting because with the explanatory notes provided by the museum they show how Rembrandt grew both as a person and as an artist. One of his early etchings I found of particular interest. It is a picture of Christ, whip in hand, driving the money-changers out of the temple, and the museum's caption suggests an interpretation of one most intriguing detail: that Protestant Rembrandt was so little accustomed to haloes that he put one around the hands of Christ instead of around his head. But it has seemed to me as I looked at that etching that Rembrandt knew very well what he was doing. His placing of that halo about the hands of Christ as the symbol of the Divine activity showed a keen understanding of the New Testament, for anyone who reads the gospels soon becomes aware of the way that the hands of Christ made it known that God was present.

Think of how the hands of Christ expressed his Heavenly Father's will. As we turn the pages of the gospels, we see those hands, already made hard by the work of the carpenter's shop, touching the hand of Simon Peter's mother-in-law so that her fever leaves her; we see his hands laid upon the ears of the deaf to make them hear, upon the tongues of the dumb to make them speak, upon the eyes of the blind to make them see. We see them raising an epileptic boy from his seizure. We see those hands lifted up in prayer. We can imagine how they gestured as he told about the unworthiness of the man who put his hand to the plow and then looked back. We see those hands laid on the heads of the children whom he blessed when his disciples sought to drive them away. As Rembrandt did, we see those hands cracking a whip across the money-changers' backs.

We see those same hands breaking bread as the continuing symbol of his sacrifice, and then we see them pierced and torn in the agony of the Cross. And even in the recorded visions of the Risen Christ, the gospel writers make note of his hands. Surely the hands of Christ deserve the halo that Rembrandt gave them.

St. Paul said, "Have this mind in you which was also in Christ Jesus" and, of course, it is of first importance that we have in us the mind of Christ to direct our hands. But too often — all too often, — what takes place in our mind does not reach our hands. We have generous impulses, but our hands do not give anything. We have compassionate feelings, but our hand does not make the gesture of understanding. We think of things that ought to be done, and we leave them undone. We are outraged at the deliberate wrongdoing that we witness in many places, but we hold back restraining hands, out of fear or out of laziness.

Indeed, if anything about us deserves a halo, it is more likely to be our head than our hands. I suppose that the connection most often fails to be made between our heads and our hands because for one reason or another we are afraid. We are afraid to do a generous and noble act which would defy the behavior pattern of our social set—a pattern which is likely to be both timorous and uncertain. This is a fear that particularly besets people in a community that is growing and fluid in its patterns, as indeed most American communities are today. Too many people spend too much of their time and energy trying to find what pattern they should conform to to be considered "in." How is one to dress? How is one to entertain? Whose acquaintance is to be cultivated, and who is to be avoided like Typhoid Mary? And people spend years trying to piece out the pattern and to fit themselves into it, perhaps never succeeding, or else discovering that the whole

business is silly anyway, and that by squeezing themselves into the place they have chosen that they've had to stop thinking and stop growing. One sees a great deal of uncertainty and unhappiness among those who are looking for the correct "party line."

Now, in a totalitarian society where a single pattern is enforced, such behavior may be necessary for survival. Indeed, I think a rather good case could be made for saying that dictatorships come into being when too great a number of people have lost their bearings and look about them to see whose lead they should follow and what pattern they should conform to.

Fortunately, there are still those in this free country who are not afraid to consider questions on their merits and to act accordingly; who will dare to do what the timid call "sticking their neck out" and "going out on a limb" for which, incidentally, the traditional Christian phrase is "bearing witness." And this means not only taking a stand publically; it means upholding that stand with the work of our hands at committee meetings, in writing reports, in typing out letters, in dialing telephones, perhaps in sawing and hammering and painting.

Now, we said the block that comes between our dreams and our doings, between our minds and our hands was often caused by fear. That, of course, poses a further question: what are we afraid of?

There might be several answers to that. We are afraid of being left alone. We are afraid of being laughed at. We are afraid of being criticized. We are afraid of being punished. Deeper than that, we are afraid that if we admit that there is any judgment beyond the social approval of a friendly human group, we just couldn't measure up to it. And deeper than everything, we are afraid of not being loved: of not being loved by our fellow men, of not being loved by God.

So, it is significant that many of the cures which Jesus was able to effect were the cures of people whose normal functions were blocked by hysteria; people whose difficulties would now be called "psychosomatic." For Jesus to say to a paralytic, "thy sins are forgiven thee" was not the bit of showmanship that the Scribes thought it was. Instead, it was the necessary preliminary step to saying "take up thy bed and walk."

(Continued on page 15.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Elon College High School Day

For the past four years Elon College has invited a number of the high schools in Carolina and Virginia to send the members of their senior classes to Elon College as the college's guests for the day. The seniors arrive at 1:00 P. M., are shown around the campus, and through all of the buildings on the campus. Faculty members are in their classrooms and when time will permit they have a word with these visitors. We usually serve a barbeque dinner. They begin eating at 4:30, then go to Whitley Auditorium at 6:00 for a program which consists of selections by the Choir, Dramatic Department, addresses of welcome by the chairman of the High School Committee, the president of the Student Body, and the writer.

February 11th was the day for 1953. Unfortunately the weather was very unfavorable, with rain nearly all day. However, there were 69 schools represented, a total of nearly 1,500 students and sponsors.

At the close of the program in the auditorium, everyone went to the gymnasium for the varsity basketball game—Elon versus High Point. Even High Point had beaten Elon on two different occasions by a very high score, the score for this game was Elon 69, High Point 45. It was a thrilling occasion.

In an effort to make the day more interesting, more appealing, and more profitable for all concerned, Elon College offered eight scholarships ranging from \$200 to \$1,000 to be credited to college expenses over a period of four years. The student must remain in college and pay all other bills to secure the scholarship credit. Students were judged in English, psychology, personality, poise, appearance, and expression. There were 59 contestants and 29 high schools represented.

These contestants came to the college Monday before High School Day on Wednesday and took the test. The judges were Mrs. J. H. Rountree, Greensboro; Mrs. J. B. Newman, Burlington; Mrs. Harold Eaton, Burlington; Mrs. Charles Jeffress, Greensboro; Mr. Frank Spencer, Winston-Salem, and Mr. Howard White, Burlington. The winners were as follows: Miss Jo Gwynn of Reidsville High

School and Mr. Bill Cobb of Bessemer High School, first place; Miss Carolyn Abernathy of Alexander Wilson High School and Mr. Noel Cox, Burlington High School, second place; Miss Joan Blanchard of Altamahaw-Ossipee High School and Mr. Bruce Crumpton of Roxboro High School, third place; and Miss Ann Puckett of Burlington High School and Mr. Charles Mason of Henderson High School, fourth place.

The high school days have proven a good means of introducing Elon College to a large number of high school seniors. As a result of these programs, we have been able to enroll an increasing number of students in Elon College. It costs money to put on a program of this kind, but the cost has proven to be a good investment. We are anticipating a good number of applications as a result of High School Day at the College this year.

Apportionment Giving

Due to illness in the Convention Office we received no report for last week's CHRISTIAN SUN until too late to forward the report for publication. Consequently last and this week's reports are included.

Those who take time to read these notes and reports will observe that the total amount received for the half a month is rather small. For the most part, the weather has been rather favorable on Sundays this year. Yet, our offerings seem to be tremendously small. If our churches and Sunday schools could realize fully what a number of even small offerings would mean to the College, I am confident that they would make special efforts to see that payments on their apportionment are made week after week. We necessarily depend on this source of support to help meet our current needs.

The College is most appreciative of cooperation on the part of the church.

Previously Reported \$ 574.61

Eastern N. C. Conference:

Clayton \$ 33.00

Martha's Chapel 4.00

Fayetteville 2.00

Eastern Va. Conference:

New Lebanon \$ 10.00

N. C. and Va. Conference:

Long's Chapel \$ 4.00

Monticello 30.00

Tryon, Erskine Memorial 107.00

Western N. C. Conference:

Zion \$ 5.00

Virginia Valley Conference:

Linville S. S. \$ 7.50

Palmyra S. S. \$ 2.00

204.50

Total to date \$ 779.11

International Christian University and Christian Leadership

"One of the world's most strategic projects, the new International Christian University in Japan, has a God-given 'mandate' to pioneer in the field of Christian leadership," declared Dr. E. Pearce Hayes in a key address at the recent annual meeting of the Foundation organized to aid in the founding and development of the graduate school near Tokyo. Dr. Hayes, staff associate of the Foundation, who served as a Methodist missionary in China for thirty-one years, recently returned from a trip to Japan, where he inspected the ICU campus at Mitaka.

"Many Japanese institutions are hampered by heritage, history and custom. International Christian University is not. It attempts to build a new democratic way of life. ICU intends to put on the campus all of its faculty and students—to live together in a creative act of Christian sharing and the building of Christian character. It is free to pioneer. In fact, it has a mandate to pioneer in the field of Christian leadership for the new Japan," he said.

International Christian University is sponsored and partially supported by fourteen major Protestant denominations in the United States and Canada, and is endorsed by the National Council of the Churches of Christ in the United States. Granted a charter by the Japanese Government last month, the unique interdenominational and international university will officially open its doors, April 13, 1953, to students of all lands, both men and women, irrespective of race, color or religious belief.

Re-elected at the annual meeting as president of the Japan International Christian University Foundation, 44 East 23rd Street, New York, was Dr. Kenneth Scott Latourette, an eminent church historian and the

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Missions at Home and Abroad

Death Takes Two Veteran Soldiers of the Cross

By DOROTHY P. CUSHING.

Rev Charles T. Riggs, for 46 years a distinguished Congregational Christian missionary linguist, educator and preacher, in Turkey under the American Board of Commissioners for Foreign Missions, died on February 12 in Istanbul, Turkey, at the age of 81, according to a cable just received by the American Board at international headquarters.

Mr. Riggs, who was born in Sivas, Turkey, was the son and grandson of missionary parentage and came from a family of widely known Christian linguists, educators and translators. His grandfather was the outstanding Near East linguist and translator, Dr. Elias Riggs. Actually, 1953 marked 60 years of Near East service for Mr. Riggs, who was a tutor in Turkey prior to going out in 1900 as a fully appointed missionary.

Beginning his career under the American Board in Turkey, in 1900, Mr. Riggs was retired in 1946, and took up his residence in Middlebury, Vermont. In 1947 he was made honorary pastor of the Congregational Church at Middlebury. Two years later, his wife, the former Mary Steele of Middlebury, died, and in 1950, Mr. Riggs returned to Turkey, making his home with his daughter and son-in-law, Prof. and Mrs. C. S. MacNeal of Roberts College, Istanbul, Turkey.

Mr. Riggs was fluent in the use of Greek, Turkish and Armenian. He wrote and preached easily in all three of these languages and at the time of his death was teaching Bible classes to Greeks and Americans in his community. For several years he has been proof-reading the revision of the new Redhouse Turkish-English dictionary.

Among the other literary productions of Mr. Riggs was a translation from Greek into English of the history of Arnaout-Keuy; a history of the Aintab station of the American Board and a translation from the Greek of the History of Mehmed II, The Conqueror (a Turk) by the Greek author Kritovoulos, which is now in the hands of the Princeton University Press.

Mr. Riggs was a counsellor to protestant pastors and served for many years as Missions secretary in addition to his translation and publication work, which was his major contribution during recent years. He also often lectured on the history of Istanbul.

Educated at Pingry School, Elizabeth, New Jersey; the Lawrenceville School; Princeton University, Class of 1893, and Auburn Theological Seminary, Class of 1900, Mr. Riggs was ordained to the Congregational Christian ministry in 1900 at Auburn, New York.

Funeral services for Mr. Riggs were held on Saturday, February 14, in Istanbul, Turkey.

* * *

Right from the beginning of her Christian ministry in India, Miss Catherine S. Quickden, English-born missionary, first under the Woman's Board of Missions of the Interior, and then the American Board of Foreign Missions, believed that the best way to help the women of India was to reach them in their homes, and she carried on her thirty years of educational and evangelistic work in the Madura Mission upon that basis.

On February 5, 1953, Miss Quickenden died in "Dunoran," 53 Park Farm Road, Bickley, Kent, England, at the age of 84. She retired from active service in 1932.

Stationed at Aruppukottai for the greater part of her India career, Miss Quickenden was in charge of the work of the Bible women in 40 villages. She also directed three schools for Hindu girls by means of which she came in contact with over 500 children from the higher castes, both rich and poor.

Catherine Quickden was born in Henfield, England, January 16, 1869, and was educated in the Henfield Girls' School, Sussex, England. She also taught there for several years.

Brought up in the Church of England, she later became a member of a Baptist chapel. She worked among slum children and became deeply interested in both home and foreign missions. Her call to the foreign field came through a missionary to China whom she heard speak at a Y. W. C. A. service. A few months later she

sailed for India to join a lady of means who had founded rest homes in the hills for tired missionaries. Here Miss Quickenden helped and here she studied the Tamil language and worked among the Indian people.

In 1902 she met Mrs. Hervey C. Hazen (Hattie Cooke) of the American Board, then under the Woman's Board of Missions of the Interior and substituted for her for two years while Mrs. Hazen was on furlough. In 1906 she was appointed a full missionary under the Woman's Board of the Interior, and later came under the American Board when the woman's work was merged with that of the American Board.

LEADERSHIP AND PROGRESS.

(Continued from page 5.)

said, "O Man of Galilee, if there's anything that I can do for you, count on me."

Kingdom progress does not depend alone upon the leadership within the church. The world needs Christian leaders in its schools, in its various professions, in the business world, in its legislative halls, in every vocation—men and women whose love for God, for truth and right "abound more and more in knowledge and in all judgment."

There are ten characteristics in the Christian leadership that will meet the need of our day and generation. No other qualification will meet the need. Personal Christian experience comes first. No second-hand religion will suffice. The person who has personally experienced God never considers breaking fellowship with God. Such an experience makes one sure. Other essentials in leadership are "open mindedness," "natural ability," "adequate training," "creative thinking," "consecration," "vision," and "courage."

Whether we are among those who are seeking to help lead the way up the winding path of progress, or whether we are among those who follow them that lead, unless the sign of the cross is upon our hearts, and the spirit of sacrifice shown in our service, either to lead or to follow will be in vain.

When enthusiasm is inspired by reason; controlled by caution; sound in theory; practical in application; reflects confidence; raises morale; inspires associates; arouses loyalty; spreads good cheer, and laughs at adversity it is beyond price—C. Cox.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

In Memoriam—Mrs. E. P. Boroughs

The editor of this page has lost a good friend, the Asheboro Church a loyal member, and the missionary cause an ardent supporter in the death, on January 27, of Mrs. E. P. Boroughs of Asheboro, North Carolina.

Last spring Mrs. Boroughs was elected superintendent of the Asheboro District of our women's work, an office she had filled several times previously. By fall, however, when the officers were installed, she realized that she was too sick to do the necessary work, so she asked that Mrs. Bill Simmons, the assistant superintendent, be selected in her place.

If one person could be singled out who had the interest of the Asheboro District uppermost in her thinking, it would have been Mrs. Boroughs. Largely due to her efforts, a separate meeting of the district was held last spring, and a similar meeting is being planned for this year. She had great faith in the possibilities of the women's societies in this area, and worked hard to make her dream of a society in every church come true.

President of the Asheboro society last year and again this year, she made an excellent leader in her local church, where she has served in many capacities.

One of Mrs. Boroughs' fine qualities was that she believed in going to meetings—local church, School of Missions, conference, and Southern Convention. It would be good if more of our women could have this same loyalty.

* * * * *

The Women of Franklin Church Observe World Day of Prayer

Mrs. James I. Beale, Jr., will lead the churchwomen of Franklin in the World Day of Prayer service at the Franklin Congregational Christian Church on Friday afternoon, February 20th. The service will begin at 3:45 o'clock, with everyone invited to attend. A nursery will be provided for small children.

Taking part in the service with Mrs. Beale will be Mrs. John C. Bunch, Jr., organist, and the choir of the Franklin Baptist Church; Mrs.

G. G. McCann, Sr., president of the Woman's Auxiliary of Emmanuel Episcopal Church; Mrs. J. C. Williams, Jr., president of the Woman's Society of Christian Service of High Street Methodist Church; Mrs. J. H. Reid, president of the Women of the Presbyterian Church; and Mrs. Julian Overby, president of the Woman's Auxiliary of the Hunterdale Christian Church.

Ushers will be Mrs. Nancy White Melvin, representing the Bethel Friends Meeting, Mrs. Floyd Beale, Mrs. Kurt Hirsch of the Agudath Achim congregation, and Mrs. Melvin Sifen. Mrs. Robert E. Sandlin, Mrs. John Pantan and Mrs. J. F. Sandlin will supervise the nursery. Music for the program has been arranged under the direction of Mrs. George Watkins, president of the Woman's Auxiliary of the Franklin Baptist Church.

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Special Programs at Fuller's

The women's society of Fuller's Chapel has sponsored two special programs in their church so far this year.

The Thank Offering program was presented before the entire Sunday school. It was used in place of the regular worship service before the classes met on one Sunday morning. The offering for Carroll County Mission work amounted to \$15.

Our society also used the material in connection with the Ellis Island project for a special program for the entire Sunday school. This was presented on the Sunday evening before Christmas. We had our tree decorated with the little flags from every country. Each person brought gifts for Ellis Island and put them under the tree. Then each class gave a playlet or song. The program closed with a social hour in our new basement, with punch, cookies and sandwiches being served. The package for Ellis Island weighed thirty-three pounds.

We enjoyed presenting both of these special programs before our Sunday school group, and think it is a good way to interest them in the missionary enterprise.

MRS. CONRAD COGHILL.

Mount Zion Reporting

Our society at Mt. Zion Christian Church, Eclipse, Virginia, started the new year with our wonderful theme, "Building with Love and Gratitude." In our hearts, minds and souls we are planning to show our progress in Christian living.

Five members had the pleasure of visiting Christian Temple for the Eastern Virginia Woman's Conference.

At our first local society meeting of the year, Mrs. George Dixon, program leader, presented an interesting program entitled "Together with God." Mrs. I. W. Johnson, our Bible teacher, is giving us interesting facts in the study of Colossians. We are also using the work book.

In November we had our district superintendent, Mrs. Ray F. Gordon, visit us and she gave us wonderful ideas on mission work.

We combined our Thank Offering program and World Community Day program. Dr. and Mrs. I. W. Johnson gave us interesting talks about the Carroll County Mission. Our offering was \$50.00. The prayer of dedication was by Mrs. Johnson. The World Community Day program, "Christian Foundations for Lasting Peace," was also used. Mrs. Gray gave a reading, "What is Peace?" She also recited a poem, "Nobody's Child." Mrs. Lewis Dixon and Mrs. Walter Richardson gave readings about the suffering in the world. Six layettes made by the society were carried to the altar and dedicated by Mrs. Ruth Dixon and Mrs. J. L. Gray.

We enjoyed a covered dish luncheon at the home of Mrs. Gray, honoring Dr. and Mrs. I. W. Johnson's fifty-first wedding anniversary. They were presented with a two-tiered home made fruit cake decorated in gold, and also were "pounded" with many nice things.

November 9-16 was revival week, with Rev. O. D. Poythress as our guest speaker. He also gave us wonderful sermons in song. We received eight members in our church, six children and two adults. Mills Matthews received a white Bible in the children's contest given by Rev. Poythress.

In December, Mrs. Ruth Dixon and Mrs. I. W. Johnson gave us a wonderful Christmas program about Ellis Island, dedicating six bags filled with gifts which were sent to them in time for Christmas. We also used the

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Discovering Our Ministry

By DR. RICHARD K. MORTON, Ed. D.

Jacksonville, Florida

Our church fellowships and their leaders have the task of discovering and promoting their proper ministry, in order to secure the greatest results.

I have recently come from a teeming residential area, full of new housing plats and young families and a homogeneous parish, to a downtown city church, with few young people but with possibilities of many other kinds. Obviously, the same program and methods cannot be used in both of these churches.

During my ministry I have sought to discover what the proper ministry for each area of my concern should be.

In my former field the needs were for more recreational facilities, more youth programs and facilities, more community projects, and the like.

In my present one there are shaping up an entire collection of different procedures.

For one matter, we shall need constant and active public relations, to acquaint a teeming city, filled with churches of other denominations and with secular activities, with the fact that we exist. We shall need to use visitation and radio and letters and contacts with secular organizations of all types. We must bring our product to market, as it were—and we must let our prospective “customers” know that we are in business.

In addition, we shall need to minister to people with definite suburban centers of interest. We shall want to have cottage meetings in various areas. We shall want to facilitate as far as possible their getting to meetings downtown. And then we shall want to outline ministries to the workers while they are down town during the week. A noontide luncheon club or brief counselling period will be useful. We may want to have a day or two when they can drop in and have a sandwich and a cup of coffee and get a chance to talk with the minister and with others for a few minutes.

We can also serve them by serving as a clearing house and meeting center for them while they are down town.

We shall also supply literature and other aids to interested motels and overnight places of other types and to transients who may come in and

we shall announce times on Sunday and on other days when they can find counsel and fellowship. We shall have periods at off times of the day and night when they can get hold of people.

In addition, we shall use brief leaflets to acquaint people with our faith and our program, and give them something to take away with them. We shall also serve as an information center about our city and its area, to help newcomers and visitors, particularly to introduce them personally to people in our city.

We shall also seek out the handicapped in our city and those with special problems brought on by shifting city life. We shall use radio to make brief one-minute inspirational messages for the benefit of all starting out a new day of effort. We shall keep up to date a file of interested friends who have passed through our office or attended our services.

We shall attempt to analyze and meet distinctively city and downtown problems and be able to acquaint people with the fact that we have bothered to look into these matters.

So it will go—and I think this approach will give our message an appeal it would otherwise lack, and I believe our church will become of significance to many people and that thereby they will be drawn to the service of Christ. For this we shall strive mightily.

By Prayer

It is said that John Wesley spent two hours each day in prayer, and on many days more than this. He began to pray at four o'clock in the morning. One of his associates said of him, “He thought prayer to be more his business than anything else, and I have seen him come from his place of prayer with his face shining.”

Martin Luther, the monk who stirred the world, said: “If I fail to spend two hours in prayer in the morning, the devil gets the victory through the day.”

Francis Asbury was in the habit of rising at four a. m. and spending two hours in praying and meditating in the Word.

The godly Robert M. McChesney spent two hours in the early morning and one hour after tea in prayer.

Adoniram Judson could pray for hours at a time, and who can doubt that much of the success that the gospel has had in Burma has been due to the earnest petitions that he sent up to heaven.

David Livingstone knew how to pray and literally died upon his knees.

These men prayed, God answered, and things were brought to pass. Is not prayer, mighty prayer, our hope in these distressful and barren times on which we are fallen? Will not Jehovah still answer by fire? We can see no other help for church or nation in these perilous days than the strong arm of Jehovah, and that arm is moved by prayer. Therefore, “to your tents, O Israel.”—*Selected.*

A Sobering Truth

One of the most sobering truths that each of us must face—and one of the truths that is most fearsome to him whose faith is weak—is the truth contained in that noble saying of Pascal's, “I shall be alone in death.” Man is a social being. He lives with others; he works with others; he prays with others; he sins with others. But in death he is solitary. Friends and relatives may be about his bedside, doing all that love and grief and sympathy make possible to alleviate pain, and to comfort and console. They may go with him to the very gate of death; but at last he must part from them. When the pageant of this world fades away and the unknown magnificence and splendor of the next breaks upon his sight, no one can share that experience with him.—*E. H. Eckel.*

EVIDENCE OF BLESSINGS.

(Continued from page 2.)

with us for six years, had to leave us, but he was replaced by another very promising pastor, Rev. John Littiken, who is still at Elon College. Rev. Mr. Littiken has been with us only for two months, yet we have already grown quite fond of him as our pastor, and we know that he will help us in our accomplishments.

We are thankful for the many blessings we have received the past year, and we write this to share with others the evidence of God's blessings.

MARY JOHNSON,
Reporter.

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

Hayes Chapel Young People Have Active Sunday School Class

The young people's Sunday school class at Hayes Chapel, Garner, is a very active and well organized class. Mrs. Leonard Stone, R. F. D. No. 2, Raleigh, is the teacher, and the following young people are officers: Benny Goss, president; Miss Norene Benfield, vice-president; and Miss Janet Goss, secretary and treasurer. They meet every Sunday morning and from time to time have programs and social meetings in the homes.

* * * * *

Hunterdale Youth Lead Worship Service

The young people of Hunterdale Christian Church had charge of the evening service on February 8th. J. T. Dansey, Anna Howell, Faye Edwards, Charlotte Vaughan, Norris Blythe, Mrs. Edgar Blythe and Jean Overby, each had parts in the service. The Young People's Choir sang, and Ted Fields was the speaker for the service.

The Young People attended the Community Sing at Holy Neck recently. This was sponsored by Holy Neck Young People.

* * * * *

Young People of Eure's Church Report on Their Work

The young people of Eure's Christian P. Y. F. collect ten cent dues at each meeting as our method of raising money for our work. In addition to this we collect birthday dues.

We observed the World Day of Christ. At our November meeting we sent in a small amount of money as our contribution for the cause.

For our December meeting we drew names, planned our program, games, and refreshments. We hope to have a grand Christmas party.

On the first day of January our youth group celebrated New Year's Eve by having a New Year's party. Each member took part in this celebration.

Our P. Y. F. plans to continue our humble work and I hope that it will

mean a great deal to each and everyone in the future.

YVONNE ASKEW,
Reporter.

* * * * *

News from Waverly

Under the able guidance and assistance of our minister, the Rev. J. E. McCauley, the young people of the Waverly Christian Church, Waverly, Va., have re-organized our young people's organization. We have come to realize the great value of such an organization and to realize the loss both to the young people and to our church by not having an organized youth group.

The officers of our new organization are as follows: Shirley Little, president; Adele Gay, vice-president; Joan Grammar, secretary; Patty Livesay, treasurer; Theresa Maifeld, reporter.

We could not have reorganized our organization without the assistance of some of the adults who are very much interested not only in our work and in seeing our new organization progress but also in the youth of today everywhere and the goals which they are striving to attain.

THERESA MAIFELD,
Reporter.

* * * * *

Relax With Max

First farmer: Bad storm we had last night.

Second farmer: Yep.

First: Did it damage your barn any?

Second: Don't know. Haven't found it yet.

* * *

A speaker was lecturing on preserving our woodlands and said, "I don't suppose there is a person in the house who has done a single thing to conserve our timber resources."

All was quiet for a moment, and then a young voice piped up timidly: "I shot a woodpecker once."

* * *

During a class discussion about the North American Indians, John's teacher asked what leaders of tribes were called.

"Chiefs," answer one bright little girl.

"Correct. Now can any of you tell me what the women were called?"

Silence reigned for some time, then John frantically waved his hand and was given a go-ahead nod.

"Mischiefs," he announced proudly.

INTERNATIONAL CHRISTIAN UNIVERSITY.

(Continued from page 7.)

Sterling Professor at Yale University. Dr. John Coventry Smith, associate general secretary, The Board of Foreign Missions of the Presbyterian Church in the U. S. A., was re-elected vice-president and chairman of the Executive Committee of the Foundation. Re-elected as vice-presidents were: Mrs. Harper Sibley of Rochester, New York, a very outstanding church woman, and Dr. Hugh Barton, acting director, East Asian Institute, Columbia University.

Acting on the recommendation of the Executive Committee, it was voted to change the title of Dr. Stanley I. Stuber, executive secretary, to that of general secretary and make him an officer of the Foundation.

The co-opted members elected to the Foundation Board of Directors were: Miss Ruth Woodsmall, former general secretary of the World's Y. W. C. A., who has long been identified with women's work in the social welfare field; Dr. Henry Smith Leiper, executive secretary, Missions Council, Congregational Christian Church; Douglas Overton, executive director, Japan Society, Inc., who was recently with the office of Northwest Asian Affairs, Department of State, and a Foreign Service Officer in Yokohama and Tokyo; Bert Stolpe, director of promotion, *Des Monies Register and Tribune*; Mrs. Charles P. Taft, well-known church and civic leader in Cincinnati; and Dr. Herrick Young, head of the International House in New York.

In a report by Dr. Hachiro Yuasa, International Christian University president, he wrote that "1952 must be recorded as a year when dreams of the ICU began to crystalize into some concrete milestones of progress." However, he warned, funds for scholarship aid, the construction of faculty residences, student dormitories, dining hall, church, etc., are urgently and immediately needed if the University is to succeed.

It is not titles that reflect honor on men, but men on titles.—*Machiavelli*.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Jesus Condemns False Leadership"

LESSON IX—MARCH 1, 1953.

MEMORY SELECTION: "Whosoever shall exalt himself, shall be humbled; and whosoever shall humble himself shall be exalted."—Matthew 23:12.

LESSON: Matthew 23:1-12, 27-39.

DEVOTIONAL READING: Jeremiah 22:3-5, 13-16.

Condemnation.

Never in Jesus' ministry, did he ever speak such words of condemnation and denunciation as in today's lesson. In fact, some scholars are so startled by the words as reported by Matthew, that they think that his words were misunderstood, or misrepresented. Even as we read them across the centuries, they sting and startle, especially coming as they do from "the gentle Jesus, meek and mild." We must remember two things, however, as we read them: There was no anger or unrighteous wrath in the words; and they were designed to awaken the Pharisees to their lost condition and to bring them to repentance. They were prompted by love, rather than hate. They were the wounds of a friend. Jesus knew it was better to be hurt than to continue in error. Frankness, not flat-tery is the mark of a true friend.

"They say, and do not"—that was the first charge against the Pharisees. There was authority in the teaching of the Pharisees insofar as their teaching was based upon the law of Moses, and the people were "to do whatsoever they bid you, these do and observe." But people were not to do after their works, "for they say, and do not." They did not practice what they preached. They tried to substitute profession for performance.

"They bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with their fingers." In addition to the law of Moses, the scribes and Pharisees had developed a large body or accumulation of traditions and petty rules. They covered just about everything that a Jew did or said, and the Pharisees demanded strict obedience to every one of them. It was a heavy

and grievous burden which the average Jew could not possibly carry or comply with. Yet there was an utter lack of sympathy on the part of the Pharisees for the common people. That lack of sincerity and sympathy brought forth Jesus' condemnation and denunciation.

"All their works they do to be seen of men." They paraded their religion. They did things to be seen of men. They called attention to their righteousness. They were pretentious in spiritual things. It was acting, playing at religion, hypocrisy. For instance it was the custom for many Jews to wear a phylactery, a leather case fastened to the arm or across the forehead, in which there were certain verses of Scripture. The Pharisees made their phylacteries unusually large so that people could see them. Furthermore it was the custom to wear tassels or borders of another color on the garments they wore, signs of righteousness. The Pharisees made these tassels or borders unusually large and conspicuous to make sure that folks would take notice of them. It was childish and contemptible, and Jesus denounced the spirit which prompted it.

"They love the chief seats at feasts and in the synagogues, the salutations in the market-places, and to be called of men, Rabbi." They were proud, selfrighteous, ambitious, jealous, eager for attention, supercilious, selfish. They wanted to be ministered unto, rather than to minister. They were faced in the wrong direction, they had their eyes and their hearts on the wrong things. The Master rebuked them and condemned this spirit among them.

"Woe unto you, scribes and Pharisees, hypocrites, for ye . . ."—then the Master arraigned them on seven counts, two or three of which are included in today's lesson. They were like graves or sepulchers, outwardly neat and even beautiful, but full of dead men's bones and corruption within. They were not the first, and of course they were not the last men, to be guilty of this sin, appearing good without, being bad within.

Or again, they revered the graves of the prophets, and garnished the tombs of the righteous, and piously said that if they had been living at

that time, they would have treated these men differently. It was a case of "brain-washing" a bit of buncombe or bologna! What were they doing to Jesus, the greatest of the prophets! Like many people today, they honored the prophets of yesterday, and killed the prophets of today. We honor Jefferson, and then refuse to apply his principles and spirit to government and society. We pay tribute to Lincoln, and never try to live in the spirit of Lincoln. We glorify the prophets who proclaimed new ways and new days in the years that are gone, and condemn and vilify the prophets who propose new methods and new spirit in dealing with the tangled relationships of modern life in all its aspects.

But make no mistake about it—there would be a sure, if not swift penalty. Indeed it would be swift and sure, for "all these things shall come upon this generation." Not many years after the Master uttered these words, disaster fell upon the Jewish nation, and destruction was visited on the Holy City in which these words were spoken.

All of us need to give heed unto these words of the Master. Hypocrisy has a way of creeping into speech, conduct, attitudes, the little things of life, as well as into worship. Religious smugness is one of our most prevalent modern sins. We are afraid of what people will say, of what the public will think. So we assume the pose of goodness and piety, when there is no correspondence within our hearts. And all the time God is saying that to be genuine, real and honest is far more important than being popular and gaining approval.

Compassion.

"O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Even as he spoke his words of condemnation, his heart was filled to breaking with compassion. How he yearned for the salvation of the city he loved, and which was going headlong to its doom! Like a good surgeon, Jesus was applying the knife to heal the abscess. Even with all their hardness of heart, he loved them with a great love. He had to condemn the sin; He loved the sinner. He has to condemn, but he has compassion, on those he condemns. And as he looks at the great city and weeps over it, we get a picture of how God feels when he looks

(Continued on page 15.)

A Page for Our Children

MRS. R. L. HOUSE, Editor, Southern Pines, N. C.

Four Great, Heroic Men

This is mostly for the boys, but girls may read it, too! We all like heroes. It gives us a warm feeling to hear about men (and women) who have faced dangers and troubles and have stood unafraid. In all probability they were afraid but they had an inner feeling of God, or strength from their beliefs, that helped them overcome their fear. We all know about Daniel in the Lion's Den and David meeting the Giant and we know that Jesus met those who were against him with quiet confidence.

In our day there have been four men who were great, heroic men. A postage stamp was issued with their faces engraved on it, the radio carried their story and now a Roman Catholic priest, Francis B. Thornton, has written their lives. They were four chaplains: George L. Fox, a Methodist; Alexander D. Goode, a Jewish rabbi; Clark V. Poling, Dutch Reformed Church; and John P. Washington, a Roman Catholic priest. These men died in February of 1943 when their ship, the *Dorchester*, was sunk in the cold North Atlantic.

Each of these men had a life preserver but they each gave one to a man who did not. They linked arms, these men of three faiths, and went to their watery deaths, in order that others might live. Didn't that take real courage? The Rev. Mr. Poling was the son of the famous Dr. Daniel Poling. He had a little son, Corky, at home, and he surely wanted to live. But his religion had taught him to put others before himself, and so had the experiences of the other men.

Priest Thornton has written their story and called it *Sea of Glory*. It was written for grown-ups but the story is one of real heroism which even boys and girls may understand.

J. J. H.

* * * * *

Daddy's Birthday Present

Connie and Beth were going to the show. Mother said they could not go if it rained, but they wanted to go anyway.

"Let's hurry, Beth," whispered Connie, "let's go before it rains. I know it is going to rain. Then mother won't let us go!"

"I think it has already begun to rain, Connie. Maybe we had better not go today," replied Beth.

"Oh, Beth, there is nothing to do here, let's slip out. I'm all ready. Get your coat on!"

Beth did not much want to go. She knew it was raining. She knew her mother had said they could not go if it rained. But Connie kept right after her. They were both ready to go now.

"Connie, where are you and Beth going?" called Larry in a very loud voice.

"Oh, nowhere," whispered Connie, "you run along."

"Mother, mother!" called Larry at the top of his voice, "where are Connie and Beth going?"

Just then mother came downstairs. "Oh, girls, it is raining. Mother said you could not go in the rain. I don't want you to get wet."

"But, Mother, we are all ready. Why can't we go?" whined Connie. "There's nothing to do here."

"You may sew; or have you read your new books?" said mother.

"We don't want to sew, and we don't want to read! We want to go to the show," Connie pouted.

Larry began to sing: "You can't go to the show 'cause it's going to rain some more. You can't go, you can't go!" He sang in a tune all his own.

"Hush, Larry!" said Connie impatiently.

"I know what you can do. Tomorrow is daddy's birthday, and you may make him a birthday cake. I will give you the recipe and you can make it all by yourselves," said mother.

"I want to make a birthday cake, too," called Larry. "I want to eat a birthday cake."

"Oh, Larry!" said Beth, "let daddy eat it. But we will let you help us make it. Run and wash your hands."

In just a minute Connie and Beth were in the kitchen. They were reading the cake recipe mother had given them. Soon there were three busy children. What fun they had! Of course Larry helped. Before they had finished he looked like a clown. He had cake batter from one ear to the other.

"I want to taste that now," said

Larry. "That's good, Connie, do you want me to put some chocolate in it?"

"No, Larry, that is not a chocolate cake, this is daddy's birthday cake," answered Connie.

"Where's the cream? Don't we have ice cream for a birthday?" continued Larry.

"But, Larry, tomorrow is daddy's birthday. Then we shall have the ice cream," explained Beth.

At last the cake was finished. They had been very careful. It was a beautiful cake, and they were all happy.

Just then the door opened, and in walked daddy.

"Well, I have caught a new pig in the kitchen!" And he grabbed Larry. They all had to laugh.

"Daddy, we wanted to surprise you, but you caught us. Look what we have made for your birthday," said the girls.

"What?" said daddy in surprise, "you made it?"

"And me, daddy!" chimed in Larry. "Well, this is a happy surprise! This is the best birthday present I ever had."

How good the children felt. Connie was glad she did not go to the show.—*Cynthia Smyth Newsome, in Storytime.*

MOUNT ZION REPORTING.

(Continued from page 9.)

receipts and games during our social hour. The cradle roll had their little party and gave candy and crayons for Ellis Island.

The film, "More for Peace," was presented in our church with 25 present.

The tenth of December, Mrs. Gray was honored by her class on her birthday. We met with a shut-in for our Christmas party and exchanged gifts. Christmas week we gave another shut-in a Christmas party, presenting a lighted tree and each of us giving gifts to her. We lighted candles while singing carols and giving the Christmas story. We also helped three other families who wouldn't have had much of a Christmas otherwise.

May the prayers be that we grow stronger in our Saviour's work.

MRS. J. L. GRAY,

Reporter.

There can be no peace when there is not God in the hearts of men. If you drive the devil out of the human heart, the stream of life will be sweet happy and peaceful.

—Rev. Charles Clifford Peale.

The Orphanage
J. G. TRUITT, *Superintendent*

DEAR FRIENDS:

Wanderlust! Three boys about 12 each ganged up and decided to go away. They left about ten o'clock from the school building. No, they would not take to the highway because the radio controlled state highway patrolmen would pick them up shortly. They counted cross-ties instead. Going was fairly pleasant on a warm, sunlit day. Freedom, new scenery, no school, no orphanage . . . no food. Nightfall came on, but they were now in a neighborhood one of them was somewhat familiar with, so they waited around until after dark, and after the family had gone to bed. Then they crawled under the house where it was warm and slept. Next morning they persuaded their friend (?) to keep quiet about them and feed them, and let them go on their merry way.

The next day was also warm. The railroad ties were fun. Besides they would soon be far away. Toward night it became cloudy. Night was very dark, but they hated to turn back. The deep woods on either side were formidable looking. Finally, they could not see the woods, and to make the picture completely dismal and lonely it began to rain. One of them had left his coat at school the morning before, and his cap. To make a long story short, they did decide to return to the town through which an hour or so ago they passed. Going back toward lights, and people, and perhaps food seemed good to their little souls. They did find a stranger who fed them and learned their story. He carried them to the mayor's office where we were telephoned. In a few hours they were back here. Next morning they had to be brought before the superintendent and the assistant superintendent. We heard their story. Talked with them and to them. Agreed with them on certain privileges being deprived them for awhile. They had hardly gone out the office door before a good friend of ours called over long distance telephone to ask for two of them for the week-end. When I explained what had happened he readily agreed that we should not upset our "campus" period to let them come.

The moral to the above true story is: Boys need friends, friends who have time to do things with them, and

go places together. God bless leaders of Boy Scouts, and those who love boys and understand the lure of the wanderlust. Here at the orphanage we try to see to it that our children are understood and given the best possible care. We may not have all the material things we need, and I know full well we do not, but we have a consideration which we hope will point the way to a good future for children under our care.

When you do a service for one of these boys or girls, a service that is in line with sound wisdom in his or her development, you help us and help them. When you contribute toward the maintenance of this child-caring institution you help a homeless, helpless child. "Inasmuch as you do it unto one of the least of these ye do it unto me."

Thanks for your help.
JOHN G. TRUITT,
Superintendent.

REPORT FOR FEBRUARY 12, 1953.	
Commodities for the Week.	
Youth Fellowship, Oak Grove Christian Church, Toilet articles.	
Woolworth's, Burlington, N. C., Candy.	
Sunday School Monthly Offerings.	
Amount brought forward	\$2,167.59
Eastern Va. Conference:	
Christian Temple	\$ 20.00
Windsor S. S.	10.00
	30.00
N. C. and Va. Conference:	
Burlington S. S.	\$ 76.85
Tryon, Ersk. Mem.	95.00
	171.85
Virginia Valley Conference:	
Linville S. S.	\$ 1.33
	1.33
Total	\$ 203.18
Grand Total	\$2,370.77

Special Offerings.	
Amount brought forward	\$1,938.72
Dr. Paul D. Rudd, Reidsville, N. C. for Majorie Hayes	\$ 4.50
Mrs. J. I. Beale, Franklin, Va.	10.00
State of N. C.—Gasoline Refund	77.75
Woman's Fellowship, Bay View Cong. Christian Church	5.00
Mr. & Mrs. H. C. Hedley, Bayside, Va., in memory of Mrs. Alice Mills	5.00
E. F. Craven, Greensboro, N. C.	25.00
Lehigh Valley Railway (interest)	20.00
Mrs. O. D. Lawrence, Ashboro, N. C., in memory of B. S. Lawrence	5.00
Mrs. Lemmie B. Rawles, Suffolk, Va.	5.00
H. O. Byrd, Suffolk, Va. for Woodie Byrd	20.00
Woman's Missionary Society, Oak Grove Church for Ella Jean Haith	10.00
Wake Chapel Christian Missionary Society for Betty Jean Proctor	10.00
"Mary Sue Brittle" Sunday School Class for Woodie Byrd	14.70
Mr. & Mrs. W. R. Hundley, Suffolk, Va. in memory of Mrs. C. A. Shoop	5.00
Rev. Earl D. Weed, Durham, N. C.	10.00
Special Gifts	195.59
	\$ 422.54
Grand Total	\$2,361.26
Total for the week	\$ 625.72
Total for the year	\$4,732.03

What is defeat? Nothing but education; nothing but the first step to something better.—Wendell Phillips.

MEMORIAL GIFTS
"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

..... (Name of Deceased)	 (City)	 (Date of Death)
..... (Survivor to be Written)	 (Address)	
Name.....		
Address.....		

INTIMATE ITEMS IN DEATH OF MR. HOUSE.

(Continued from page 3.)

later his head fell back and he died instantly of a heart stroke.

Memorial services were held at the Southern Pines Church on January 22nd with Dr. W. T. Scott, Dr. John G. Truitt, and Dr. L. E. Smith leading the service. The pall bearers were Trustees of the church and Dr. Roy McMillan who was his personal friend and physician.

Final services were held at Newport News on Friday, January 23rd. The Rev. A. Lanson Granger, minister of the Church, was in charge, assisted by Dr. Millard Stevens of Norfolk, president of the Southern Convention, and Dr. H. S. Hardecastle. Pallbearers there were members of the Robert Lee House Club. This Men's Bible Class was started by Dr. House and named for him after he left Newport News. Interment was in Memorial Park, Newport News.

Roman Catholic friends had masses for him at Notre Dame University, and the Chapel of Mary Immaculate Hospital, Newport News. His Negro friends held a Memorial Service at Franklinton Center on February 6th with Dr. W. T. Scott and the Rev. J. T. Stanley in charge of the service. His Jewish friends have planted a tree in Israel in his honor and memory.

THE HANDS OF CHRIST.

(Continued from page 6.)

It was to dispel man's deepset fear of not being loved that God sent Jesus Christ into the world. The central theme of the Evangelist John was the love of God that casts our fear and releases Christians to love one another.

"We have seen and testify that the Father has sent His Son as the Savior of the world," he wrote. "So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him. There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfect in love. We love because He first loved us."

"Let not your hearts be troubled, neither let them be afraid . . . for the Father himself loves you."

To believe that at the heart of the Universe there is goodwill toward men; that we are not just specks of cosmic dust with a brief moment of self-consciousness during which we

seek to push other specks of dust aside in order that we may think ourselves more important than we are; to believe we are more than this will do more than anything else to make us trust our more generous impulses, and our more kindly thoughts, and to let our hands be an expression of the Divine Will.

"Christ has no hands but your hands," said St. Theresa. When, as members of the Christian Church, we are called "the body of Christ," it means that the work of Christ, the expression of His eternal love, is to be done by us. What, then, should our hands be engaged in doing?

If we have in us the mind of Christ, our hands will do Christ's work when we produce and distribute useful goods, even as the hands of Christ gave shape to oxen and tables, to plows and benches. No work that serves the needs of mankind and makes life more pleasant is to be despised.

If we have in us the mind of Christ, and our hands do a work of healing, then that healing is the work of Christ's hands. And how much healing we can do with the touch of our hands, we shall probably never know. Just in the giving of medication, in the messaging of a tortured muscle, in the changing of bandages, how much of the healing will of parent, husband, wife, or nurse is communicated to the patient! And how hard it is to want to get well if that encouragement is not given. And how much—outside the sickroom—can the clasp of a hand or a touch on the shoulder transmit of encouragement and love!

Sometimes, in deep humility and in great love, Christian hands may have to do the work of chastisement, of restraint, of judgment, even as Rembrandt haloed the hands of Christ as they drove the money-changers out of the Temple. There is such a thing as holy anger, though always one must have the mind of Christ if that anger is to be more than outraged pride or frustrated self.

The hands of Christ worked, healed, the hands of Christ chastised, the hands of Christ gave. They gave themselves to be pierced and broken by blind and sinful men, in order that the world might know that he stood by what he said, and more than that, that the world might know that God gave of Himself without counting the cost, so that men might know there was a love at the heart of the universe which could leave men free

to make their own choices between good and evil, and yet hold nothing back in showing men that their sins were offenses against the very nature of the universe.

And so our hands, if they are directed by the mind of Christ, will give what life calls upon them to give. Not many of us perhaps will be called upon in advance of the hour of our death as our witness to the faith that is in us, but all of us will be called upon to translate our lives into money, into goods, into services, into an outreach which will enable others to do on our behalf what we want to have done for Christ's sake.

Such sacrifices will be demanded of everyone: taxes for highways whether you drive a car or not; taxes for schools whether you have children to be educated or not; contributions for hospitals whether you will ever be in them or not; gifts to help build churches where you will never worship; grain to feed people whom you will never meet.

These are some of the things sought of our hands. And we will give—either grudgingly and of necessity—in which case we have done no Christian deed;—or we will give cheerfully, "according to the measure of the gift of Christ."

It will be as we work, as we meditate judgment, as we heal, as we give—after the mind of Christ—that we can pray as the Apostle wished us to pray, "lifting holy hands."

O God, who didst make thy love known through the hands of Jesus Christ, thy Son, our Lord; grant that we, as the continuing embodiment of his Spirit, may at all times serve thy purposes and express thy will by our every gesture, touch and action. Through the same Jesus Christ our Lord.

AMEN.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

down on our great cities with their poverty and sickness and sorrow and sin and ignorance and indifference and unresponsiveness. And we get an insight into how he yearns that the people might come to him that they might have life and have it more abundantly. We should also hear the note of warning, which continued disregard and disobedience inevitably brings.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

The Law of Stewardship

I think that it is but fair to recognize that there are spiritual laws as well as natural laws under which the individual must work. There are laws of progress and growth. These laws are as eternal as the very heavens, but they are not fully understood. But, then, what laws have been? Newton is given credit for formulating the law of gravitation, but the law has been established from the beginning of time. The law under which the gasoline engine works has existed throughout the ages of history. Gasoline exploded by a spark under pressure would have made an automobile run in the year 1 as well as today. The law is eternal. But man had not yet grasped the idea to use it. The laws under which the airplane raises itself and conquers the air are old laws; but we are only beginning to appreciate them.

In the same way, there are laws of life. These have also existed from the beginning of time, but have not always been appreciated. The law of stewardship is such a law. I would here forget any objective in using Christian stewardship as a way to get money and talk about it as a way to find life. Reduced to its simplest terms, the law is:

1. God is the Owner of all.
2. I am the steward of his wealth.
3. I find the biggest satisfaction in life by using this wealth entrusted to me in the way which will bring happiness to mankind and advance the Kingdom of God.

The law of stewardship thus takes issue with the law of acquisition. It says to man that it isn't what you get, but what you give that counts. It challenges the right of the individual to make his biggest aim in life the acquiring of wealth or fame, and it substitutes for the old law the rule of service for others. It tells man frankly that he gets the most out of law as he gives the most.

—*Wm. H. Leach, in Church Finance.*

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, FEBRUARY 26, 1953

NUMBER 9

The Lord's Acre Program in the Valley Conference



Dedication of Lord's Acre Potato Planting at Wissler's Chapel
(See article on page 5)

News Flashes

Mr. Curtis Young is acting as the guest editor of the Young People's page this week, while Rev. Max Vestal relaxes!

Dr. W. Millard Stevens is conducting a pastor's class for young people who plan to become members of his church in Norfolk on Palm Sunday. The class meets each Sunday morning at 9:45, in the pastor's study.

Hunterdale Women Present Check for \$500.00

The Treasurer of the Hunterdale Women's Work, Mrs. J. F. Cook, presented a check for \$500 to the Hunterdale Christian Church on February 14 on behalf of the Women's Auxiliary of the church. The pastor, Rev. Clyde Fields, received the gift, to be applied to the church indebtedness, on behalf of the church.

The Women's Auxiliary of the church is divided into three circles with a membership of approximately fifty women. The Circle Leaders are Mrs. William Vaughan, Mrs. Marvin Whitley, and Mrs. Robert Hollowell. Mrs. Larry Overby is president of the Women's Work with Mrs. Asa Joyner as vice-president and chairman of Friendly Service. Mrs. J. F. Cook is general treasurer and Mrs. R. E. Carter is general secretary. The Circles meet for study and fellowship each month and the Auxiliary meets together as a whole once each quarter.

The Hunterdale Christian Church Women's Work is an integral and important part of the church life. The church as a whole is deeply appreciative of the contributions made by them in the field of missions, stewardship, and fellowship.

Schedule of Lenten Services at Norfolk Temple

Under the general theme, "The Lord's Prayer," Dr. W. Millard Stevens, preached last Sunday on the subject, "Our Father," at the morning worship service. His subjects for the remaining Sunday before Easter are: "Thy Kingdom Come," "Our Daily Bread," "Forgiveness," and "Temptation and Deliverance." On Palm Sunday morning the subject will be "Thine is the Glory." At

this service the pastor's class will unite with the church.

The general theme for the evening services during Lent is "Christ and His Cross." The subject for February 22 was "The Mystery of the Cross." Other subjects will be: "The Saviour of Men," "The Great Shepherd of the Sheep," "The Servant of the Lord," and "The Glory of the Cross."

Lenten Program of Preaching at Liberty Spring

Dr. Jesse H. Dollar, pastor of the Liberty Spring Christian Church, near Suffolk, Virginia, has announced a Lenten Program of Preaching, running from February 22, through April 5, under the general theme: "We Would See Jesus." On the first Sunday in Lent, Dr. John G. Truitt supplied the pulpit preaching on the subject, "In Showing Them the Father." Subjects for the next five Sundays are "In the Setting of His Face," "In His Ministry to the Needy," "In His Love for Children," "In His Transfiguration" and "In His Triumphal Entry."

The series will be continued, beginning on Palm Sunday evening at 8 o'clock and each evening of the week: "In His Teaching about the Kingdom," "In His Impatience with Sin," "In His Power as a Teacher," "In His Prayer Life," "In Fellowship and Communion." On Friday evening, there will be shown "We Beheld His Glory," a moving picture of the Crucifixion and Resurrection, in colors.

On Easter Sunday, there will be an early morning Communion Service at 7 o'clock, and the subject at 11 o'clock will be, "We Would See Jesus in His Glory."

Leadership Training School For Norfolk

The Norfolk Leadership Training School is being held at the Christian Temple, beginning on Sunday, March 1, and continuing through Monday, Tuesday and Wednesday of that week. Four courses are being offered:

"Introduction to Teaching," by Miss Pattie Lee Coghill, Educational Secretary of the Southern Convention.

"Worship," by Mrs Jeannie B. Carley, Director of Religious Education, Christian Temple.

"Dramatics in the Church" by

Mrs. J. Everette Neese, Teacher of Speech and Dramatics.

"Administration" by Mr. Norman Schlegel, Teacher of Templeman's Bible Class, Christian Temple, and successful business man.

The opportunity provided by this school should not be overlooked.

J. EVERETTE NEESE,
Dean.

Eastern Virginia Evangelistic Rally

Following is the program for the Eastern Virginia Evangelistic Rally to be held Tuesday, Thursday and Friday of next week:

PROGRAM
7:30 P. M.

Prelude

Invocation

Hymn—"My Faith Looks Up to Thee."

Scripture Lesson—Host Pastor.

Statement of Purpose

Address—"Pulpit Evangelism," by Rev. O. D. Poythress.

Hymn—"O Master, Let Me Walk With Thee."

Address—"Personal Evangelism," by Rev. Melvin Dollar.

Hymn—"A Charge to Keep I Have."

Address—"Assimilation of Church Membership," by Rev. A. Lanson Granger.

Discussion

Hymn—"Take My Life and Let It Be."

Benediction

WAKEFIELD—MARCH 3.

Wakefield, Waverly, Isle of Wight, Hopewell, Burton's Grove, Dendron, Richmond, Barrett's, Spring Hill, Mt. Carmel, Centerville, Antioch, Windsor, Union (Surry), Johnson's Grove, Bethlehem (Disputanta).

BETHLEHEM, MARCH 5.

Bethlehem, Suffolk, Berea, Oakland, Cypress Chapel, Sunbury, Liberty Spring, Holland, Holy Neck, Eure, Hunterdale, Franklin, Newport News, Oak Grove.

SOUTH NORFOLK, MARCH 6.

South Norfolk, First Church, Bay View, Christian Temple, Rosemont, Berea (Great Bridge), Little Creek, Second Church, Elm Avenue, Portsmouth First, Shelton Memorial.

Freedom of religion is every American's right. With this right go certain responsibilities. Not the least of these is the duty of each of us to be tolerant toward every person, whether he exercises his right as our own religious creed or according to another.—*Selected.*

Laymen and the Church . . .

J. Earl Danieley, Editor, Box 515, Elon College, N. C.

The Witness of the Church

Three hundred laymen from the churches of the Southern Convention met at Elon College on Sunday afternoon and evening, February 8, for the Mid-Winter Rally of the Laymen's Fellowship. It was one of the most enthusiastic and profitable gatherings ever held in our Convention, according to Superintendent Wm. T. Scott.

In charge of Chairman W. B. Williams of Newport News, Virginia, the program moved forward with precision, including a song service conducted by W. H. Baker, also of Newport News; the worship service led by Earl Danieley of Elon College; a message of welcome from President L. E. Smith; two beautiful selections sung by the college choir; and addresses on Stewardship and Evangelism by Dr. Scott and the two visiting guests, Rev. David H. Sandstrom of New York City, and Dr. Robert Cashman of Chicago, Moderator of the General Council of Congregational Christian Churches.

In his introductory remarks, Dr. Cashman paid high tribute to THE CHRISTIAN SUN, saying that as a regular subscriber, he had been greatly helped by its vital messages on evangelism, church history and polity, news of Elon College, and reports of progress in the various areas of service in the Convention. "THE CHRISTIAN SUN stands out like a lighthouse," he continued, "to give direction to all ships on the sea of life."

"How do you rate the Public Relations Program of your church?" asked Dr. Cashman, of the Laymen's Fellowship.

The witness of the church is not a single event at a particular time. Public Relations is the total impression we make upon others by our thoughts, words, attitudes and deeds.

Are you a Christian Steward—recognizing God's ownership of everything—including not only our material resources, but our thoughts, time, talents, energy, influence, and life itself?

If you think that you really own anything, as for example your home or car, ask yourself how much it will

be worth to you in 75 years from now.

"Every man goes down to the grave," said Rosseau, "clasping in his hands only that which he has given away."

We cannot really give anything to God, for whatever we might offer is his already, and may be taken from us without notice. It is for us to become good custodians of that which has been entrusted to our care.

Emphases for Laymen 1953

1. Revitalize personal, daily, devotional life.
2. Develop personal visitation evangelism and regular church attendance.
3. Establish an organization for men in every local church and enrich the program of men's groups now organized.
4. Promote Schools of Churchmanship with Stewardship as a central theme.
5. Secure and train local leaders, especially lay preachers.
6. Encourage vocational Christianity.

—Walter A. Graham.

There is a growing movement among Laymen's Fellowships for each person to ask if his daily life and work fit into the Christian pattern.

The welder asks if he is riveting his bolts, so that his product will be safe from accident to others.

The attorney wants to be sure that his legal practice follows Christian principles as well as secular law.

The church janitor examines his
(Continued on page 10.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the **EDITOR'S** *Desk*

What Will Lent Mean to You?

Every so often the housewife finds it necessary to do more than sweep the floor and dust the furniture. She does a thorough cleaning job from wall to wall. The mill owner could go on making socks with the same machines, the same help, at the same rate of production. But occasionally he must buy new and better machines, train new employees, study the market and experiment with new materials. Likewise, the merchant must use new lines and arrange more attractive displays if he is to compete for business with hope of success.

It is even more important that we take stock once each year of our inner lives. This is the purpose and meaning of Lent. Down through the generations Christians have found the six weeks before Easter a good time to appraise their faith,

to weed out faults, to correct errors, to establish discipline, and to rededicate their lives to Christ and the Church.

What will Lent mean to you this year? It may mean nothing at all. The farmer cautioned the motorist, "Take care before you turn down that road, because you'll be in them ruts for a long time." Some of us have been in "them ruts" too long. We need to launch out on new highways and to seek new frontiers of the spirit.

To this end many of our churches have prepared special services for the observance of Lent in this year 1953. Every member of every church where these pre-Lenten services are being held should avail themselves of the opportunity being offered them.

HENRY E. ROBINSON.

A Wrong Idea of Faith

A minister in another denomination recently tried to comfort a broken-hearted mother who had lost a son in the war by saying, "Because of your faith and your son's faith, you were both in the will of God. You were harmonized with his will and purpose. Your son being yielded to God, God's will was done. True faith is to believe that what has happened has happened for the best. If one does not take that attitude, he is setting his personal desire against the wisdom of God."

I am convinced that such is not the kind of faith which our Heavenly Father wishes us to cherish. Such an explanation of the tragedy is certainly neither a compliment to God, nor a person who holds that view. To believe that whatever happens had to happen, and must be for the best, is not faith but fatalism, which is the exact opposite of faith. It is manifestly unfair to God for any professed believer to be so fatalistic. It is the same as saying that the bullet or the bomb that caused the death of that mother's son was ordered and directed by divine decree; or that God saw

to it that her son was placed in the line of the bullet or bomb at just the right time to have his death occur. What nonsense! Such a view as that of such a tragedy incriminates God and violates reason and common sense.

God's will has never been responsible for war, for the God and Father of our Lord and Saviour, Jesus Christ, is a God of Peace. In all history God has never willed a single war. It is not God's will that the present war should be taking place. It is not God's will that that mother's son or any other mother's son should be brutally killed by war. Such a view of God makes God less good than any person who holds that view, for what man, who even claims to be religious, would will war upon any nation, or will that those thousands of fine young men should have met their death in war?

Man's selfishness, man's brutality, man's unbrotherliness, man's inhumanity to man—and not God's will—are responsible for every war and for every social injustice.

ROY C. HELFENSTEIN.

First Year of the Lord's Acre Plan in the Valley Conference

By REV. RALPH M. GALT
New Market, Virginia

A year ago, the Executive Committee of the Virginia Valley Conference decided to invite Dr. Dumont Clarke of Asheville, North Carolina, leader of the Lord's Acre movement and a great spiritual Christian, to present the Lord's Acre plan to the Conference at its Midyear Meeting in March.

"Brother Clarke," as he wishes to be called, graciously came at considerable sacrifice of time and strength. He gave his lecture, well illustrated with colored slides, and thrilling and moving as a sermon, twice in the community. Dr. Clarke spoke both at an interdenominational meeting at Linville Creek Church of the Brethren at Broadway, and at the conference meeting in Bethlehem Church.

Mr. Clarke, who is a former missionary to India, explained that the Lord's Acre plan is that individuals and groups dedicate to the Lord some productive or living thing, such as a part of a field or garden, a pig, calf or lamb, some chicks or ducklings. Then those who have dedicated projects work together with God and raise their products until they are ready for market. Finally the participants sell their products and present the price to the church or to some special Christian cause. Brother Clarke emphasized that the plan is not simply a way of increasing church finances, but that there are great spiritual values in working so consciously with God. Some children who have carried out Lord's Acre projects have even finally dedicated their lives to the Lord as ministers and missionaries.

Young People Lead Movement.

The young people of three Valley churches have been leading the movement during the past year. Soon after the Midyear Conference, the writer of this article, who is pastor of the Shenrock Charge churches, presented the Lord's Acre plan to the young people of Bethlehem and Concord churches, and Wissler's Chapel and Woods Chapel. At the meeting in which the plan was presented to Wissler's Chapel and Woods Chapel young people, each group immediately decided on group projects, Wiss-

ler's group decided to have a Lord's gardens and Woods decided first to raise a calf for and with the Lord, and later decided to have a potato garden also. Adult friends helped the young people with their projects all along the way. Two faithful widows lent land for the Lord's gardens: Mrs. Lula Bambers for Wissler's, and Mrs. Florence Day for Woods.

When the soil had been plowed in the hollow at the end of Mrs. Bambers' peach orchard, and when the potatoes had been cut up for planting, about twenty persons of all ages with one horse, gathered at the edge of the field for the dedication service which was led by the writer. The Lord's Acre Service prepared by Dr. Clarke was used. Then the group quickly and enthusiastically spread the fertilizer, planted potatoes and set out tomatoes, following the horse and plow. The Lord's hand was evident from the beginning when he blessed the planters with a shower of rain as they were finishing their work.

Lima beans, string beans and sweet corn were also planted in the garden. Carroll Litten, president of the Wissler's Young People, was named the Lord's Acre farm manager, and called for groups to cultivate and harvest the garden as they were needed. Mervin Litten, the father of Carroll, and five others, helped a great deal with the garden, as did also Deacon A. N. Green. Pastor Galt helped some with planting, cultivating, harvesting and marketing.

When harvest time came, a large group came to help. They were delighted to find that though most potato crops in the community had almost failed, due to drought, there were in the Lord's garden more than 32 bushels of the finest, biggest potatoes. The soil had been well pulverized by plows and harrows going through it five or six times while the people followed looking for every potato, and so turnip and mustard seeds were sown over the ground for a second crop on the Lord's Acre. Lord's Acre potatoes commanded the high price of \$4 a bushel on the market.

After the main crops from the garden were gathered in, a special thanksgiving service was held by the Wissler's Chapel group. "First fruits" thank offerings from the orchards and gardens of the neighborhood included beautiful apples, canned peaches and many kinds of vegetables. Most of these, too, were added to the Lord's garden products. When all was marketed, the total amounted to just about \$200, which was turned over to the church treasury.

It helped Wissler's Chapel pay \$375 on her parsonage debt, pay all Convention and Conference apportionments, and beautify the interior of the chapel, to say nothing of the unmeasurable spiritual benefits the project had for the participants.

The Woods Chapel group got their Lord's potato patch in early on high ground. Unfortunately, an early summer drought hit this project especially hard, and only about six bushels of potatoes were harvested from this garden. Elderly Mr. Ed. Stroop worked up quite a sweat plowing up the potatoes for this sizeable group of harvesters.

Woods Chapel young people looked a long time for a young calf they might buy and raise for and with the Lord. Finally Mrs. Cletus Goche-nour kindly sold them one she had planned to raise herself. The John Lewis Kagey family, the Austin Kipps family, and the Cletus Goche-nour family, gave much feed and time to raising the calf.

A joint dedication service was held for three Lord's Acre projects at the Woods Chapel Lord's potato garden. A good sized group participated in the service which was led by the writer. The three projects included, besides the garden, the calf and a little black pure-bred puppy dedicated by Mrs. Florence Day, which she held during the service.

Little children led them. Especially was this true at the Bethlehem Church. Two children, Linden and Patricia White, brother and sister, had the first Lord's Acre project to be completed in the Valley Conference. Without saying anything to their parents or pastor, they decided to raise a large bunch of chicks for and with the Lord. After their pastor heard of this project, it was announced to the congregation and dedicated by prayer at a Sunday morning service in the church and without the presence of the chickens. After the chickens were marketed,

(Continued on page 13.)

Good Americans are Good Neighbors

By ROY C. HELFENSTEIN, D. D.
First Congregational Christian Church, Richmond

"Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me."

American citizenship places the responsibility upon every American to be a "good neighbor"—to give a lift where a lift is needed, to lend a helping hand where help is required, to the extent of one's ability. American citizenship embodies the ideal and responsibility of beneficent neighborliness.

A young man asked Jesus, "Who is my neighbor?" and Jesus answered the question by relating a story on which one of the great fraternal organizations of the world is based. The story goes like this: "A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way; and when he saw him, he passed on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee."

"Which of the three," asked Jesus, "thinkest thou, proved neighbor unto him that fell among the robbers?"

The young man answered, "He that showed mercy on him."

And then Jesus said unto him: "Go, and do thou likewise."

A "good neighbor" is one of life's greatest blessings. To be a "good neighbor" is one of life's greatest privileges. A "good neighbor" is anxious to be of service. He does not wait until some calamity befalls his fellow-man before he renders a neighborly service. He renders service to prevent calamity. He does not wait for some emergency to shriek its S.O.S. call but acts to fore-

stall emergency. The Good Samaritan, in the story told by our Lord, worked single-handed to render his neighborly service. But how much better it would have been if the people of the community round about

"Inauguration"

By LEONARD B. WELTE.

A man walks to the rostrum
A challenge in his eyes;
He takes the oath of office,
And "a Nation's hopes arise."
And millions now should help him
In this time-tested way,
When new hands grasp the tiller,
Now is the time to pray!
Throughout the roaring tempest
He'll stand more solidly,
If standing near him are the feet
That walked upon the sea!
His eye will see more clearly
For his nation and us all;
If aided by the eye that sees
And notes each sparrow's fall!
The Ship of State steered by his hand
May safely sail ahead
If nearby on the tiller
Are the hands that broke the bread.
We can overcome all trials
And always we'll be free,
If we will pray as one once prayed
In dark Gethsemane.
A man walks to the rostrum
To battle for the right,
And he'll have strength tomorrow,
If we pray for him tonight.

* * *

The above was submitted for publication by Dr. R. C. Helfenstein of Richmond. Mr. Welte is the director of the Health Department of the Richmond Y. M. C. A.

had joined together in neighborliness, and had warned the traveler of the danger in advance, or better still to have joined hands in giving protection to all who travelled that dangerous road, so that the robbers from the "hide-out" along the way would have had no chance to molest any traveler passing that way.

In that interesting story which Jesus told about the man who was the victim of the tragedy, the five types

of people likely to be found in every community are presented.

First were the robbers who, partially because of society's neglect in helping them to get the right viewpoint in life, became enemies to society and thought only of taking advantage of their fellow-men—typifying those who think only of self and who are willing to resort to any unethical measure to get what they want.

Second, was the man who fell among the thieves, typifying the people in every community who need to be served.

Third was the priest who saw the man's predicament, but being so engrossed in ecclesiastical responsibilities, was not disposed to use any of his time in considering the man's sorry plight, gave him but a glance and passed by "on the other side," failing to realize that any religion is meaningless that does not concern itself with human need.

Fourth, was the Levite who, though on his way to perform his temple duties, paused long enough to look at the man who was lying on the ground half dead from the wounds dealt him by the bandits. But the Levite also failed to connect his religion to fraternal service, thus giving the lie to all that he professed, and he, too, passed by on the other side.

Fifth is the character in the story who was "the certain Samaritan" who saw the man in need of assistance, "and he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast and took him to an inn and took care of him." This certain Samaritan was the only neighbor of the five. None of the rest were good for anything—for the person who is not good to his fellow man is good for nothing.

The thieves beat the man up. The priest and the Levite passed him up. "The certain Samaritan" helped him up.

The welfare agencies of our day are eyes and hands for us all in seeing the needs and meeting the needs of our respective communities, for their service is in fact rendered by each person who helps to make the services of these agencies possible.

Any man who is worth his salt will stick up for what he believes right, but it takes a slightly bigger man to acknowledge without reservation he is in error,—*Gen. Peyton March.*

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Meeting of The Board of Trustees

For a number of years the Board of Trustees of Elon College has been meeting in biennial session. The mid-year meeting, in January or February, as a rule is the business meeting of the Board. At this meeting, various committees make their reports, among which are the Finance Committee, Building Committee, Investment Committee, and Committee on Faculty. The meeting for 1953 was held February 17. There are thirty-six members of the Board. Twenty-five members were present. Others were away on business trips or ill with the flu.

The report from the Building Committee called attention to the obligation of the Board and the college constituency to pay the debt on the gymnasium and thus clear the way for other building operations. The college is so badly in need of new dormitories and a new dining room. The amount owing on the gymnasium is \$46,000. A quarterly payment is due on March 15. It is the purpose and hope of the administration to be able to reduce the debt to \$37,000. This will be possible provided those who are in arrears with pledges will pay the amounts due. We should, by all means, take care of this debt and be ready to begin building operations in early fall or early spring.

At the request of the student legislature, the Board voted unanimously to discontinue the requirement compelling students to attend Sunday school and church. This places the students on their honor. It is hoped that they will be faithful in their attendance at church. The removal of this obligation does not affect attendance at chapel in the least. There are three chapel periods each week. Monday, the students have their program. Wednesday and Friday are religious programs in which either some members of the faculty, the choir, or an invited speaker address the student body on appropriate and vitally religious topics. The public should not feel that Elon College has, in any way, let down the bars in religious requirements on the campus. The church, while on the campus, is a separate organization

and is not officially connected with the college. In reality, the college has no authority over the church. The college shall urge students and faculty members to attend church as a privilege and an opportunity for worship.

The report of the Finance Committee, augmented by the report of the Business Manager of the college, Mr. W. E. Butler, Jr., called attention to the fact that as of January 1, our books were in balance. Of course, the spring quarter is the difficult one. Students graduate, others drop out of school, new registrations are not sufficient to atone for the losses, all of which necessarily means a loss in funds for the spring quarter. We are dependent on the Sunday schools and churches of the Convention to help take up the loss through payments on conference apportionments and Sustaining Fund obligations.

The Registrar's report showed that we have enrolled to date for the year 1952-53 a total of 665 college students. This does not include adult education or summer school. This number is more than a ten percent increase over the same period as of last year. This increase is due largely to the efficiency of the Field Secretary's office and the cooperation of the ministers and church officials of the Southern Convention. We shall need all of this assistance to keep our enrollment for 1953-54 equal to the present enrollment. Together, we can keep our present student body and increase it if we desire and are determined.

* * * * *

Apportionment Giving

"Procrastination is the thief of time," no doubt is a true statement. Often times we delay and delay until it is entirely too late, and it is "later than you think."

No one realizes the necessity of making contributions on time half so keenly as the individual who is responsible for the conduct of the institution dependent upon the contributions. To be waiting for support—a support that is essential to the stability and progress of the institution in question—and then to have that support delayed past the necessary

hour, is a hazard to the development of the program essential to the total organization of which the institution is a part.

A single glance at the accompanying report which shows contributions to the college from only two churches out of two hundred is convincing of neglect somewhere along the line. I am sure that this delay is not purposeful but simply waiting for a little more convenient time. We are interested in our college. We do mean to do our share in its support, but there is an opportune time so far as the college is concerned.

In this connection, the college is making a desperate appeal to our Sunday schools and churches. I am sure that the response will be general and generous.

Previously reported	\$ 779.11
N. C. and Va. Conference:	
Pleasant Grove	\$ 10.00
Western N. C. Conference:	
Albemarle	\$ 20.00
	30.00
Total to date	\$ 809.11

Race Relations Services Held in Chapel Hill

Nearly 300 people of all races filled the Chapel of the Cross Episcopal Church at Chapel Hill, North Carolina on the afternoon of Race Relations Sunday. The service, sponsored by the Minister's Association (itself an inter-racial organization) was presided over by the president, the Rev. Richard L. Jackson, minister of United Congregational Christian Church. The Men's Chorus from St. Paul's African Methodist Church provided special music for the occasion. Dr. Edwin McNeill Poteat, pastor of Pullen Memorial Baptist Church, spoke on the subject, "What About Segregation?" During the course of his talk he said, "Segregation is a sin. It is a denial of the Fatherhood of God and the Brotherhood of Man. It is a system which carries within it the seeds of its own destruction. Christian people ought to be in the foreground in its abolition."

An enthusiastic response to the service and message was evident on every hand.

Because a fellow has failed once or twice, or a dozen times, you don't want to set him down as a failure till he is dead or loses his courage—and that is the same thing.

—George Harace Lorimer.

Missions at Home and Abroad

The Riggs Expect to Come Home This Spring

Kilanjunai P. O.,
Ramnad Dist., So. India,
February 1, 1953.

DEAR FRIENDS:

Yes, we think we are actually going home, one of these days! The latest on that is, if present plans and hopes work out, to sail from Bombay on April 9, and then go overland from Basra, on the Persian Gulf, through Bagdad, Damascus, Constantinople, and Athens, and then by sea through the Mediterranean and straight from Gibraltar, arriving in New York about May 21. Miss Brown plans to go all the way with us, which would make our job of sightseeing with the two children a bit easier.

In a way we both hate to be leaving our work here at this point. We are just barely getting a start, and it is so interesting, with so many opportunities opening up, and with so much that is promising now but which will have to be closed down if another doctor cannot be found to take over. (For example over a hundred of the leprosy cases on the list are rather severe and have already shown definite improvement, but the time remaining is too short to complete the cure, and if they are left stranded all their progress will go for naught and they will be doomed.) We feel as if we should be looking forward to a full seven-year stretch here instead of just two more months.

On the other hand it is high time we stopped a bit and took stock. We have been living here only seven months, but in another two weeks it will be a year since I took over responsibility for this clinic and started making at least bi-weekly visits to see patients. That means that I will have completed a cycle of one year and gotten a taste of all the ordinary medical and health problems that affect this area. A shorter time would not have sufficed. For instance I made the statement not too long ago that dysenteries and diarrheas were no problem in this area. I should have known better, because I saw a few cases of typhoid last spring, and know that cholera pops up occasionally, and the same conditions of sanitation that make those diseases possi-

ble would also favor the spread of dysentery. It actually got its start last fall during the period when it rained some and there were a number of cloudy days when the sun's sterilizing rays could not act on the human deposits all over the landscape, and perhaps some of the germs were washed into the drinking water reservoirs by the rains. But what I didn't know was that the village people are so accustomed to their diarrheas and take them so casually—or fatalistically—that they didn't even bother to come in and report them at first. It was only around Christmas time that I began getting babies reduced to skeletons or swollen up grotesquely with fluid, because of malnutrition precipitated by having what little food they did get to eat passed too quickly through the intestine to be absorbed by the several weeks' worth of chronic diarrhea. Since then there has been an ever-growing parade of babies and adults with the same complaints or plenty of variations, and an ever-growing death list because they were too far gone when they first came in to respond to what simple cheap remedies I have available. I am now convinced that diarrheas and their complications are the biggest single cause of death here. But meanwhile, although all of this could be prevented by timely administration of a few sulfa tablets to fresh cases, or better still, by getting across to the people a few fundamental facts about the relationship between filth, flies, drinking water, and dysentery, I found myself helpless to go around the villages and do these things that needed to be done—or should have done two or three months before if I had only known—because I have been kept so busy in my regular clinics attending to one emergency after another that no time is left to do anything about drying up the source of all these troubles. I used to get so tired, in China, of pulling patients through one attack of malaria or clearing up some deadly complication of neglected chronic malaria, and then have them show up a few months later with the same thing all over again because they had gone back to the same mesquite-ridden environment. How much better it would be, if the same amount of money and ef-

fort could be spent on DDT instead of malaria medicines. In the same way I could easily throw myself out of a job here, more or less, instead of being so rushed as I am at present, if I could break into some of this vicious cycle that perpetuates the diarrheas, but I never get a start and am unlikely to in my present set-up because of this same rush of them!

The same thing is true of the leprosy. After Christmas the numbers of new cases, especially of the infectious type, started levelling off, and I thought that all the infection in the area had been unearthed and brought to light and was under treatment. Now a whole bunch of new ones are popping up again. Furthermore, in analyzing my year-end statistics required by the Government, I discovered that only two out of sixty of the infectious cases were what I could call *early*, and all the rest were moderate or advanced, which means that they had been infecting their neighbors in their villages for years and had already missed the optimal stage for treatment. Then I remembered that I had promised everybody when I started here that I would be going about the villages, surveying the supposedly healthy, picking up those early cases who didn't know they had it, and curing them before they could do so much damage to themselves and others. But not one bit of that work has been started yet, or has the slightest chance of being started at the present rate. But there isn't the slightest chance of my abolishing leprosy in the area by my present "practice" of waiting till they are advanced before doing anything about it.

I need not mention any more horrible examples to point out the obvious fact that the whole philosophy of what I am doing here is fundamentally wrong, or at least useless, and I need to pull back a bit and take stock and try to figure out a more constructive approach.

Meanwhile, we are beginning to have delegations of V.I.P.'s and committee meetings to decide what is to happen after we leave on furlough. At all costs this work *must* go on, they say; and a doctor *must* be found to hold the line and maintain the status quo—but no one has the slightest idea where to find one. (Today's distinguished visitor—not Dr. Jones—even pronounced that it was absolutely necessary that I—or this hospital—*must* have a jeep, so that the sphere

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Belew Creek Missionary Society Reports

The Woman's Missionary Society of Belew Creek Christian Church, near Winston-Salem, North Carolina, had a very successful year under the leadership of Mrs. Vandola McGee, president. We had our meetings monthly and have approximately thirty members on roll.

We observed the World Day of Prayer with Salem Christian Church. We had several chicken pie suppers and bake sales during the year. The society gave \$50 for the repairs on our church. To our sick and shut-in friends we sent flowers and cards. We had our thank offering program.

With the help of our pastor's wife, Mrs. Koon, we organized a junior missionary society.

We had our installation service for our new officers, who are: Mrs. Annie Preston, president; Mrs. Beck Preston, vice-president; Mrs. Lura Marshall, secretary-treasurer; Mrs. Margaret Flinchum, assistant secretary-treasurer and reporter. The Program Committee: Mrs. Helen Elliott, Mrs. Sue Isley, Mrs. Beckie Neal. The Flower Committee: Mrs. Maude Strader, Mrs. T. R. Preston, Mrs. Pauline Murray, Mrs. Irene Self.

MRS. MARGARET FINCHUM.

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New Society is Organized at Kallam's Grove

The Kallam's Grove women organized a missionary society at their church on December 2, 1952. The second meeting was held at the home of the minister and his wife, Rev. and Mrs. Fred Allred, on January 2, 1953, at which time the following officers were elected: Mrs. Helen Newman, R. 2, Madison, president; Mrs. H. D. Kallam, R. 2, Madison, vice-president; Mrs. Frances Hawkins, R. 2, Madison, secretary; Mrs. Alan Joyner, R. 2, Madison, assistant secretary, and Mrs. T. G. Fuquay, R. 1, Summerfield, treasurer.

At their third meeting, February 14, they had as their special speaker Miss Marie Crosby, from our Angola West Africa Mission.

PATTIE LEE COGHILL.

Progress Reported at Moore Union

The missionary society at Moore Union, near Sanford, N. C., which was organized last year, is coming along nicely. They are meeting at the church on the Tuesday after the second Sunday and report fine meetings and good results. Quoting Mrs. Gilbert Lett, the president, "We had a wonderful Christmas meeting, with a good program and about eighteen in attendance."

The society has made several quilts and sent them to the orphanage, and bought a runner for the church.

PATTIE LEE COGHILL.

* * * * *

Good Programs at Chapel Hill

It has been over two months since the women of the Chapel Hill Church had their Christmas program; but it will be remembered for a long, long time. Because it was so effective and because we used the program sent out by Mrs. Weseman, we would like to share it with you. We think our programs have always been of an elevated nature, and strangely enough, they always seem to be climbing a little higher up the ladder of success, in thought, planning and presentation.

MRS. J. R. ELLIS,

President.

* * *

FRIENDLY SERVICE TO ELLIS ISLAND

The program was directed by Mrs. A. C. Shearer and Mrs. Mamie Leonard.

Mrs. Shearer began the program with a story of the origin of the Christmas tree, which was followed by the group singing "O Tannenbaum." Each member had been given a little booklet upon arrival, with the program outlined, words to the songs and receipts for the refreshments. The booklets were an artistic masterpiece, with red covers decorated with a large green "Greetings" in script and bright shiny silver snow flakes.

Mrs. Leonard then told us about Ellis Island and Jennie Pratt. To further emphasize the importance of our friendly service, four members of the fellowship gave a pantomime of an immigrant at Ellis Island. It was

not elaborate, but was most effective and impressive in its simplicity.

The church hut was decorated in usual Christmas garb and was lighted by our Christmas tree, which was decorated with white lights and hundreds of small flags from nations all over the world. After the pantomime, the lights were turned on the tree for the first time, and Mrs. Jim Hutchins began to sing "O Come, All Ye Faithful." The women then brought their gifts forward and they were placed under the tree, gifts to make some people happier at Ellis Island. Mrs. Shearer dedicated them with a prayer.

There was also a light note to the program. Games from Sweden, Mexico and France were enjoyed. "Blow the Feather" (Sweden) was one of them. A rope was stretched about waist high across the hut. The women were divided into two groups, one on either side of the rope. A feather was blown into the air, and the goal was to keep the feather from falling on your side of the rope. It was refreshing to know that the fellowship is made up of so many long-winded people!

In keeping with the theme of the program, the hostess served cookies made from foreign receipts as part of the refreshments. They were very appetizing. The recipes follow:

SWEDISH COOKIES: 4 cups sifted flour (cake); 2 cups butter; 1 cup sugar; 1 egg, well beaten; 1 teaspoon vanilla. Sift flour once, measure. Cream butter thoroughly, add egg and beat well. Add flour, a small amount at a time, mixing thoroughly after each addition. Add vanilla and blend. Shape into rolls, 1½ inches in diameter, chill overnight, cut in thin slices. Bake 4 or 5 minutes in hot oven. (From: "Traditional Holiday Recipes by Jane Carter.")

RUSSIAN COOKIES: 1 cup sifted flour, 1 cup sugar, ¾ teaspoon salt, 1 teaspoon extract of vanilla, 3 egg whites very stiffly beaten, 1½ cup walnut meats finely ground. Sift flour once, measure, add sugar and salt, sift again. Add vanilla. Drop from teaspoon on greased baking sheet, bake in moderate oven (350) twenty minutes. (From: "Traditional Holiday Receipts.")

CHINESE SWEETS: Puffed rice balls are made like our popcorn balls except that puffed rice and peanuts are used. To one package of puffed rice use one cup peanuts. Pour the sugar syrup as for popcorn balls over this, mold the mixture into small balls, and stick each on the end of a small stick such as candy "suckers" are made on. (From: "Boys and Girls in China" by Juanita Kent.)

Packet Praised.

We would like to go on record as advocating the use of the material in the Packet. Please do not get the
(Continued on page 15.)

A Page for Our Children

MRS. R. L. HOUSE, Editor, Southern Pines, N. C.

The Great Seal of the United States Contains Fascinating Symbols

On the great seal of the United States are 13 stars, 13 stripes, 13 clouds in the glory, and 13 letters in the motto *E Pluribus Unum*. There are also 13 arrows in the eagle's left claws, and 13 leaves and 13 berries on the olive branch in the eagle's right claws. The arrows represent war and the olive branch represents peace. The eagle looks in the direction of peace. The nine feathers in the eagle's tail symbolize the judiciary—the nine Supreme Court judges.

The reverse of the seal contains an unfinished pyramid of 13 layers. This is to show that the United States would continue to grow and improve. The year 1776 is lettered in Roman numerals on the bottom layer. The eye in a triangular glory, surmounting the pyramid, symbolizes an all-seeing Deity—importance of the spiritual over the material—while the pyramid itself symbolizes strength. Above the eye is the Latin motto *An-nuit Coeptis*, adapted from Virgil's "Aenid" (IX, 625) and translated as "He (God) favored our undertakings." The motto below the base of the pyramid is *Novus Ordo Secorum*, adapted from Virgil's "Eclogues" (IV, 5) and translated as "A new order of the ages (is born)."

The Division of Protocol, State Department, is the custodian of the United States seal. It is affixed to proclamations issued by the President, treaty ratifications, full powers, presidential warrants for extradition, papers of appointment of cabinet officers and commissions of others appointed by the President.

If this story is sufficiently interesting to make you want to see the great seal of the United States, the pleasure is yours. Take a look at the \$1.00 bill.

* * * * *

"Elijah Hiding in a Cave"

Brave and true as Elijah had been, there was once that he lost his courage and failed to trust in his heavenly Father.

When Ahab reached home from Mt. Carmel, he hurried to Jezebel, his wife, and told her all that Elijah had done; of the fire that came down from heaven and burnt the sacrifice and of

the putting to death of the priests of Baal. At once Jezebel went into a terrible rage. She said: "Elijah must surely die!" She was so crazy with anger she sent a messenger to Elijah. "Thus saith the queen, So let the gods be to me, and more also, if I do not cause thee to be killed tomorrow."

Suddenly Elijah, the man who faced the angry king and the great host of Israel, lost his bravery. Without waiting to find out what God wanted him to do, forgetting how God had always cared for him in the past, he fled out of the land of Israel into Judah, and, still afraid, a day's journey into the wilderness. There, all alone, weary and hungry and sick, he huddled down under a juniper-tree, and began to moan his fate. He was so discouraged that he begged God to let him die. "Take away my life, O Lord," he cried.

In the midst of his despair he fell asleep. Presently an angel touched him on the arm, awakening him.

"Arise and eat," said the angel. Glowing before his eyes were some red-hot coals on which a cake was baking, and nearby was a jug of water. After he had eaten he lay down again and soon was slumbering. A second time an angel awakened him. "Arise and eat, because the distance is too great for thee," the angel said. A second time he ate, and then, arising, he set out through the wilderness for Mt. Horeb. For forty nights and days he traveled, without anything more to eat or drink, until he reached the mountain.

Elijah, at Mt. Horeb, found a cave and went in to hide himself. Now he was not only discouraged, but ashamed, because he had fled. He was very unhappy. He heard the Lord asking of him, "What doest thou here, Elijah?"

He tried to make excuses. He told how faithful he had been to God, and how wicked Israel had been; how all God's prophets had been killed, and now "I, even I only, am left; and they seek to slay me."

God's loving care was still about Elijah, even in his weakness. "Go forth and stand upon the mount before the Lord," came the command.

Elijah obeyed. As he stood upon

the rugged mountainside there came a terrible cyclone down into the valley which blew over great trees and sent heavy rocks crashing down into the valley. Then came an earthquake which seemed about to tear the mountain to pieces. Then a great wave of fire seemed to sweep up from the valley. Elijah, calm again, stood unafraid. He knew that the Lord was not in these. Suddenly, after all the tumult, there came a still small voice that asked again: "What doest thou here, Elijah?" Then the prophet drew his cloak over his face, and in fear and awe heard the voice of God.

"Go, return on thy way to Damascus, and when thou comest anoint Hazael to be king of Syria; and Jehu to be king over Israel; and Eliash to be prophet in thy place." Then the Lord told Elijah that he was not the only follower of God who had escaped death; that seven thousand of the children of Israel were still refusing to worship the idol Baal and were loyal servants of God.—*Reprint from The Free Will Baptist.*

LAYMEN AND THE CHURCH.

(Continued from page 3.)

duties, and more especially his attitude, to make certain that his spirit is in harmony with the purposes of his minister.

The teacher sees in his class, not just pupils, but future leaders of destiny.

The factory worker no longer feels the monotony of an assembly line, but looks ahead to the constructive uses of his product.

The writer of a song, the painter of a picture, the editor of a newspaper, or the author of a book comes to realize that in his creative ability, he is able to influence the character of his fellowman.

The tired mother in the home renews her strength and finds joy in her work, as by faith she realizes that she is not only encouraging her husband in the earning of a living and service to the outside world, but that by her loving example and comradeship, she is planting the seeds of culture and of Christian character in the hearts of her children.

In other words, all of us can lift our most common tasks to new spiritual heights, and become partners with God in the creation of a better world.

As never before, laymen are seeking God. It is the privilege and the duty of the Church to bear the witness and to reveal the answer.

R. C.

Youth at Work in the Church

MAX VESTAL, Box 792, Elon College, N. C.

The Time for Our State Rallies Is Approaching

The young people in Virginia are really making a lot of plans for their State Rally. The date is March 21 and 22. Those in Eastern Virginia are inviting those in the Valley of Virginia to the Suffolk Area. Their meeting place will be the Suffolk Christian Church, but those of the Valley Conference will be entertained overnight and for the Sunday morning church services by the following churches: Bethlehem, Cypress Chapel, Liberty Spring, Holland, Holy Neck, Oakland, and Berea. A spaghetti supper will be served for a cost of 85 cents by Rev. Duane Vore and the Suffolk Young People on Saturday night.

The conference presidents in North Carolina and Phil Mann, president of the Southern Convention, met in Raleigh, N. C., on Friday, February 20, and made definite plans for their rally which is to be held at Elon College on March 29. They plan to have a picnic supper. Each person will bring his own sandwiches.

Programs of the two rallies are going to be very much the same. They are going to feature Nick Pisdiscalzi (better known as Poo-poo) as guest speaker. Nick is president of the National P. F. Also the Elon Players are going to give an Easter radio play called "Release."

These rallies look pretty good on paper, but they will be a lot better if your church is represented in a fine fashion.

* * * * *

What Is Pilgrim Fellowship?

Have you ever thought about what it means to be a member of the Pilgrim Fellowship? When you joined your P. F. group, did you do it because your friends were members, because you thought it was the thing to do, or because you wanted to be a member of a Christian Young People's group?

What does P. F. mean anyway? Look up the words *Pilgrim* and *Fellowship* in the dictionary. You will find that *Pilgrim* means a traveler, one who goes on a Christian *Pilgrimage*. *Fellowship* means the act of being in association with a group or an

individual. Well, these two words tell us just what P. F. is. We are many members in association with each other and all in *Fellowship* with God.

When you joined the P. F., no one wrote out a set of rules you had to follow, as is done in a great many organizations; but you were making your spiritual commitment to God much stronger than it was. Since you became a member of P. F., have you been a pilgrim for Christ and a fellow to your neighbor?

Which Are You?

Are you an active member,
the kind that would be missed,
Or are you just contented
that your name is on the list?
Do you attend the meetings
and mingle with the flock?
Or do you stay at home
and criticize and knock?
Do you take an active part
to help the work along,
Or, are you just satisfied to be
the kind that "just belong"?
Do you ever go to visit
a member that is sick?
Or leave the work to just a few
and talk about the clique?
There's quite a program scheduled
that I'm sure you've heard about,
And we'll appreciate it if you, too,
will come and help us out.
So come to the meetings often
and help us with hand and heart,
Don't just be a member,
but take an active part.
Think this over, fellows,
you know right from wrong:
Are you an active member,
or do you just belong?

* * * * *

The North Carolina & Virginia Conference Holds Rally

On February 1 the Reidsville Young People entertained the North Carolina and Virginia Conference at a Rally held in the Reidsville Church. For the first time in two years the program featured a speaker. Dr. James Hess spoke on "The Position of Youth in the Church." He included many of his personal experiences which took place in India. They were both interesting and inspiring. At the end of the address Dr. Hess let

different persons ask him questions. One of the questions brought out the fact that there is a youth organization in India, S. C. M. (Student Christian Movement), which is similar to our U. C. Y. M. (United Christian Youth Movement).

There was an abundance of food. We brought sandwiches but those Reidsville folk really had everything imaginable to eat. It was good, too!

After supper a fellowship hour was held. This featured games and group singing. The meeting was closed by the delegates to the rally singing "Blest Be the Tie That Binds" and Rev. John Graves pronouncing the benediction.

* * * * *

Did You Know?

That the Beverly Hills Church (N. C. & Va. Conf.), has formed a P. F. group. They will elect officers and install them the first Sunday night in March.

That the National P. F. Council will not get out a packet next year. This means that it will be necessary for all groups to subscribe to the "Pilgrim News," which is the national P. F. newspaper. The commissions' programs will be outlined in it.

That the Eastern Virginia Conference is already getting out a newsletter and that the North Carolina & Virginia Conference is going to get out a trial one before the North Carolina State Rally.

That it is time to make plans for a good P. F. summer program. Don't let your P. F. group drop to a low ebb this summer. Plan such a good program that a great deal of interest will be stimulated and you will get some new members.

That is still not too late to think about putting on an Easter program in your church. It would be a good project for your personal action chairman to promote.

* * * * *

Courtesy of Curt

Dr. Robinson (at baptism of baby): "His name, please."

Mother: "Randolph Morgan Montgomery Alfred Van Christopher Me-Goof."

Dr. Robinson (to assistant, J. G.): "A little more water."

* * * * *

Mary: "Do you know what the patriotic worm did?"

Harry: "No, I don't. What?"

Mary: "Why, he joined the Apple Corps"

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Jesus Urges Alertness"

(TEMPERANCE LESSON)

LESSON X—MARCH 8, 1953

MEMORY SELECTION: *Watch ye, stand fast in the faith; quit ye like men, be strong.*—I Corinthians 16: 13.

LESSON TEXT: Matthew 25: 1-13.

DEVOTIONAL READINGS Titus 2: 1-8, 11-13.

A Wedding Feast.

Jesus is talking about the Kingdom and the coming of the King. He likened it unto a wedding feast, and not a woeful feast. Its keynote is joy. It was all of one piece with his general teaching. He came that men might have life, and that they might have it more abundantly. He talked about the joy which he would give his followers, which the world could not give and which the world could not take away.

We all too often think of Christianity in terms of what we have to give up, when we ought to think of it in terms of what we receive. Christians have no right to expect an easy time, but if they have Christ they will have a joyful time. He will fill our hearts with gladness, and like the apostles of old, we can sing songs even at midnight. We ought to be ashamed of our gloom and our glumness if we name the name of Christ.

Preparedness and Unpreparedness.

"The wise took oil in their vessels with their lamps . . . but the foolish, when they took their lamps, took no oil with them." One group had prepared for emergencies; the other group was unprepared. The Bible urges faith, but it does not discount or discourage foresight. We are to "trust in God," but we are also to "keep our powder dry." We are to use our todays in getting ready for the tomorrows. The Boy Scout motto, "Be prepared," is also the motto for the Christian. Routine experiences may well serve as preparation for remote emergencies. The time to get ready for tomorrow's temptations is today, and the way to prepare to win the battle against tomorrow's big temptation is to win the victory against today's little temptation. Young people should be using the days of youth in preparing

themselves for mature life. All of us should be building up reserves of moral and spiritual strength so that when an emergency does come, we shall be ready. One never knows what might happen; he had better be prepared as best he can for what might happen.

The Emergency and the Opportunity

"But at midnight there is a cry, Behold the bridegroom cometh!" That was the hour of emergency and of opportunity. It came when they least expected it. Such hours usually come that way. It may be some great emergency, some time of testing, some disaster, even death itself, although this parable was not concerned primarily with death. Many a man's house has fallen because when the rains came and the winds blew and the floods beat upon his house it did not have a good foundation—he had not prepared it for the great emergency.

But the thing works the other way, too. Instead of some great sorrow, the coming of the bridegroom may be the coming of some great joy. God may have some rich blessing in store for us, and we may not be ready for it. We have been asleep. We have let the oil of Christian faith and living run low! Or again it may be some great opportunity, some open door that has suddenly opened for us. Alas, how many people are unfitted for many jobs that are now open to trained men, because they did not take advantage of their opportunities to learn while in school, or did not go to school at all. All of life is not made up of great emergencies and opportunities. But come they do, and so many of the pangs and poignancies of life are made up of remorse over lack of preparation and provision for these things.

Non-Transferable Resources

"Peradventure there will not be enough for us and for you; but go ye rather to them that sell, and buy for yourselves." At first sight that looks like selfishness and callousness. Why didn't those who had some extra oil share with those who had no oil? It looks like smugness to say nothing of selfishness. But interpreted in terms of life and experience, it is

inevitable. If a man lacks inner resources, others cannot transfer to him their grace. Here are two women, one of them flippant, shallow, worldly, caught in a flood of great sorrow. Her response to sanctifying motives has been only in fitful moods. The other has nurtured her inner life and tended her inborn faith until it burns with a steady flame. Can the flippant woman borrow the other woman's faith in her dark hour? Can character be so easily transferred? When temptation comes can there be a borrowing of moral fiber? To be sure we can help others in hours of emergency. But ultimately and inevitably each one of us must deal with the things that life brings on the basis of personal response.

Closed Doors

"And the door was shut." Somewhere, somehow, the foolish virgins found oil, and hurried back to the wedding feast. But when they arrived there, the door was shut, and they could not, and did not get in. As Dr. Buttrick says, "there is an end to opportunity. There is a tide in the affairs of men, but it does not remain at the flood; it ebbs. There may be another tide, but that tide is gone, and gone forever." There are many hours that we would like to recall, but we cannot. As we go through life, we close forever many doors behind us, doors that are shut, not by an arbitrary God, but by our own unpreparedness and responsiveness. When they came they found us sleeping or unprepared and they are gone forever.

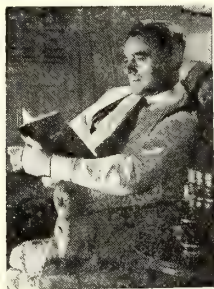
Watch Therefore!

"Watch, therefore, for ye know not the day or the hour." This does not mean feverish anxiety. We cannot always be at strained attention. Watchfulness is rather the set of the soul, it is the undertone of the soul, finding expression through the faithful performance of the day's duties. John Wesley was once asked what he would do if he knew that the Saviour was coming that night. He replied in simple and significant language, "I would do my day's work, say my evening prayers, and lay me down and go to sleep."

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

Having over three million excessive drinkers is an important accident factor in our mechanized world.

Have You Read?



SNOWDEN-DOUGLASS SUNDAY SCHOOL LESSONS FOR 1953. By Earl L. Douglass, D.D., The Macmillan Company. 470 pp., \$2.95.

For years "The Snowden Commentary" on the International Uniform Sunday School Lessons has been rated by thousands of teachers of Adult and of Intermediate - Senior classes as being the most rewarding help available in planning their lessons from week to week. Dr. Earl L. Douglass has been the editor of thirteen annual editions of this widely used Sunday School Lesson commentary. The 1953 edition is one of the best of the entire series of thirty-two editions. Teachers in Sunday schools of practically all denominations have found each edition of invaluable assistance in their work because of the authoritative biblical data presented, the commonsense application of the lessons to modern thinking and living, and the wealth of illustrative material given with each lesson. The material for each Sunday presents not only the Bible lesson, but also the biblical background, basic outline, plan of presentation, teaching guides and the Christian values of the lesson.

Teachers of the Uniform Lessons will find in this 1953 edition vital information which would require many hours of research study to acquire.

R. C. HELFENSTEIN.

* * * * *

FLOWER ARRANGEMENTS FOR CHURCHES. By Adelaide B. Wilson, M. Barrows & Co., Inc. 192 pp., \$4.00.

This is a timely contribution to a greatly neglected field of church interest. In fact such a book is long past due. It is filled with practical ideas for Flower Committees responsible for the floral decorations of their churches. The author warns against the poor taste of making floral decorations suggest "a flower show" as is sometimes done by Flower Committees. Emphasis is laid upon the im-

portance of naturalness and simplicity in the flower arrangements. Perhaps the author overstresses the problem of arranging flowers as a part of the "worship setting," for women are usually placed on the Flower Committee who are natural-born artists in this field of service. Inate lovers of flowers and of harmony instinctively have the "know-how" in artistically arranging flowers in their homes or in their church. To such people, the arranging of flowers for the best effect is more of a joy than a problem. Many authorities on flower arrangements in church would take issue with the author on the question of placing flowers on the altar and on the Communion table, preferring to use flower stands and having a cross and candles on Communion table or altar.

The author wisely warns against "over decoration"—too many flowers in a vase, shoddiness and carelessness—chucking flowers unsymmetrically into a vase, the using of unattractive vases, etc.

Any Flower Committee will profit by reading this suggestive book. Some may wish that the author had simplified her presentation a little more than has been done, and that more emphasis had been laid upon "Flower Arrangements as an aid to worship" rather than as an end in itself. Flowers do talk. And so much can be said with flowers! In the church, they may be made to speak most eloquently of the glory of God.

R. C. HELFENSTEIN.

LORD'S ACRE PLAN IN THE VALLEY CONFERENCE.

(Continued from page 5.)

the children turned over the proceeds which amounted to \$20, to help equip their new church building.

Not all the projects were by children and young people. Two adults had individual projects. Mr. Robert Sellers, Church Building treasurer of Bethlehem Church, set aside one of his young steers to fatten for the Lord. This was also dedicated in the same church service as the White's chickens, and the steer also was not present at the service. The other individual project was the pure-bred dog dedicated by Mrs. Florence Day, treasurer of Woods Chapel, which has been mentioned above. This dog brought in \$10 to the Woods Chapel building fund.

Although definite projects were not completed in churches other than the

three reported above, much interest in the Lord's Acre movement was shown by leaders of the Conference, which may result in future action.

The Rev. E. J. Rohart, the chairman of the Conference Stewardship Committee, recommended the Lord's Acre and distributed literature about it at the annual meeting of the conference. At the Young People's Rallyes, reports of young people's Lord's Acre projects were asked for and made. The Rev. Henry V. Harman, pastor-at-large, helped harvest the Wissler's Chapel Lord's Acre potatoes, tomatoes and beans. Even conference delegates from our urban church at Winchester expressed much interest in the movement. We expect the movement will grow from these little beginnings with the help of God.

LETTER FROM THE RIGGS.

(Continued from page 8.)

of our usefulness here could be extended. But he neglected to mention where the needed thousands of rupees to buy and maintain one would come from!)

I don't mean to be sarcastic, for actually I am delighted to see more interest being taken in this area by people who had previously been city- and center-minded. This period here has been worthwhile for that reason, that it has put Kilanjanai on the local map. Actually, of course, the Government has been facing the same problem in dozens of similar rural areas in our Diocesan area, where it has been maintaining similar hospitals and dispensaries which are now threatened with closing down because doctors can't be found who are willing to go out into the Styx and serve in them. In other words there are dozens of potential Kilanjanais in this Diocese and this is just one tiny corner of India. The trouble in the past is that they have been considered "The Styx" instead of "Shangri-la". And everybody has tended to look down on the villagers who deposit their fees indiscriminately and perpetuate the dysentery cycle as stupid yokels.

I can't help but admire a scathing editorial I read recently in the Madras English-language newspaper. I had often gotten annoyed with patients' relatives who said that they couldn't bring their dangerously ill patients in for proper treatment because they were "too busy with the harvest." Well we have watched the

(Continued on page 15.)

The Orphanage

J. G. TRUITT, *Superintendent*

DEAR FRIENDS:

Sixteen Sunday schools helped us this week. Thank you, thank you so much. I guess there is nothing much more selfless and satisfying than making a contribution to help care for homeless children — especially when we know they are being given by such funds a good home and good training. God has blessed us all, and it is a joy to do something for him in return. Remember the words of Jesus: Inasmuch as ye do it unto one of the least of these ye do it unto me. How good it would be if every Sunday school in the Convention would give a chance once each month to help these children.

We are short one matron, and also one matron is out sick, so you can see we are up against it. We have to carry on. These 80 children have to be fed three times a day. Their clothes, their baths, their schooling have to go on every day. Larry needs glasses, Frankie needs shoes. Virginia needs new clothes being a senior in high school and Easter just around the corner. Betty Ann needs soon an appendectomy, and several need tonsilectomies. All need care, loving understanding advice and counsel and care. Some are not doing well in school. Some are taking undue advantage of their extra energy and making it noisy where it should be quiet. Some complain of their food — not many, and none should, for it is good. Can I do this, and may I do that, and when the answer is no, sometimes but not too frequently, there is unsportsmanlike response. The friendship of a fine constituency is good for most of these things. Your help puts a song in our hearts here and that helps every lad and lassie.

Speaking of song, Wake Chapel's song leader, Joe Stephenson, and pastor Fred Register, will be here this afternoon for three days of special services on our campus. The children and all their helpers will gather together each evening at 7:30 for worship, featuring song, and prayer, and sermon adapted to the children's need. At 4:00 each afternoon there will be a special service in the Children's Building. The boys and girls here look forward to these services, and so do the matrons and other workers. We greatly appreciated these two fellow workers donating

their time and services to the orphanage for these three days.

There was a pretty wedding in the superintendent's home last Saturday night when Betty Jean, daughter of Mr. and Mrs. L. W. Wagoner, of the orphanage family was married to Melvin H. Stegal, of Macon, N. C. Betty is a graduate nurse, and her mother was reared at the orphanage and attended Elon College. The bride is office and surgical nurse for Dr. J. W. Johnston, of Burlington, who is a son of Uncle Charlie Johnston, former superintendent. The groom is in the armed services of his country.

JOHN G. TRUITT,
Superintendent.

REPORT FOR FEBRUARY 19, 1953

Commodities for the week.

Liberty (Vance) Congregational Christian Church, Clothing.

Miss Vera V. Cleave, Wadley, Alabama, Clothing.

Sunday School Monthly Offerings.

Amount brought forward \$2,370.77

Eastern N. C. Conference:

Clayton\$ 33.00
33.00

Eastern Va. Conference:

New Lebanon\$ 20.00
Newport News S. S. 13.80
Norfolk, First 20.54
Portsmouth, First S. S. . . 4.38
58.72

N. C. and Va. Conference:

Asheville, Woman's Fellowship\$ 40.00
Ingrams S. S. 18.66
Long's Chapel 2.72
61.38

Western N. C. Conference:

Brown's Chapel S. S.\$ 5.00
Pleasant Cross S. S. 6.00
Pleasant Union S. S. 10.73

Ramseur S. S.	60.00	
Zion	30.00	111.73
Virginia Valley Conference:		
Bethel S. S.	\$ 2.00	
Palmyra S. S.	3.00	5.00
Mayflower Church, Minneapolis, Min.		
		37.29
Total	\$	307.12
Grand Total	\$	2,677.89

Special Offerings.

Amount brought forward	\$2,361.26
Mr. and Mrs. Hosea Lambeth, Elon College, N. C.	\$ 5.00
Miss Edith Walker, Burlington, N. C. in memory of Mrs. L. T. Brinekerhoff	7.00
Mr. and Mrs. E. J. Norfleet, Holland, Va., in memory of E. F. Raiford	5.00
Mr. and Mrs. E. J. Norfleet, Holland, Va., in memory of Dr. G. G. Holland	5.00
Mrs. George Steinbach, Franklin, Va., for Mattie O'Neill	5.00
Special Gifts	3.00
	30.00
Grand Total	\$2,391.26
Total for the week	\$ 337.12
Total for the year	\$5,069.15

Mother: "What did your father say when he fell off the ladder?"

Junior: "Shall I leave out the naughty words?"

Mother: "Of course, dear."

Junior: "Nothing."

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

.....
(Name of Deceased)

.....
(City)

.....
(Date of Death)

.....
(Survivor to be Written)

.....
(Address)

Name.....

Address.....

In Memoriam

MOORE.

Miss Nonie Bell Moore was a life-time resident of Burlington, N. C. and was forty-seven years a member of the First Church. She was active in many phases of church life, and highly esteemed by all her associates. The last months of her life were marked by suffering which she had with great patience and courage. Funeral services were conducted by the Reverends John S. Graves and Henry E. Robinson, January 12, 1953, in the sanctuary of the church which she loved and served.

RUDD.

After successfully undergoing an operation last summer, Viola Rudd had returned to her work in Burlington Mills and was stricken without warning on January 5. After a brief stay in the local hospital she was removed to Duke Hospital in Durham where she was operated on but never rallied. She died on January 18, 1953. Services were held in the First Church, Burlington, where she had been a member since July of 1928, and were conducted by the Reverends W. W. Snyder and Henry E. Robinson on January 20, in the sanctuary of the church. Miss Rudd had lived with the family of R. B. Fitch for over twenty-five years.

MILLS.

We, the members of the Woman's Missionary Society of the Rosemont Congregational Christian Church, wish to pay loving tribute to the memory of Mrs. O. S. Mills, who passed away, January 7, 1953. She was one of the first presidents and had been one of the leaders and loyal supporters ever since the society was organized.

Because then, of the love and esteem in our hearts for her, be it resolved:

1. That God's way is always best.
2. That we honor her life by being true in service to the cause she loved and served.
3. That we extend our heartfelt sympathy to the family and commend them to God for comfort.

RUITH HASSELL,
FANNIE HERBERT,
ELIZABETH SWINK.

Committee.

MILLS.

Mrs. Alice Gibson Mills, a member of the Betty Gibson Bible Class of the Rosemont Christian Church, passed to her Heavenly Home on Jan. 7, 1953.

In her going the class has lost a beloved member and friend.

She was ready to go when her Master called.

Therefore, be it resolved:

1. That while we miss her cheerful words and sunny smile, we know that our loss is her gain, and we submit to the will of God, who doeth all things well.
2. That we extend our sympathy to the bereaved family, and emulate the faith which radiated from her life.
3. That a copy of these resolutions be sent to her family, a copy to "The Christian

Sun," and a copy be recorded in the minutes of our class.

GRACE GIBSON JOHNSTON,
MABLE P. BRENT,
DORIS LIVERMAN.

Committee.

LETTER FROM THE RIGGS.

(Continued from page 13.)

villages during the past month getting their harvest in, with men, women, and children working with the last ounce of their strength. We watched schools close because no one could afford to take time out for such things of lesser importance. And we saw how they worked earlier to cultivate and irrigate the fields and use every last drop of rain from the timely thundershowers to the best advantage. And how successful their efforts have been around here this year is shown by the huge piles of rice and ragi straw piled up for fodder in each village. It is a sight for sore eyes because they are the highest piles in five years. The people here may not eat vegetables this next year but at least they will have grain!

The editorial in the paper I referred to relates how the cultivators of 30,000 acres of half-grown rice in the Madura area were petitioning the Government to install pumps in the almost dry bed of the huge reservoir on the Western Slope to raise the last few feet of water in the bottoms to the level of the outlet pipes, in hopes that it might save part of their crops at least. The Government was upset and called them stupid fools because they had disregarded the warnings that there would not be enough water to grow that second crop, so if they lost it it would be their own fault. But if they would pay the cost of transporting and installing the pumps the Government would see what could be done. The farmers readily agreed but pleaded with the Government to please cut the red tape and hurry because the time was short and it would soon be too late. The editor went on to say, What is wrong with these Government officials? For months they have been urging the farmers to greater efforts to grow more grain and make India self-sufficient for food so that the country's capital reserves would not have to be drained away in importing famine-relief grains from the outside. But now when these farmers risk everything and work hard and try to do the impossible and raise an extra crop, the Government scolds them and calls them stupid yokels: they are heroes—

they with their hard work and drudgery, producing food from this desert where anybody in his right mind would say nothing could be grown—these are the heroes of this part of the world. And it is high time that they were giving them the appreciation and sympathy and help that they deserve.

Best regards,

Ed Riggs.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

idea that we rely completely on programs that have been planned for us. We would be the first to take advantage of an interesting speaker, a highly advertised film strip, etc. We have done just this several times this year.

Special Speakers.

As a matter of fact, one of the highlights of the year in programs was having Dr. and Mrs. E. J. Woodhouse honor us with a visit at our November meeting, which happened to be the night before the national election.

Dr. Woodhouse is a member of the faculty here at the University, as a teacher of political science. His intelligence and dynamic personality have left impressions on students and acquaintances that time never effaces. His wife is as "cute as a button," and has her Ph.D., also in political science. When the program opened, she told us that the Woodhouses could give two kinds of speeches—one in which they stood erect and did a lot of arm-waving, or one in which they sat down around a table, over a cup of coffee, and had a discussion. The latter is what we got. The political campaign was covered completely and was done in as much of an impartial manner as could possibly be. They are both great thought stimulators, and the group enjoyed questions and answers after their talk.

Our Conclusion.

But getting back to the Packet. We contend that nine times out of ten, it is easier to just ask somebody to speak than it is to really do some serious thinking and planning on the use of the material in the Packet. Could this be the sentiment of those who would like to reject the use of it? Get yourselves a good program chairman, as we have, give her the Packet that might be collecting dust on a shelf, and watch the two of them go to work! The result will be more than rewarding.

MRS. RAYMOND STRONG.

Who Belongs to What Church?

Excerpts from a Survey of Religion in the U. S.

More adult Americans count themselves active members of a church than even the churches realize. Seventy-three adults in each 100, or a total of 75,900,000 men and women, say they are Protestants, Catholics or Jews.

Ninety-five out of 100 Americans, 18 years old or over—nearly 99 millions—say they have a preference for one or another religion, more often Protestant, Catholic or Jewish than any other. Only 5 out of 100 say that they have no religious preference whatsoever.

How many people in the United States are Protestant, how many are Catholic, how many Jewish? Who are the more than 5 million who have no preference, no church?

To answer these questions, the Catholic Digest engaged a firm of independent commercial opinion-research experts to conduct an overall survey. Estimates have been made before by the various religious bodies, each for its own membership. . . . Now, for the first time, we have figures based on a scientific survey covering ALL religions in the United States. The sampling methods used to measure other aspects of life in America have been applied to give us information about Americans and religion.

The figures revealed are new. They are the most accurate now attainable. And the findings give us a clearer, more factual picture of ourselves in relation to our religious affiliation than any we have had before.

The sampling of public opinion is a science. . . . In the case of religious affiliation, it is possible to count every person; but it has not yet been done. That is the task of the Bureau of Census; but until the bureau can be persuaded to ask questions about religious belief or church memberships, the figures discovered by the Digest-sponsored survey are not only the most up-to-date, but the most accurate available. Experts in the field of sampling would accept these figures as accurate within 1 per cent. . . .

This survey counted only Americans who are 18 years of age or over. According to the 1950 census figures, such citizens numbered 104 million. There are also 46,700,000 chil-

dren in the United States, whose religious affiliation cannot be measured with the same degree of accuracy as that of grown men and women. . . . But we are dealing in this article with those of us who are 18 or older.

For statistical purposes, the only fact that can be learned about everyone is, "What does he say he is?" We must assume that if a person says he is Protestant, Catholic or Jewish, that is what he is. . . . Further, there is a manner of asking which makes it easy for everyone to include himself in. If you ask a man, "Are you a Protestant?" he may hesitate to answer. . . . The wording of the question avoided that. It was: "By the way, what is your religious preference, Protestant, Catholic, Jewish or what?" Testing proved that this wording enabled a person to answer quickly and accurately. The answer to this and other related questions revealed the facts that 95 per cent of Americans who are over 17 have a definite religious preference; 73 per cent of all of us say we belong to a church, and 68 per cent have attended church services within the last 12 weeks.

The figures also show that out of every 10 Americans, 7 are Protestant, 2 are Catholic, and the odds are even that the tenth is either Jewish or has no religious preference.

. . . Statistically, and actually, the man who never goes to a Sunday service is an exception. As individual and as Americans, Protestants, Catholics and Jews may well be edified at the large numbers of us who say we belong, in some fashion or other, to a religious body.

On the other hand, regardless of . . . the small percentage, there are more than 5 million Americans who are indifferent to any religion. Who is to blame save all of us. Our bad example in not living up to our principles, our timidity in discussing religion, our foolish fear of offending, our smugness in possession of what we regard as religious truth—these are some of the things that cause religion to languish. They are faults we can correct.

Freedom of religion is every American's right. With this right go responsibilities.

—Catholic Digest.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, MARCH 5, 1953

NUMBER 10

*"Except the Lord build the house, they
labor in vain that build it"*

Build with Him
by Supporting the
CHURCH BUILDING LOAN FUND
CAMPAIGN

March 1 through June, 1953

News Flashes

From reports of the American Board, it has been ascertained that not less than 56 foreign students affiliated with our denomination, are studying in the United States.

Dr. Warren H. Denison has observed his 56th anniversary as an ordained minister, and has preached for 61 years. Last year he made 278 addresses in eight states. He started this year's work in Florida, beginning on January 5, with an engagement in St. Petersburg. He had at last reports already accepted invitations to Stewardship service in eight states for 1953.

In this issue Bryan Drake, Secretary of the Department of Higher Education for the Congregational Christian Churches, raises the question as to the worthwhileness of the "attack on communism in higher education." You may not agree with all he says—the writer of this note would make several mental reservations—but he nevertheless offers you food for serious thought.

Miss Alice E. Cary, who is touring our mission stations in the Pacific, reports that the Marshall Islanders "believe in education." She writes that in the Marshall Island churches the "membership gives a dollar a year per capita for their education program, and another dollar for . . . food" of students. What a blessing it would be for Elon College if our constituency would make the Elon College Sustaining Fund two dollars per capita and would really raise it

There is appearing in *The Richmond Times Dispatch* during Lent a series of forty articles written by laymen of different faiths, expressing their personal feelings about what religion means to them. The writer in a recent issue was Mr. Alfred A. Doffmeyer, a product of our Valley Conference, and now the chairman of the Official Board and a deacon of First Church, Richmond, Virginia. We are sure that our readers will approve of the article being reprinted in this week's issue of **THE SUN**.

From Interdenominational Religious Work Foundation, Richmond,

Va., "News Notes" for February, 1953, comes the following: "In Memoriam—Robert Lee House, Congregational Christian Minister and Trustee of the Interdenominational Religious Foundation, was called 'home' on January 20, 1953. The Rev. Mr. House represented his denomination from 1941 to his death and was Treasurer of the Foundation for three years (1947-1949). He believed in the interdenominational approach to home missions in our state institutions and gave unselfishly of his time and talent in the promotion of the Kingdom of God. We shall find someone to succeed him, but no one can ever take his place."

Congratulations to Rev. Max Vestal. According to reports, he "has finished his work at Elon." That may be cause for sorrow or joy, according to the way you look at it, but either way it is reason for congratulation. Now a word to our young people throughout the Southern Convention: Max will not have as much time to "Relax" as he did when in school—believe it or not. So it is up to you to get the news of what your local Fellowship Organizations are doing in to him. He cannot edit what you don't send in. Please see that he doesn't have too much time to "Relax" on that job. He won't know that we are saying this until he sees it in print. By the way, material should be sent to him at Asheboro, North Carolina. **MG. EDITOR.**

Suffolk District Training School

Congregational Christian Churches of the Suffolk area will sponsor a Training School for Christian Workers to be held in the Suffolk Christian Church, March 8-11, 1953. The school will begin on Sunday afternoon, March 8, with a general enrollment period at 2:30 o'clock. A general assembly and a worship service will begin at 3:00 o'clock, with one class period to follow.

Three courses will be presented:

"Teaching Children," by Miss Pattie Lee Coghill.

"Improving Our Sunday School," by Rev. Earl Farrell.

"Principles and Program of the Congregational Churches," by Dr. Wm. T. Scott.

The writer will serve as Dean of the school.

A worship service and two class periods will be held on Monday, Tues-

day and Wednesday nights, with a special closing service on Wednesday night. This school presents a splendid opportunity for workers in the local churches to improve their efficiency and to increase their fruitfulness in Christian service.

H. S. **HARDCASTLE.**

Services at United Church of Chapel Hill

The United Congregational Christian Church, Chapel Hill, North Carolina, is presenting a series of Lenten and Easter services which are aimed at meeting the spiritual and intellectual needs of people living in a modern scientific age. "Believing that more and more, enlightened people are insisting that religious truth rest upon a foundation adequate for any other kind of truth," states the pastor, Rev. Richard L. Jackson, "these services will seek to come to grips with the basic tenets of the Christian faith as they apply to the every-day needs of modern man."

Dr. Fred West, minister of the Hillyer Memorial Christian Church, Raleigh, North Carolina, will speak on Wednesday, March 11 at 8 p. m., on "Strengthening Our Spiritual Foundations Through Prayer." Dr. West is a graduate of Lynchburg College. He received a Ph. D. from Yale University, and has served as chairman of the Department of Religion at Wabash College and Texas Christian University. In addition to serving as pastor of his present church, he has taught at Atlantic Christian College.

On Wednesday, March 18, Dr. James Phillips, Chaplain of Duke University, will speak on "Strengthening Our Spiritual Foundations Through Repentance and Forgiveness," and on March 25, Dr. A. C. Howell of the Department of English of the University of North Carolina will speak on "Strengthening Our Spiritual Foundations Through an Understanding of God's Word."

On successive Sunday mornings at the 11 o'clock worship hour, the minister of United Church, Rev. Mr. Jackson, will deliver a series of sermons on "What Can I Believe?" On March 8, the theme will be "What Can I Believe about God?" The rest of the series will include: "What Can I Believe about Jesus Christ?" "What Can I Believe about the Church?" "What Can I Believe about Eternal Life?"

Laymen and the Church . . .

J. Earl Danieley, Editor, Box 515, Elon College, N. C.

What About Our "Place in The Sun?"

The Executive Committee of the Laymen's Fellowship of the Southern Convention met at Elon College, N. C., on February 7, 1953. Several matters were considered. One important item of business resulted in a decision to ask the Board of Publications for a regular space in THE CHRISTIAN SUN. The Board approved the request, and consequently the Laymen of the Convention have been assigned the space.

The questions arise: Is this matter really important? How will the space be used? Will this decision have any effect on the work of the men of our church? We cannot at this time give clear-cut answers to these and other questions which occur to us. However, this one thing we know: here is an opportunity and a responsibility. If the men of the church visualize the opportunity and accept the responsibility, this can be the beginning of a new day for our men's organizations throughout the Convention.

What can you do? What should you do? First, you should communicate with the editor of this column as to what you want to see printed in the column. Let him know the type of thing that you are primarily interested in; don't hesitate to tell him what will be of greatest value to your local group. Second, contribute to the column. Send in the news from your local group. Tell the other men in the Convention just what your group has done and is doing. What you have accomplished in your group may be just what another group needs to know in order to be stimulated into action. We cannot know what you are doing unless you write to us and give us the information.

* * * * *

Plans Are Being Made

Some plans have been made for this space. Beginning next week, we will have a suggested program for each month. This is something new for us. We know that the women of our church have been using prepared programs to a good advantage for a long time. Some of the men's groups have suggested that they would like

to have such material. The first series will begin immediately. The entire series of programs might be entitled, "The Laymen and His Relationships." The topics for the series of eight monthly programs are given here:

- "The Layman and His Pastor";
- "The Layman and His Church";
- "The Layman and His Community";
- "The Layman and His Country";
- "The Layman and His Family";
- "The Layman and Civic Responsibility";
- "The Layman and Recreation";
- "The Layman and His Soul."

At present it is planned to give a general outline which can be used for the program along with some questions for discussion. If you and your group think that something other than this will be of more help to you, the editor would appreciate hearing from you.

The mission of our Master was to seek and to save the lost. He came to save the lost. He lived to save the lost. He died to save the lost and he arose to save the lost. Everyone that has been saved, is being saved, or will be saved, was saved for the purpose of saving others. The obligation rests upon all Christians.

—A. E. Lupton.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardestal.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snyder, G. D. Colclough, Treasurer, ex officio.

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Date 195

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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() Renew, () Enter my own subscription for () 1 year, () 2 years.

My Name

My Address

From the **EDITOR'S** *Desk*

The Joy and the Rewards of Sharing

The Church Building Loan Fund Campaign now being launched in the Southern Convention by our denomination makes strong appeal to all men and women, who, not content merely to have good church advantages themselves, are anxious to share in order that others may have any church opportunities at all.

At the time of any call for people to share their blessings and their prosperity with others, I always think of my experiences along the shores of the two seas of Palestine.

Those two seas offer an impressive parable to which every person in the Southern Convention should give thoughtful consideration as this most important campaign asks for their cooperation.

"There are two seas in Palestine. One is fresh, and fish are in it. Clumps of green and sprays of color adorn its banks. Trees spread their branches over it and stretch out their thirsty roots to sip its healing waters. Along its shores the children play as they played when Jesus was there. He loved it. He could look across its silver surface as he spoke his parables.

"The River Jordan makes this sea with sparkling water from the hills. So Galilee laughs in the sunshine. And the men build their houses near it—and the birds

their nests. And every kind of life is happier because the Sea of Galilee is there.

"The River Jordan flows south into another sea. Here is no splash of fish, no fluttering leaf, no children's laughter. Travelers choose another route unless on urgent business or on a sight-seeing excursion. The air hangs heavy above its waters, and neither man nor beast nor fowl will drink from its supply.

"Now what makes this mighty difference in these two neighbor seas? It is not the River Jordan—it empties the same good water into both. It is not the soil in which they lie, nor the country round about. This is the difference. The Sea of Galilee receives, but does not keep the Jordan. For every drop that flows into it, another drop flows out. The receiving and the giving go on in equal measure. The other sea is shrewder, hoarding its income jealously. It will not be tempted into any generous impulse. Every drop it gets it keeps.

"The Sea of Galilee gives and lives. The other sea gives nothing. It is named . . . 'The Dead Sea'."

There are two seas in Palestine. . . .

There are two kinds of people in the world. . . . Which kind are we? R. C. HELFENSTEIN.

Concern for Secular Financial Drives

The number of financial drives launched in the average community, rural or urban, during the span of a year is surprisingly high. The number has been cut somewhat in urban communities through recourse to the "Community Chest." This is a plan that could be studied with profit by our rural communities, for the arguments in its favor apply to almost any situation and there are additional factors operative in rural areas, not the least of which are the distances involved in each drive and the fact that the same people become involved in an assortment of drives.

The picture is complicated by the fact that some worthy undertakings, the American Red Cross, for example, will not cooperate in the Community Chest. In addition, other enterprises of merit which relied primarily on the method of providing the opportunity to give, now are venturing into the field of the organized drive. An example of this is the "March of Dimes." When purely local concerns are added to those of national character, it is obvious that these drives for funds constitute an undertaking of large proportions.

The churches have a practical concern in this, for almost invariably the leadership and workers for such undertakings are drawn from the pool of active church

members, and these in turn are the leaders and workers in raising funds for the churches and their interests. Moreover, if the number of such undertakings increases in the future as it has in the past, the churches are going to be in active competition for the gifts of the people who constitute their membership. Even if each individual gave as he could afford, it is conceivable that there is a limit on the funds available. In the more realistic view that most do not give to anything as they ought and could, it is probable that the spirit of competition will intrude soon rather than late.

The burden of this editorial is two-fold. In the first place, the worth of most of these undertakings is not questioned. Of course, there could be instances in which investigation would be desirable. What is suggested is that the churches have a concern for their own sake and for that of the communities in which they are located to develop and support the idea of the "Community Chest" or something similar in nature, and the need is particularly great in rural areas. Secondly, the churches should be concerned about the overall development in this area that the resources of and for the churches in terms of people and money not be over-taxed. JAS. H. LIGHTBOURNE, Jr.

If I Could Wake the Conscience of the World . . .

By CHRISTIAN CHRISTIANSEN

Representative in Syria of the Lutheran World Federation
Service to Refugees

On a sandy, rocky mountain slope, about one mile outside Bethlehem and on the way to Hebron, there is a small village; not a village of houses, but of hundreds of grey tents. That is the refugee camp where 3,500 Arabs have found a temporary stay.

The refugees are all homeless, they all came from Palestine which is now called Israel. For more than four years, these people have been living on international charity.

Their troubles and sufferings started when the Jews began to fight with the Arabs over the Holy Land. When the Jews declared the State of Israel, thousands of the Palestinian Arabs had to flee.

They now live—"exist" would be a better word—on rations which the United Nations Relief and Works Agency gives them regularly once a month. Many of their tents, which are also supplied by WNRWA, are torn as a result of the severity of last winter. Only a very few refugees have been able to make themselves small, primitive huts, mostly of mud-bricks or tin from old barrels or jerri cans.

There is not a tree in the whole camp, not a blade of grass or a flower to break the grey monotony. To the west, one can see the houses in Bethlehem, morning and evening, the refugees can hear the bells from the Church of the Nativity, the Holy place where our Lord was born. Toward the east, from the top of the hill on which the camp is situated, one can see the Mount of Olives, Calvary and the Towers of many churches in Jerusalem.

Not only the sandy, dusty landscape is grey and wretched, but also the minds and souls of the refugees are dark and bitter. As I visited the camp some weeks ago, together with an Arab interpreter, a bit of sensation was created, as not every day brings a visitor.

We were greeted by Hasan Mustafa, the camp leader, a tall, slim Arab with a red fez on his head, dressed in a long gown. A pair of dusty sandals protected his feet against the warm sand. "Ahlan wa sahelan" ("welcome") he said with genuine

Arab politeness and hospitality. He took me into his tent where I enjoyed a cup of the strong, sweet Arab coffee. After I had explained the purpose of my visit, I went out into the camp.

I looked around. Small groups of men stood or sat on the earth talking; men of all kinds and all ages: farmers, teachers, lawyers, sheiks, craftsmen. Some used a red fez, some a turban, and some had just put a big piece of white cloth on their heads to protect them against the sun.

Children, brown like chocolate, but poorly dressed, ran around between the tents, playing and shouting as all children do. But clouds of dust arose around these.

The women seemed to be the only ones who had something to do. Some were very busy with open fires outside their tents. (There is neither electricity nor any other modern form of stoves in the refugee camps.) Others walked barefooted to a close-by brooklet for water.

As it is the custom in this part of the world that women carry most of the things on their heads, I had the opportunity to admire those women for their upright posture and their incomprehensible ability to walk at a normal speed with a tin bucket—or petrol can—full of water on the head without losing a single drop.

Some fifty Arabs stood in a long queue in the sunshine outside a bigger tent and waited patiently for the distribution of their rations, holding empty tins and bowls in their hands. A similar number queued outside the tent of the camp clinic, most of them women and children sitting or lying on the sand.

The United Nations run this clinic, in other places it may be the Lutheran World Federation, the Quakers, or other church welfare agencies that serve the refugees by employing doctors and nurses, and giving free treatment and medicine.

The clinic is open daily, except on Sundays. Usually the mothers start to come with their children at 4 or 5 o'clock in the morning. All want to be the first, nobody likes to wait for hours in the hot sunshine.

As the people arrive, numbers are distributed, and everyone gets in to see the doctor in accordance with his number. I got permission to stay with the doctor for about an hour and had the opportunity to be present when he examined several of the children.

How poorly dressed they all were! I thought of all the faithful congregations behind Lutheran World Action and their splendid support of our welfare program. Here was a place where help in the form of clothing was badly needed. Many mothers brought their babies wrapped in coarse sacks, and neither the boys nor the girls seemed to have underwear of any kind.

How thin were their arms and legs! Most of the children were also not clean, since water is scarce in this place and must be used with the greatest economy. The bit of soap which UN gives to every refugee once a month is also far from sufficient and not of good quality. The refugees receive no money, and most of them are therefore unable to buy themselves soap or a comb.

"Undernourishment and unhygienic living conditions cause most of the sickness," the doctor told me, while he carefully examined one of the small patients, "and most of our children have no longer the normal strength of resistance."

Oh, if I were able to get some tons of dried milk and some vitamins for these children! Yet, milk powder and vitamins are not enough. Would that I were able to wake up the conscience of the Christian world, to shout so loud that our western nations would begin to understand and realize what an injustice has been, and is still being inflicted upon an innocent people. Almost one million Arabs of Palestine are left to homelessness, suffering and a terrible poorness; their homes and property were given to a million foreign Jews from all corners of the world.

There were 868,415 Palestinian refugees at the last census. Very few of them were able to bring any property when they fled, most of them only brought the clothing they had on. "What property did you get out with you," I asked the camp doctor. "Nothing but my wife and two children," was his answer. "I didn't even get my stethoscope with me!"

What is there to do with these refugees? Where shall they go, if one can persuade them to go anywhere at

(Continued on page 13.)

What My Religion Means to Me

By ALFRED A. DOFFLEMYER

To me, religion is "a way" of living—an attitude of life toward God, toward one's self and toward one's fellowman. Our largest self-realization depends upon a proper attitude toward one's self, toward God and toward one's fellowman. Religion is based upon faith. Faith is a looking inward, upward and outward. Looking inward, we discover our actual self; looking upward, we discover God; looking outward, we discover others—and a concern for them implies fellowship. Through fellowship, love is kindled within the heart. Through love for our fellowman, we find, or come to know God in his largest fullness.

I believe the religion of Jesus is another way of saying "the Christian religion," for his religious faith and practices should be the religious faith and practices of his followers. The religion of Jesus inspires its devotees with love for and a dedication to God as man's Heavenly Father. It calls its devotees to be brothers in service as well as brothers in sympathy. Because of my commitment to Jesus Christ and his "way of life," my religion is grounded in the faith that the author of life is a God of love who never sends sorrow, suffering or trouble to anyone, but who desires and is able to help everyone in any time of need—if they in sincere faith call upon him for help.

Christ is "the Alpha and the Omega" of my religious interest. I believe he is the highest revelation of what God is like and of what God would have all men to be like.

Christ's life evidenced no imperfection. His way becomes my goal. I am challenged daily to try to attain it. I may, and will, often fall short—but I will not compromise or surrender my goal. Thus, I find that my faith is based upon the Fatherhood of God, the Lordship of Christ, and the brotherhood of mankind.

Prayer is the heart of the Christian religion. Jesus found it necessary to pray. I feel that prayer is much more essential to me than it was to Jesus and his disciples. It is the universal nature of man to pray. Life to all is difficult; it is a walk, and not a ride; life's burdens are often beyond our strength to bear. We seek strength outside ourselves—

we turn to God for help. Prayer is not a begging, demanding, importuning procedure. It is a withdrawing in supplication to God for divine strength and assistance.

The church calls me to prayer; it challenges me to serve; it is the medium through which my religion may grow. It is a human institution having a divine purpose. It lays no claim to being composed of perfect people, but of people who are seeking "the better way." I believe that the church is God's major challenge for religious thinking and living. Its interest and welfare should be an intimate part of our daily living. It

is the only agency in the modern world which is dedicated to the promotion of the highest spiritual, social and economic welfare of mankind. The individual is its chief concern—first, last and always. Because of this fact, I accept with enthusiasm the challenge of the church in giving a proportionate part of the fruits of my labor to its program of service, and in freely giving of my time (not required by my vocation) in its program of visiting the sick and those in trouble as well as lending a hand at every opportunity of rendering service to the church itself.

My religion brings me the peace of God which is beyond understanding—a peace which has to be experienced in order to be known. It is my sincere conviction that the religion of Jesus offers the only hope for world peace and world security.

Church Building Fund Campaign Committee Meets in Suffolk

The Church Building Fund Campaign Committee of the Southern Convention met February 11, 1953, at the Suffolk Christian Church.

Among those present for this meeting were Mr. William Kincaid Newman, National Director of Area 2, of which the Southern Convention is a part, and Mrs. Graham Wisseman, a member of the National Committee. There were some 25 other people present, representing the Convention Office staff, the Convention Executive Committee and all five of the Conferences.

Mrs. Wisseman reported that there was an enthusiastic spirit in the National Committee meeting held on January 25, at Cleveland, Ohio. She stated that over one million dollars had already been subscribed on this four and one-half million dollar campaign.

Mr. Martin T. Garren, Southern Convention General Chairman announced that Mr. John T. Kernodle had been asked to act as Publicity Director for the Southern Convention. He also announced that Mrs. W. B. Williams of Newport News, had been named as Chairman of the Speakers' Bureau, succeeding Mrs. O. H. Paris, who resigned because of ill health.

Dr. Jesse H. Dollar, chairman of a special committee charged with preparing a pamphlet telling the story

for our Southern Convention, gave a brief description of a tentative pamphlet. His committee was asked to prepare the pamphlet as soon as possible.

Dr. Wm. T. Scott urged strongly that all Conference committees meet as early in March as possible.

It was agreed that all money collected and all pledges should be handled through the Southern Convention Office.

Mr. W. K. Newman shared some of the methods used in other areas in carrying the message to the people. Three methods for telling the story of the campaign were suggested for our use: (1) District Rallies (for 8 to ten churches) to which the minister and two key laymen would be invited; (2) Local church Rallies; (3) Announcements at the Women's Spring Rallies.

Chairman Garren reported that the organization for the Southern Convention had been completed. He expressed confidence in those who make up this organization and in the ultimate success of the campaign. He solicited the interest, suggestions and prayers of all.

The absence of Dr. Robert Lee House was very keenly felt by those who were present.

FRED REGISTER,
Secretary.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Two and One Half Million Dollar Campaign

I know that the readers of THE CHRISTIAN SUN and the members of our churches are wondering how the College Campaign is coming along. I wish that I could tell you. Judging from the reports received to date, I should say that we are not doing very well. You may be able to judge the progress in the Convention by the progress that the campaign has made in your church. I would like the assurance that we would reach our goal, but if not, the assurance that every individual member had done the best he could to make the campaign a success.

This article is being written on Friday, February 27. The active participation of the local churches of the Southern Convention is supposed to be completed by the close of February. I am sure that a number of our churches have made the canvass and have succeeded well. I trust that each church in the Convention will make its report as early in March as is possible.

We should realize these facts:

First, if it had not been an absolute necessity for our college to have additional and better equipment for the convenience and comfort of our students, the idea of a campaign to secure funds would never have been promoted.

Second, if the dining room and dormitories are provided for the college, they will cost a considerable amount of money. You cannot build these days for nothing. It costs money—a great deal of money.

Third, the college belongs to the church. It is the church's obligation to see that the equipment at the college is what it ought to be.

Fourth, in seeking funds with which to pay for added equipment and improvements, the church would scarcely expect others to assume this responsibility without considering its own interest and its own responsibility to contribute.

Fifth, the amount asked for is well within the ability of the church. It is a question of desire and willingness. A gift to the college is a gift

to the church. A gift for this purpose will not go without its reward.

If you consider the opportunity and the responsibility that goes with the opportunity, I trust that also we may remind ourselves of the joy and the blessing of a duty well done and the feeling that one has done his share.

* * * * *

For What Do You Pray?

Here is an interesting story that came out of the depression years of the early thirties. During this depression, our privately endowed colleges were finding it extremely difficult to meet bills and keep their doors open. A college president was addressing the delegates attending the Southern Association of Colleges and Secondary Schools. He related this personal experience.

He was going from one church to another appealing to the people to support the college. One day he spoke to a very wealthy congregation of the denomination that had built the college. He appealed for funds. When the service was over, and elderly lady came to him and made a modest contribution. She said that was all the money that she could give, but that she could give her prayers. She stated that she had made a list of the people in this church who could and should contribute largely and was praying for everyone of them that they might make a good contribution to the college. In about six months one of the wealthiest men in the congregation died. When his will was put on record, it was revealed that he had left \$50,000 to the college. Immediately another wealthy man went to the campus of the college, gave the president a check for \$50,000, and said, "Now, I have made my contribution, will you please tell Sister ——— to take my name off her list, that I have paid."

When you go to prayer in these days of uncertainty and stress, so many things crowd in for petition. You may not have money to contribute to Elon College, but if you are a Christian, you may pray for the college and pray for those who do have funds that God may influence them to contribute. Pray not only one

time, but many times. In fact, we are commanded to pray without ceasing, to be always in an attitude of petition that God may do for us and the objects of our love what we ourselves cannot do.

Miraculous things would happen if there could be a united prayer for our college throughout the entire church. We do need things other than money, and you should pray for the interest of the school, that the professors may be the kind of men and women to guide and instruct the young people who come for training and guidance. Pray that in no way whatsoever any should be caused to depart from "the faith" but might be strengthened in their belief in God and the realities of the Christian religion and that all might live lives of sincerity and above reproach of any kind or character. Pray that the college may not fail in its contributions to anyone but that all may receive increased information, evident development of character and enriched spiritual life.

There are many things for which you pray, I am sure, but when you go to prayer, do remember the college, that its needs may be met and its contributions to individuals and to the church may result in multiplied usefulness.

* * * * *

Apportionment Giving

There is much to be said for systematic giving. Modest weekly contributions do not constitute too great a strain on accumulated funds. When the total amount due is paid in a lump sum, it often times results in hardships, even though temporarily.

In consideration of these facts, the Convention evolved a plan for the support of the college that could easily be adopted and met on a weekly basis by any local church in the Convention. We have a few churches that pay the full apportionment for the college in advance, others pay weekly, others pay quarterly, and still others pay at the end of the year. It would seem that the systematic plan that calls for weekly contributions would be more convenient for the local church, and certainly such a plan would be more helpful for the college.

If words were at the command of the writer to make an impressive appeal, these words would certainly be employed. In the light of the pres-

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Missions at Home and Abroad

Just Another Ordinary Month?

Kilanjunai P. O.,
Ramnad, So. India,
February 1, 1953.

Dear Dick and Dorothy:

I was going to say that January was another very ordinary month; but then, in checking back in my diary I guess a lot of things have happened after all.

For New Year's we were going to be away from home, so Ed made appointments at the hospital for a very early hour, and we were eating breakfast before seven. Much to our surprise, the whole hospital staff came over while we were eating to present us with leis, fruit and sugar. They gave it in a very nice spirit and made us feel very mumble, for we were the last ones on earth to get such a gift.

Ed saw patients, and then the Children and I went along with him to his North Clinic, hoping he would get through early and have a picnic lunch with just the four of us. The children enjoyed themselves, even though Joy had an eye infection, but Ed had two emergency calls in two different directions, and we only got glimpses of him coming and going.

The first week in January, the staff was very much upset because the big money box from the hospital was stolen. I think that was the first time in the history of the hospital that anything like that had happened. It was taken from a locked room, and the room had been re-locked so that the theft was not discovered until the next morning when the box was to be placed in the reception room. They gathered up three or four suspects, all of them from the lower caste group. To us who are used to police who try to do things scientifically, it looked like comic opera, except that some very innocent people suffered a great deal for a short period of time.

The clinic work has been getting heavier and heavier, so that I am looking forward a great deal to the time when Ed can get a rest. This place really needs two doctors, and so far they haven't even found one, and the clinic may have to close down when we go. I hope they can at least find a fellow for one year!

Our last Wednesday clinic here in

Kilanjunai itself had over seventy patients, all of whom needed careful attention and many of whom big hospital facilities, but couldn't afford to go. And there are many more who need food more than anything else!

Just before the end of the month, we had visitors from Madura. They were the first to come since last fall, and it was really an event. They were Miss Nicholson and Miss Brown, escorted by Miss Bosanquet of the Anglican Mission. The ladies have a school in Madura for destitute girls, and were out here investigating possibilities of starting sewing classes which could make things to sell in their industrial department. Their department has so many orders that they can't fill them right there at the school and so are expanding to the villages.

Then, last but not least, the head of our work here, Dr. Jones, came to visit us yesterday. She is trying to help us plan for the future of this place while we are gone. We are an out-branch of her hospital in Ramnad, and so she takes a great deal of interest in our problems.

Besides everything else, we have been very busy getting ready to go home—visas, permits, etc.

Sincerely,

FRAN RIGGS.

The McDowells Return to Africa

Dr. Henry Curtis McDowell, Congregational Christian educator and missionary administrator under the American Board, sailed back with his wife, Mrs. Ruth Alexander McDowell, to his work among the Ovimbundu in Elende, West Central Africa on St. Valentine's Day, February 14, on the *S. S. African Grove* from New York City to Lobito, Angola.

Dr. McDowell, who first went to Africa in 1919 to a mission station manned entirely by Negroes, did such an exceptional piece of work among the Ovimbundu that he was called "The Booker T. Washington of West Africa." He has just completed a furlough begun in the spring of 1952.

His experiments in democracy among the Ovimbundu, his study of their psychology, history and philosophy, have made him a pioneer in that field.

For the past six months Dr. McDowell has been occupying the Africa Chair in the Kennedy School of Missions, Hartford Theological Seminary Foundation, and making his home in Hartford.

Dr. and Mrs. McDowell are well-known in New Haven, where he was once pastor of Dixwell Avenue Congregational Church, of which he is now a special representative in Africa. The McDowells are also the special representatives of the Church of the Redeemer in New Haven and the First Church of Westboro, Mass.

The growth of the fine Ovimbundu Christian Church has been stimulated by Dr. McDowell's work and he travels widely throughout the entire area surrounding Elende, conferring with the people and the churches.

Dr. McDowell was educated at Talladega College, where he received B. A., B. D., and D. D. degrees. He has also received the gold award of the Harmon Foundation for religious service.

His wife was born in Kings Mountain, North Carolina and was educated at Lincoln Academy, Barber Scotia Junior College, and Bennett College, Winston-Salem, N. C. She taught in the North Carolina public schools before her marriage.

Dr. Lester Goes to Fayetteville

The Asheboro, North Carolina, Church is a child of the missionary enterprise in the Southern Convention. It was the Mission Board which paid the salary of Lanson Granger to come to Asheboro, make a survey, organize a church and become its pastor. Missionary money helped the church when it was ready to build.

In turn, the Asheboro Church has been interested in missions. Early in its history, it organized a missionary society. Often it has had missionary speakers, Miss Angie Crew having been here on a number of occasions. It has made a habit of "tithing" its income in planning its budget—that is at least one-tenth of the total for "others," which is not too bad a record considering that it has had a building debt to be paying on.

It has now taken another step in the direction of missionary work. The relatively new church at Fayetteville was without a pastor. Both the people here and the Mission Board felt that the Asheboro pastor, Dr. F. C. Lester, was the man who could best do the job that needs doing there at

(Continued on page 9.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

North Carolina Women's Rallies

Mrs. W. T. Scott, president of the North Carolina women, has recently written the society presidents concerning the annual Spring Rallies. The guest speaker will be Mrs. David McKeith, whose husband is the executive vice-president of the American Board, and as such directs the foreign mission work of our denomination. Mrs. McKeith will bring us first-hand information from our mission fields, for she has visited many of them with her husband in the last few years. She will also direct a "Buzz Session" in the afternoon, when any questions about our mission work will be answered.

The offerings at the Rallies will take care of the expenses, and then the balance will be used for building churches within the Southern Convention.

Here are the dates and places—and let every society be represented—not only by the president, but by one or two or three carloads of interested women.

Sanford District—Southern Pines, March 23.

Asheboro District—Union Grove, March 24.

Henderson - Raleigh Districts—Chapel Hill, March 25.

Greensboro-Burlington Districts—First, Burlington, March 26.

Halifax District—Hebron, March 27.

* * * * *

The Woman's Missionary Convention

Every two years the women of the Southern Convention (North Carolina and Virginia) meet for a business session and for inspiration and fellowship. That meeting is to be held this year on April 28 and 29 at the First Church in Burlington, N. C.

It is important that every North Carolina society fill in and return the card which has been sent to them by Mrs. W. T. Scott, president, with the name of their delegate, for these people must be elected at the rallies. Each society is entitled to one delegate for each 25 members, but no society may have more than four delegates. Mrs. Scott reminds the so-

cieties not to elect as their representatives those people who are already voting delegates—Convention officers and Life Members.

* * * * *

Executive Board to Meet

The semi-annual meeting of the Executive Board of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches (what a mouthful!) will be held at Franklinton Center, Franklinton, North Carolina, on March 10. If there are any matters which you think that the Board should consider in their plans for future work, please write to Mrs. W. B. Williams, 1253 24th Street, Newport News, Virginia, or any other member of the Board.

* * * * *

The Importance of Lent

Mrs. Duane Vore, convention superintendent of Spiritual Life, has made us realize anew the importance of Lent through means of her recent letter. In its entirety, or in part, it should be read to every women's society.

In case you have not read it, let us remind ourselves again of the meaning of Lent in words Mrs. Vore quoted from Stanley North: "It is a period of preparation and renewal. It is a gate through which we may pass to follow along a path of study, of prayer, of reading, of worship, of service and at last to discover, possibly to rediscover, the living and vibrant, the captivating and challenging spirit of Jesus Christ. But the gate must be opened and the path must be followed. May it be that with the coming of Easter each of us shall know the unspeakable joy of experiencing within, the resurrection of the living Christ."

The editor of this page would like to join with Mrs. Vore in her closing sentence, "May God bless and guide each of you as we travel down the Lenten path into Easter."

* * * * *

A Message for Us

The following story is taken from "Lenten Devotions for Young People." I believe it has a meaning for each of us:

"A story in a Southern paper not long ago told of a working mother, hurrying to get to her office and to get the children to school, who took her family to a restaurant for breakfast. Sitting at the counter, they were separated. She was startled to hear her six-year-old call from down the line, 'Mother, don't they ask the blessing here before they eat?' In the embarrassed pause that followed, the counterman said, 'Sure we do, sister. Will you say it today?' And many bowed as she said, 'God is great, and God is good, and we thank him for our food.'"

* * * * *

Rosemont Observes World Day of Prayer

The World Day of Prayer was observed at the Rosemont Christian Church, South Norfolk, Virginia, on the night of February 20. The missionary society of the church sponsored the program and all four of the churches of the community participated, rendering a most interesting program.

The attendance represented each congregation, and all persons attending, both men and women, felt that it was an inspiring meeting, realizing that the program had been outlined and planned by our African friends. The choir of the host church filled their usual place and added that part that only music can add to a program.

MRS. PAULINE B. DENNIS,
Church Reporter.

LESTER TO FAYETTEVILLE.

(Continued from page 8.)

this time. After careful consideration, the Asheboro Church voted to give Mr. Lester a six months' leave of absence for the purpose of helping the Fayetteville group get a building erected on its lovely acreage and the group stabilized for more effective service in the future.

During Mr. Lester's absence, the Asheboro Church has appointed a committee to plan for pastoral service, the idea being to have a variety of speakers and programs. One of these special services will be a broadcast on Palm Sunday, March 29, over WGWR, Asheboro, when the choir will be responsible for the entire program.

Perhaps the Asheboro Church is setting an example for other churches that could release their pastors for short-term missionary service, while the lay members "carry on."

REPORTER.

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Former Capitals of the United States

The present-day generation of Americans think of Washington, D. C., as the only capital this country ever had. This is not the case, for there are eight places that once were capital of the United States.

When General Howe marched his British Hessians into Philadelphia, in 1777, George Washington wintered at Valley Forge, and Congress wintered at York, Pennsylvania. It is thus that York, Philadelphia and Lancaster, Pennsylvania; New York City; Trenton and Princeton, New Jersey; Baltimore and Annapolis, Maryland, each shares the honor of having been once the capital of the United States.

During its first 25 years, Congress moved frequently. Indeed, when it was endeavoring to select a permanent city, Congress came near achieving perpetual motion by voting for alternate meetings at two capitals, one on the banks of the Potomac and one on the banks of the Delaware.

Lancaster, Pennsylvania, was the capital of the United States for only one day, September 27, 1777. After a single meeting in Lancaster, Congressmen decided it would be safer to put the Susquehanna River between them and General Howe's army, so they adjourned to New York. Once before, the Continental Congress had fled to Philadelphia. While Washington was crossing the Delaware the year before, the national legislature moved to Baltimore for two months.

Evacuation of Philadelphia by the British in 1778 permitted Congress to make the metropolis of the colonies again the capital, and so it remained until an incident five years later which led an angry Congress to demand an independent Federal District. Although the Revolutionary War was over, the legislators found themselves without money to pay soldiers and dismiss them from military service. Eighty men in the Lancaster barracks mutinied and marched on Philadelphia, where they were cordially received by brothers-in-arms. They menaced Independence Hall, where Congress, in session, appealed in vain to the Pennsylvania State

Government for protection. Indignant at the insult, Congress adjourned to Princeton, New Jersey, and resolved that when it established a national capital, it would be independent of any state or city protection.

Nassau Hall and Princeton living accommodations so cramped Congress that it adjourned to meet the following year at Annapolis, Maryland. In the Maryland State House, General Washington resigned his commission, while the lawmakers received him with their hats on. Washington completed his brief message, bowed, and the legislators lifted their hats but bent not an inch. Next year Congress met in Trenton for two months before proceeding to New York. Washington was inaugurated first President of the United States on Wall Street, where stands the present Sub-Treasury of the United States.

Washington, D. C., owes its choice to the insistence that the permanent government seat should be in the geographical center of the United States! The capital, it was argued, should be located neither north of the Delaware River nor south of the Potomac River, but far enough inland to be safe from enemy attack.

Bidding for the capital of the United States was strong. Kingston, New York, was first to issue an invitation. Annapolis, Maryland, cited its central location. Trenton, New Jersey; Germantown, Lancaster, York, Carlisle and Reading Pennsylvania, sent prospectuses setting forth their advantages; and historic Williamsburg, Virginia, also petitioned.

Congress once actually voted to create two capitals, one on the Potomac near Georgetown, and the other on the Delaware near Trenton. It proposed to meet in Annapolis and Trenton alternately until residences of the two selected communities could be provided.

In 1789, the Senate and House both finally voted to establish the capital at Germantown, Pennsylvania, and the enactment of the bill into law failed only because of a minor amendment by James Madison, which required postponement of the measure until the next session.

The compromise — by which the South voted for Hamilton's debt-funding bill in exchange for a capital on the Potomac — resulted in Congress instructing President Washington to select a site between the Eastern Branch and Conococheague Creek. Eastern Branch enters the Potomac where Washington, D. C., now stands, but the Conococheague joins it 75 miles north and west. Near "that Indian place," as Congress called it, the Potomac River bends within two miles of Pennsylvania's Border. A Federal City in this region could have touched three States — Virginia, Maryland and Pennsylvania — so this possibility was included for political reasons.

George Washington journeyed up the Potomac, raising false hopes in the hearts of residents of many villages, including Hagerstown and Williamsport, Maryland, before he announced his choice, the present District of Columbia.

* * * * *

"Try a Little Fun"

By LAURA GRAY.

Issued by the National Kindergarten Association.

I was staying with my sister Mary and her family. "Come children, time for bed!" she announced to five-year-old Susan, busy with toys on the living-room floor.

A chorus of "I don't want to go to bed! Don't want to go to bed!" ensued.

Mary, who was a big strong woman, lifted Tom and carried him kicking and screaming into the bathroom, where the noise of running water mingled with his cries. The same procedure followed with Susan. The bathing and putting to bed of these youngsters was one awful struggle, and if Mary had *not* been strong, well, I don't know how the job would have been accomplished.

At last she returned and sank into a chair beside me. "Thank goodness that's over!" she ejaculated. "It's the worst part of the whole day!" She fanned herself with the newspaper.

That was yesterday. Tonight I was "on duty." As the front door closed behind Jack and Mary, who were dining out, I wondered how I could have been so foolish as to have offered to take charge. My experience with children was limited to two years as a kindergarten teacher. I was small, slight, and had not quite

(Continued on page 13.)

What is the Significance of the Attack on Communism in Higher Education?

By BRYAN DRAKE, Secretary

Department of Higher Education, Congregational Christian Churches

From many sources we hear of the impending attack on communism in higher education. Perhaps certain groups are girding themselves for a new battle on communism in the college and universities, but the campaign has been on for a number of years. There have been loyalty oaths, possibly there are going to be hordes of them now. When I was a college president prospective donors and others sometimes interrogated me about the "dangerous" attitudes of teachers, and more than once the question of communism was raised; perhaps this scrutiny now will become a normal part of the process of requesting contributions and support. I believe that I can perceive evidences that this may be coming to pass. Certainly higher education is in a defenseless position at the moment, and this, strategically, is an excellent time for its enemies to strike.

I speak of the "enemies" of higher education. They are "enemies," but most of them are "good" men and women, and respected citizens. They do not look upon themselves as "enemies" of higher education, but rather as persons who have its best interests at heart. Thought control always is exercised by some of the "best people" who wish to control thought in the interest of certain noble purposes which they have in mind. The enemies of Stephen, Paul and Savonarola were not bad people, but were folk who believed thinking could be regulated by law, and who feared the free journeys of the mind and spirit.

A campaign of seeking out communism in higher education will take the form inevitably of censorship of text books and demands for faculty resignations by non-academic judges. Examination of text books will be from the point of view that objective treatment of tabu subjects is subversive. Teachers who attempt to be objective will be under fire, and the administrators who protect them will be in jeopardy. Unfortunately we know the pattern, for it has been used by sincere bigots of the Christian faith. In fact, it is only a minority who ever really believes in freedom

of thought, for it is a stiff doctrine to practice. It is easy enough for all of us to give lip service to democracy and to practice some of its external forms, but to have faith in genuine freedom is too hard for the majority.

The self-appointed censors of higher education are threatening to debase higher education. They are to be found in every state and county, and this may be some of the results: Faculty people will be frightened, and many forms of protective behavior will be observed. Administrators will hurry to set their houses in order, lest charges of communism stick. Students will arrive on campuses suspicious and alerted to report in youthful exaggeration the subversive remarks of professors in class room or bull session. Donors will be alarmed by the mailings which they receive, and in their confusion, will give to inferior institutions and causes which are approved by the censors.

It is a tragedy when any educational institution compromises with the truth, but it is a major catastrophe when a church-related educational institution debases its education because of fear of criticism and punishment. We must remember, however, that the church-related institutions are exposed to terrific pressures, and unless the churches stand squarely behind them with spiritual encouragement and generous financial support, no one dare cast a stone.

It is remarkable that the liberal religious forces are known to be aligned on the side of freedom of thought, and, as Hitler attacked the church first in order to win control in Germany, the censors of higher education are including the National Council of Churches and its constituent denomination in their attacks. And, of course, they are correct, because religion is always the defender of the individual to speak and think according to the dictates of his conscience.

Actually freedom is the chief enemy of totalitarian communism, and religion is the chief enemy of atheistic and materialistic communism. Those who fear freedom, have that fear in common with communists.

And those who spread suspicions and rumors against the churches to which the majority of Americans belong are making it less necessary for communists to do the same thing.

Let no one shake your confidence that freedom of conscience and of speech are a bulwark against every evil which assails us; that our Christian faith which preaches love, forgiveness and the sovereignty of God in the life and action of man, is the dependable pattern for individuals and society in every crisis, and any prophets of crisis, who would declare a temporary moratorium on some Christian virtues in order to meet an immediate need, are false prophets. Of course, you may be under attack if you are not a cautious individual for you are the kind of person who is liable to be offensive to those who think men are saved by law rather than by faith. However, it is you who are serving as a religious leader in the academic community, who will be among the staunchest and most effective defenders of freedom of thought and teaching, and, by the same token, the real obstacle to the success of communistic influence in your college or university. If the crusaders against communism in higher education were really smart, they would subsidize every university student religious center, every college chaplain's office, and every college town church in America.

"The Best Is Yet To Be"

Some well known writer and commentator said, after the recent national election: "I'm not a prophet, but when President Truman walks out of the White House, and President Eisenhower walks in, things are going to begin to happen that may bring permanent peace around the world."

One thing is certain, preachers in pulpits, chaplains in the service, and mothers in their homes, have been praying that war in Korea may soon end. The destiny of the United States and the entire world are one and the same. Years ago governments rose and fell. Men sought office for personal gain. Fluent speakers who had money could buy their way into office by making promises. That day is passing. That is false security.

Wendell Wilkie had that idea in mind when he wrote "One World." Universal peace must come soon or we

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Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Accountable to God"

LESSON XI—MARCH 15, 1953.

MEMORY SELECTIONS "*Verily, I say unto you, Inasmuch as ye have done it unto one of these my brethren, even these least, ye did it unto me.*"—Matthew 25:40.

LESSON: Matthew 25: 31-46.

DEVOTIONAL READING: Ezekiel 34: 20-27.

Jesus adds a touch of the dramatic to his teaching during the closing days of his ministry. Take for example the scene in today's lesson. Here is the Son of God, the King, in his risen glory, sitting upon his judgment throne at the end of the Messianic Age. Surrounding him, and ministering unto him, are his angels in their glory. And drawn up before him in serried ranks are all the nations of the whole earth from all ages. It is the Great Judgment Day. And on the basis of the King's judgment, this great concourse of people is divided into two large groups, the one on the right hand and the other on the left hand. They are awaiting the verdict of judgment from the Son of God, the King on the throne. Talk about drama—here it is!

The Judgment.

"It is appointed unto all men to die, and after that the judgment,"—thus wrote the man of God under the inspiration of the Holy Spirit. The fact of judgment is just as inescapable as the fact of death. To deny that men, all men, shall have to give an account of themselves to God, that we must all stand before the judgment seat of Christ, is to deny any moral significance to the universe, and any moral responsibility to men.

One of Shakespeare's characters expressed this matter of judgment after death, when he says in so many words, "to die, to sleep, perchance to dream, ah, there's the rub." Jesus is simply being true to his trust when he reminds his hearers that they must give an account of the deeds done in the flesh. The man who lives as if there is no Judgment Day is of all men most foolish, and he will be among all men, most miserable.

The Judge.

Christ will be the Judge. He is the Judge. As King, he is Judge, and

as Judge, he is King. That means, of course, that there will be no appeal from his verdict. It will be final and irrevocable and "unappealable"—if there is such a word. He has final and complete authority, the Father has committed all judgment into his hands. But if his judgment is *final*, it will also be *fair*. He will not judge as men judge. He knows our frame. He knows all the forces that play upon our lives. He knows the motives that underlie our acts. Indeed, he will reverse many of the judgments of men. Furthermore, he will be governed not by strict justice, but by mercy. Men may well fear the judgment of Christ, but they need not be afraid that they will not be given a fair trial and a fair verdict. The judgments of the Lord are true and righteous altogether.

The Judged.

"Before him shall be gathered *all the nations.*" Every one of us, every man must appear before the judgment seat of Christ. In this world, we sometimes read that the defendant "did not appear in court." In the other world there will be no such thing. Unless there is a judgment for *all men*, there is something wrong with God's dealings with mankind. If the heathen are not to be held accountable for their deliberate sins, just as Christians are, there is no divine justice. All men will be judged, all men are judged. To be sure, those in darkness will not be judged on the same basis as those who are in the light. But God's final judgment involves all men, all nations.

The Basis of Judgment.

It is somewhat dangerous to become involved in all the details of this story. For instance, it might be argued that the story teaches "salvation by works." Inasmuch as we do good works to our fellowmen, we get on the side with the "sheep" in the Great Judgment Day. But that is not what the story is designed to teach, and does teach. Jesus is emphasizing the spirit and motive of service as being more important than the service itself. He is emphasizing the spirit of love and of humaneness in the human heart. He is saying that our attitude of mind and heart toward Christ is expressed in our be-

haviour toward our fellowmen. The basis of God's judgment is loving service. Faith must be proved by service. It should be noted that Jesus does emphasize the fact that salvation is a matter of love in the heart, and not simply of ideas in the head!

This principle of judgment goes far and deep. It can be applied, it is applied, to nations as well as to individuals. The nation that holds life cheap, which does not respect personality, which is callous and careless in its attitude toward the weak and the wayward, will bring down upon it the righteous wrath and judgment of God.

It is to be noted that "the sheep," the "blessed of the Father," were unconscious of the goodness they had done. "When saw we thee hungry . . . athirst . . . a stranger, naked . . . sick, etc?'" The fact that it was unconscious made it all the more acceptable to God. Their acts were not done to be seen of men, or to merit favor with God, but done in the spirit of love and service.

And it is to be noted further, that Christ identifies himself with humanity; not simply with the rich and the good, although he is identified with them. But he also identified himself with the underpaid and underprivileged and with the underfed and needy of humanity everywhere.

The Verdict of Judgment.

"Come ye blessed of my Father . . . depart from me ye cursed . . ."

There is a final separation between the sheep and the goats. Here is the doctrine of final reward for the good, final punishment for the evil. Here again, it should be said that this verdict is no capricious or arbitrary act of God. It is a part of the eternal order of things. The fact is, men themselves determine their destiny. Furthermore, what kind of universe would this be if there were no difference in the final state of a Nero or a General Booth, a Hitler or a Lincoln?

Whatever the final verdict may involve, it involves presence with, or absence from the King and those who have the spirit of the King. One does not have to believe in a literal hell with burning fires to preserve the truth of the awfulness of the punishment of the bad life. And not only cruelty, but of callousness. To be banished from the presence of love and holiness and joy and light, is hell, whatever else it may be.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

IF I COULD WAKE THE CONSCIENCE OF THE WORLD.

(Continued from page 5.)

all? So far all experiments of persuasion have failed. The refugees will only move out of their camps if they can move home. They feel that they are victims of international policy, the pawns in a game. They hate this and want nothing but to live in peace and independence in their own homes.

I asked some of the men if they had heard about plans of the United Nations to resettle them in places outside of Israel in other parts of the Middle East. Yes, some had heard or had read about such resettlement schemes. "But we will not accept it, we want to go home, we want justice!" was the unanimous cry. "We know that we shall lose every chance to return to our homeland if the UN should succeed in persuading us to move far away to the Euphrates or the Tigris!"

One evening I was present at a meeting in the Lutheran World Federation's office in the old city of Jerusalem. About a dozen political Arab leaders had been invited, and the problem under discussion was how we could help the refugees in the most efficient ways.

We talked about the miserable conditions in the camps where people starve, suffer and sink, morally as well as physically. The question was raised whether it was not better to face the facts and to bring the refugees away from the camps to other areas where houses and work could be provided for them and enable them to become self-supporting and to regain their self-respect.

The resistance to such a thought was unanimous; one after another the Arab leaders spoke against it. Among them was the Mayor of Jerusalem. He didn't use many words; but what he said was spoken with firmness and conviction:

"We do not want our homeless countrymen moved to far away places. We want justice, we want to get our homes and our country back. We shall sooner let some of our people die in their tents in the waiting time, than we shall agree to let UN deport them to other countries. Our homes have been taken away from us, we fight for justice and a just fight will always demand lives and sacrifices."

The whole question of the future of the refugees, the future of Palestine, the final borders of Israel, the

payment of indemnity to the refugees for all the land and property which the Jews took from them, the release of the Arab bank accounts which Israel still keeps frozen, and the question of how to get the present armistice into a peace treaty seems to have ended in a blind alley.

Jewish and Arab negotiators can not stand each other and will not sit together at the same conference table. The United Nations' special political commission for Palestine has not been in the Holy Land the last year, but has its meetings in Paris and New York. One doesn't hear from them anymore, and one day we shall probably hear that the committee passed away!

The feeling of having been unjustly treated, poorness, hopelessness and despair create hate and hard minds and keep a dangerous fire burning. There are enough cold-blooded people only too interested in keeping the flame glowing, fanatic agitators, who put the interest of foreigners above those of their own country. Carefulness is needed if the fire shall be kept down. The question of the Palestinian refugees must be solved and justice must be given to these unhappy people before peace and stability can be obtained in the Middle East.

FOR THE CHILDREN.

(Continued from page 10.)

recovered from a badly sprained ankle. As seven o'clock neared I truly dreaded the coming ordeal. Physical force was out of the question. "Now children, time for bed," I said weakly.

"Don't want to go to bed! Don't want to!" both wailed, and ran and hid.

I sat down nonplussed, but I could not suppress a chuckle as I caught Susan's bright eyes peering inquiringly from under the table.

An emancipated Teddy bear, sprawling forlornly on the floor, gave me an inspiration. In a high squeaky voice, I spoke for him. "I'm so tired! I want to go to bed! Where's Susan? Oh, I wish she'd take me to bed."

Susan showed interest. Teddy continued his pleading. The girl came out, grabbed up the bear, ran and covered him up in her own cot, then returned to her hiding place. What should I do now?

A small wooden tugboat, minus its funnel, lay on the floor, showing the word *Toot* painted on its side. Surley

a low, gruff voice would suit a tug: "I wish somebody would find my funnel and put me in the water. I'm so tired of dry land! I want to go for a sail."

Tom's grinning face appeared over the back of the couch. He darted out, caught up the tug, went to the toy box, found the funnel, fitted it to the boat, and rushed into the bathroom.

Then Teddy's squeaky voice called from the bedroom, "I want a bath, too." Susan responded immediately and soon we were all in the bathroom.

"Teddy, you can't have a bath!" I said, just as Susan was about to throw him in. "You have a fur coat and the water would spoil you, but you can sit up and watch!"

Susan complied, apparently fully entering into the fun. The atmosphere had changed; instead of opposition, I received cooperation. The youngsters undressed themselves. *Toot* went toot-tooting all around the bath. The children were having so much fun I wondered how I would ever get them out.

Thereupon Teddy conveniently fell off the chair and wailed, "I'm so tired. Please, Susan, take me to bed!" The girl stepped right out and began drying herself. In a cosy nightie, she picked up the bear, went to her room, climbed into bed and snuggled down with the toy animal in her arms.

Tom put *Toot* on the chair beside his bed. "Auntie, that was fun," he said. "Someday I'm going to give *Toot* a real sail in the pool."

"Toot, toot; thank you, Tom!" growled the tug.

I left a peaceful, happy bedroom and went back to the living room, triumphant, wondering why parents did not always try a little fun instead of so much physical force. Of course, I realized that I had an advantage in that I was fresh and new to these youngsters. Still I think those who have charge of them do not make enough use of the love children have for pretending and play-acting.

The typical American adult may be a man or a woman, is about 38, white, and a high school graduate. If a man, he is a skilled manual worker, such as a machinist or inspector; if a woman, she is the wife of such a man. He or she belongs to the middle-income group and lives in a small town in Illinois, prefers one of the Protestant denominations, is a church member, and attends about once a month.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

On sunny afternoons, our baseball field on the campus is alive with boys. A lack of sufficient gloves, etc, requires softball, but even so, there is much excitement and joy. Our boys look forward to spring as do the girls. The winter gets to be long, especially when there has been a goodly share of colds.

Already the robins are here, and jonquils. Already the children are thinking of Easter and new shoes, suits and dresses. Four seniors are beginning to think of their trip to Washington, D. C., with their class and are beginning to wonder as to the finances, yes, and the proper clothes.

Miss Foster is glad to have all the annual reports cleared off her desk, and now she has begun to train the boys and girls for their Easter program. Several dates are made for them, and others are being made.

Mr. Wagoner has stored in a car load of fertilizer, top dressing for the small grain, guano for corn, and top dressing for the permanent pastures. Seed corn has been purchased, and alfalfa seed have been safely stored away for the sowing. Cabbage plants have been planted—1200 of them, and but for the rainy season, much other garden would have been planted. New chicks have been placed in the brooder house, and the hens are doing their share well.

Spring is just around the corner. Little boys and girls crowd into my office after school with their numerous requests, and matrons catch me here and there to put in their requests for this and that. Overalls have been worn and washed beyond repair, and shoes have been mended beyond mending again. One matron has been out several weeks on account of sickness, and some of the matrons are feeling overworked. But, by and large, it is a happy family, and their food is good, and there is good teamwork.

Many of the children are proudly displaying "A's" and "B's" on their report cards—while others listen in, not having quite as good reports to show. All of them think they will do better next time, and many of them will, because they love to please their matrons and me.

Roy Black and Jimmy Burgess, two of our fine young fellows, went with me to the Park's Cross Roads Church this past Sunday. We joined the Sunday school classes for the lesson period, and when it was over, the three of us stood before them together and gave some thoughts on what is being done at the orphanage. We were heartily received. We saw a lovely church and a very live people.

After dinner, we visited my old home and my sister, Mrs. Essie Truitt Simpson, and then returned home—Jimmy in time to help water and feed the chickens, and Roy to help in the dairy. Roy has decided to answer the "call" to the ministry, and he seems to have all the qualifications for such purpose in his heart. He has a most attractive manner, and is an A-grade pupil.

On last Saturday I took Angelee Haith and Ella Jean Haith to see their old grandmother. How glad she was to see them when we went into her room where she is mostly confined to her bed. What good times we had as we road along, looking forward to seeing her. The grandmother told me that her children loved me, and of course that repaid me for the trip.

Tuesday, Charles Ward, our crippled boy, will journey with me to Gastonia for a check up, and I hope that the day will be pretty, for there will be much to see and much to talk about.

It all adds up to: It is good to be your servant—servant of the Convention and servant of the Church, in seeking to be to these children a friend to help them as you would

want them helped, and to guide them as you would have them guided.

JOHN G. TRUITT,
Superintendent.

REPORT FOR FEBRUARY 26, 1953

Commodities for the Week.

Miss Angel Tyree, Hampton, Va., Clothing.

Theo. R. Eason, South Norfolk, Va., Clothing.

Mrs. Clara Williams, Ahseville, N. C., Clothing.

Sunday School Monthly Offerings.

Amount brought forward..... \$2,677.89

Eastern N. C. Conference:

Wake Chapel \$ 50.00

50.00

Eastern Va. Conference:

Norfolk, Little Creek ... \$ 30.00

Portsmouth, First 31.50

61.50

N. C. and Va. Conference:

Durham S. S. \$ 25.99

Reidsville S. S. 117.00

142.99

Western N. C. Conference:

Albemarle \$ 20.00

20.00

Virginia Valley Conference:

Newport S. S. \$ 25.31

25.31

Total \$ 299.80

Grand Total \$2,977.69

Special Offerings.

Amount brought forward \$2,391.26

General Mills, Inc. (for coupons) \$ 34.00

Mr. & Mrs. J. Earl Danieley, Elon College, N. C., in memory of Miss

Lillian Long 5.00

Miss Lura Kennedy, Worthville, N. C. 10.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

North Carolina Rally Notice

The following Post Card notice, signed by Curtis Young, Bettie Burt Hight, Cleman Shankle and Phil Mann, has been sent out to North Carolina Young People:

"The time for our Statewide Rally is approaching rapidly. Mark the date, March 29, on your calendar and plan to be at Elon College, N. C., at 2:30 p. m., for registration.

"Nick Piediscalzi (Per ed is cal zi), the National P. F. president, will be the speaker. He is really good. You will like him. The Elon Players will present an Easter Play, "Release." You will take a trip to the orphanage. These are three things we feel you will enjoy very much, so bring all the young people in your church between the ages of 12 and 24."

* * * * *

"Relax With Max"

You know, I've really been worried lately. For the last month or two, I haven't had any news from our youth groups. What's happened to you? They say that no news is good news, but I don't agree. *Send the news!*

* * *

A motorist stopped his car on a country road and asked a native-looking individual how far it was to Millerstown. The reply was: "It's 24,999 miles the way you're headed, but if you just turn around, it ain't but four."

* * *

A friend of mine was at a studio having her little girl's picture made. When the photographer began to chirp and make noises with the toys, the child just sat there and stared, no smile whatsoever. Then suddenly she looked up at her mother and said, "Mommie, isn't that man silly?"

* * *

A father, mother and young son were listening intently to their first radio. Suddenly the announcer remarked that it was five past two. The boy stared at the old family clock, which was evidently five minutes fast. Then, with an expression of one who has just understood the truth, he exclaimed, "Gee, Pop, the radio's running slow today!"

Some Polio Facts for 1953

Tremendous recent progress toward a control for infantile paralysis has brought us to the threshold of prevention of the disease. Thanks to the support of the March of Dimes by the American people, scientists are now planning the first field trials of a polio vaccine, and manufacturers are producing the blood fraction, gamma globulin, for limited use as a temporary preventive of paralysis.

Both are good news. Hope rides high.

But despite this, 1953 will see outbreaks of polio; we cannot count on any startling reduction of cases this year. Reasons:

- (1) The vaccine is *not* here—it has yet to be tested;
- (2) Despite every effort of the National Foundation for Infantile Paralysis, the American Red Cross and government authorities, gamma globulin will be in such short supply it can be given to fewer than one million children out of a population of 46,000,000 in the most susceptible age groups.

We must understand and accept the facts and keep cool heads when faced with the reality of polio. We cannot relax our watchfulness nor ignore the usual precautions yet awhile. If polio comes to your community, you will want to observe the sensible rules for good health that have been urged in previous years:

- ... Let your children continue to play with their usual companions—avoid new groups;
- ... make sure they scrub their hands before eating, avoid use of other people's soiled towels, or dishes and tableware;
- ... beware of fatigue and chilling, which lower resistance to polio virus;
- ... don't subject young children to unnecessary and lengthy travel.

Consult your doctor if your child has any symptoms of polio: headache, fever, sore throat, upset stomach, stiff neck or back—and keep him in bed, away from others, till the doctor can come.

If polio strikes, turn to your local chapter of the National Foundation for Infantile Paralysis for advice and financial assistance where needed.

Conquest of polio is not yet here—but final victory is much nearer.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

ent needs of the college, such an appeal would be apropos.

Previously Reported	\$ 809.11
Eastern Va. Conference:	
Burton's Grove	\$ 10.00
Rosemont	50.00
N. C. and Va. Conference:	
Happy Home S. S.	\$ 14.70
Western N. C. Conference:	
Pleasant Grove	\$ 5.00
Virginia Valley Conference:	
Antioch	\$ 5.90
	85.60

Total to date \$ 894.71

"THE BEST IS YET TO BE."

(Continued from page 11.)

are misreading the teaching of the Scriptures.

The prayer of President Eisenhower on the day of his inauguration was a masterpiece coming from the heart of a master Christian. This is no time to nurse political prejudices. The man in the White House is everybody's President—a man who knows how to pray and trust God. God is the ruler of the Universe. He is ready to listen.

S. M. SMITH.

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

From "Jett," Norfolk, Va.	5.00
Philathea Class, Suffolk Church (for Harvell boys)	5.00
Young People's Class, Reidsville Church, for Phyllis Morningstar ..	15.00
New Hope Christian Sunday School, Roanoke, Alabama	3.89
Special Gifts	135.00
	\$ 212.89
Grand Total	\$2,604.15
Total for the week	\$ 512.69
Total for the year	\$5,581.84

Less time is required to do a thing right than to explain why you did it wrong.—*Temple Tidings.*

A GREAT DAY HAS ARRIVED

By WILLIAM KINCAID NEWMAN, Area Director

March 1 marked the beginning of the Church Building Loan Fund Campaign in the Southern Convention. The campaign began in the rest of the country in July, immediately following its unanimous endorsement by the General Council of Congregational Christian Churches, but was delayed until March 1 in the Southern Convention to enable Elon College to complete its Two and One Half Million Dollar Campaign.

A splendid group of men and women have agreed to serve on the Southern Convention Committee under the chairmanship of Mr. Martin Garren of Greensboro, North Carolina, and on the Campaign Committees in the five Conferences of the Convention. The Convention Goal of \$135,000 has been approved by the Executive Board of the Convention, and the Conference Goals have all been approved by vote of the Conferences at their fall meetings.

The campaign is off to a fine start in the remainder of the country. Already oversubscribed are three Conferences: Florida, Montana and Puerto Rico. The total of Declarations of Purpose received for the country as a whole now stands at \$1,431,072.

A letter has been sent out to each member of your Conference Committee; and here are some of the things which the committee is being asked to do:

1. Become thoroughly acquainted with the reasons for the campaign and the plans for carrying it out.
 - a. Have a meeting as soon as possible to get organized.
 - b. At the meeting go over page by page the instructions contained in the "Chairman's Manual" and, of course, the questions and answers in the "Quiz" and the statement of the case in the "Time to Build Churches is Now."
 - c. Allocate goals to the churches in the Conference.
2. Enlist the churches in the Conference in the campaign.
 - a. Persuade each church to have a speaker. Mrs. W. B. Williams is chairman of the Speaker's Bureau for the Convention. There is also to be a Speaker's Bureau representative in each Conference.
 - b. Persuade each church to show its membership the campaign film, "The Basis of the Blueprint" (available from Convention Office).
 - c. Arrange for two members of Conference Committee to meet with the official board of each church to explain the campaign and the campaign literature.
 - d. Get each church to sign a Declaration of Purpose.
 - e. Get each church to appoint a committee to prosecute the campaign in its church.
3. After the churches have been enlisted in the campaign, the Conference Committee is to do all it can to help them raise their goals.
 - a. Advise them as to means of promotion within their memberships.
 - b. Help them secure speakers.
 - c. Plan training sessions for campaign workers at which groups may be brought together for a thorough training.
 - d. Give special attention to churches without pastors and to those where there has been a recent change in pastorate.
4. Procure lists of possible large givers and send them to the area office.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, MARCH 12, 1953

NUMBER 11

Leave It with Him

Yes, leave it with Him; the lillies all do
And they grow;
They grow in the rain, and they grow in the dew—
Yes, they grow;
They grow in the darkness, all hid in the night,
They grow in the sunshine, revealed by the light—
Still they grow.

They ask not your planting, they need not your care
As they grow.
Dropped down in the valley, the field—anywhere—
Yet, they grow.
They grow in their beauty, arrayed in pure white;
They grow, clothed in glory, by heaven's own light—
Sweetly they grow.

The grasses are clothed, and the ravens are fed
From His store;
But you who are loved and guarded and led,
How much more
Will He clothe you, and feed you, and give you His care!
Then, leave it with Him; He has, everywhere,
Ample store.

Yest, leave it with Him; 'tis more dear to His heart,
You will know,
Than the lillies that bloom or the flowers that start
'Neath the snow.
Whatever you need, if you ask it in prayer,
You can leave it with Him, for you are His care—
You, you know.

—Anonymous.

News Flashes

Guest speakers at the Asheboro Congregational Christian Church on recent Sundays have included David Crowle and Curtis Young, both ministerial students at Elon College, and Dalton Harper, a graduate of Elon and a deacon in the Asheboro church. John Truitt, Jr. is to be the speaker on next Sunday.

Rev. Avery Brown, who was licensed at the last session of the Western North Carolina Conference, is now serving Bailey's Grove, Flint Hill (R) and Sophia churches. He and his family are living in the parsonage at Sophia. Mr Brown expects to enter Elon College for the spring quarter. We wish him every success in his work.

The Eutaw Community (Congregational Christian) church in Fayetteville, N. C., held its second anniversary dinner on Friday evening, March 6. Guests included Dr. and Mrs. W. T. Scott and Dr. and Mrs. J. G. Truitt of Elon College and Rev. Fred Register of Fuquay-Varina, the president of the Eastern North Carolina Conference. A delicious turkey dinner was served by the women of the church to the group, which included a number of visitors from other churches in Fayetteville, including Mayor Joseph Talley, Jr., who brought greetings from the city. Unfortunately, Mrs. Florence Rogers who donated the building site, was ill and could not share in the occasion, although she sent a written message which was read by her friend, Mayor Talley. Dr. F. C. Lester, acting pastor, presided over the dinner meeting. One of the features was a birthday cake and a jar for birthday offerings which held \$100 when the meeting ended.

Portrait of Dr. Fred Field Goodsell Is Presented

The presentation of a portrait of Dr. Fred Field Goodsell was the occasion for about one-hundred and fifty members and friends of the American Board of Commissioners for Foreign Missions to gather on Monday, March 9, at the Old South Church in Boston. Dr. Goodsell was the Executive Vice-president of the

American Board from 1930 till 1949. Under his distinguished leadership many steps of administrative progress were taken. The office which he filled was largely shaped and given meaning through his genius for organization and his wisdom in dealing with the difficult and often complex problems of the board.

Dr. Russell Henry Stafford, president of the Hartford Seminary Foundation, and for many years president of the American Board during Dr. Goodsell's term of office presented the portrait. Dr. Stafford paid high tribute to Dr. Goodsell as a man and as a servant of the board. He also emphasized that the American Board is in the most important business in the world, the success of which will prove America's greatest asset.

Mrs. Theodore A. Greene told something of Mr. Richard Meryman, the artist whom she knows as a New Hampshire neighbor. Mr. Meryman, unfortunately, could not be present though a visit from him was expected.

Dr. Goodsell at present is engaged in writing a history of the American Board which will require extensive research and much study with the hope that it may be completed in about three years.

The new portrait will be hung in the American Board rooms at 14 Beacon Street in Boston along with other distinguished leaders of the past.

HENRY E. ROBINSON.

The Southeast Regional Meeting

The Southeast Regional Meeting was held at Lake Byrd Lodge, Avon Park, Florida, February 24-26. The theme of the meeting was "The Living Church" with the hymn, "God of Grace and God of Glory," used as the hymn of the sessions.

Dr. Douglas Horton, secretary of the General Council of Congregational Christian Churches, delivered the opening address on "The Church Itself," and this was followed by an address by Dr. Aurelius Pinckney of Louisville, Kentucky. Other addresses were delivered by Dr. Henry Smith Leiper, secretary of the Missions Council, on the theme "The Church and its World Mission"; "Education and the Church" by Dr. Victor Obenhaus of Chicago Theological Seminary; "Evangelism for our Day," Dr. Wofford C. Timmons, New York City; "Our Chris-

(Continued on page 7.)

Dr. Hunter and Groupe to Visit Far East

Rev. Armstrong Hunter of Boston, Mass. and Mansfield, Mass., Resource Secretary of the Missions Council of Congregational Christian churches and Rev. and Mrs. Baldwin W. Callahan, 37 Gay Street, Newtonville, Mass., are three of seven Congregationalists flying Tuesday, March 10 from San Francisco, California, on the first leg of a 32 day visit to the Far East including the Philippines, Hong Kong, Macao and Japan, with stop-overs in Honolulu. Mr. Hunter is the conductor of the tour. Mr. Callahan is the secretary of Missions and Stewardship of the Massachusetts Congregational Conference and Missionary Society.

This tour which is under the auspices of Church World Tours, sponsored by the American Board of Commissioners for Foreign Missions and the Board of Foreign Missions of the Presbyterian Church in the U. S. A., is planned in order that people may "travel with a purpose" and obtain a true insight into the religious beliefs of the people in the countries they visit.

This trip is made almost completely by air and will include special visits to the churches and mission establishments in all the countries visited so that the tour members will see firsthand how the missionaries live and work and what are some of the tangible results of Christian missions in the Far East.

The others in the party are Rev. and Mrs. Jess H. Norenberg of Madison, Wisconsin; Miss Gladys Green of Miami Beach, Florida, and Mrs. Helen Brown Webb of Chattanooga, Tenn.

Sanford Church Dedicates Library

A long cherished dream came to a beautiful realization the other Sunday when there was dedicated in the Sanford Congregational Christian Church a modest but nevertheless comprehensive library for the use and enjoyment of members of Sunday school and church.

The dream was the possession of Mrs. Marvin C. Fulton who though confined much of the time to her home has pondered in her heart what things she could do to strengthen her church and make its ministry the more effective. Last summer the dream began to take shape, and with

(Continued on page 15.)

Laymen and the Church . . .

J. Earl Danieley, Editor, Box 515, Elon College, N. C.

"The Layman and His Pastor"

Today we offer the first of a suggested series of programs which may be used in meetings of the local church laymen's fellowship. These programs are offered with hope that they may serve as a stimulus which will eventually lead to better programs for the entire year; if this is true you will want to continue with your plans and that is as it should be. However, you might like to keep these suggestions which will appear each month on file and use them at a later date. Some of the material for these programs has been adapted from the material prepared by the Evangelical and Reformed Church for use in Churchman's Brotherhoods; the use of this material is gratefully acknowledged.

We are anxious that groups needing this material will use it; we especially want your comments about the material whether you use it or not. The type of material which we print will be determined largely by your reaction to that which is presented.

The suggestion program for this month is the first in the series, "The Layman and His Relationships."

"The Layman and His Pastor."

Suggested Scripture: Exodus 17:9-13; Luke 10:9; Acts 20:28-35.

Suggested Hymns:

"My Dear Redeemer and Lord."

"Onward Christian Soldiers."

"God of the Prophets."

"Rise Up, O Men of God."

1. First program concerns relationship between pastor and the laymen; this is appropriate and important; he is chosen to come to us by us but he is ordained by and is a spokesman for God; thus he is primarily responsible to the Good Shepherd who has placed us in his care: we then owe him our friendship and loyal support.

2. Pastor should be to the people as nearly as possible what Christ was to his disciples; He was to them *Leader* and *Friend*;

(a) *Leader*—The pastor, under God, is the *leader* of his

flock; members should look to him for advice, seek his council and guidance in many matters; will always be willing to cooperate to give his methods and projects a fair testing; the minister is not a dictator but he should lead in thought and action, and happy is the church where this is truly the case and where he has the support of all of his people for the total program of the church!

(b) *Friend*—The example was set by Christ who called his disciples not as servants but as friends; when the leader is friendly and is a friend, cooperation is easier; real test of friendship sometimes is whether constructive suggestions can be given and taken in a good spirit; pastor and people should be able to share ideas for the good of the church without any offense. Another characteristic of friends is that they talk *To* and not *About* each other; friends never speak unfavorably about each other to other people; they will however make suggestions to each other. Jesus said, "Greater love hath no man than that he lay down

(Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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From the **EDITOR'S** *Desk*

The Supreme Court and Segregation

It appears quite likely the ruling of the Supreme Court of our United States on the question of segregation in the public schools will not be known until the fall of this year or the spring of next. Of course it is possible the ruling will be announced this spring.

That there is a considerable difference of opinion on this subject among the members of our churches in the South, is quite obvious. Admitting the stubborn fact, it is still disheartening that most of the statements reaching the eyes and the ears of the public have been those of the extremists among the proponents of segregation. The course of action they suggest in the event the court rules in favor of ending segregation in the public schools amounts to the destruction of the public school system. The constitutionality of changing the public system into a private system is questionable. The financial implications for the average family are serious. There is the question of the extent to which the Negroes would immediately take advantage of the ruling.

Certainly there is the need for citizens who will

advocate less strenuous and damaging lines of action. The best possible course for those who presently favor segregation is that of waiting to see what happens under the ruling in the event it is against segregation. Those who are opposed to segregation, and the number steadily grows, should be concerned that the change, if it comes, be orderly. The need is great for responsible citizenship and it is here that our church people can make vital contribution.

The predominant Christian witness in our nation is opposed to segregation on Christian grounds. That fact alone would lead all who uphold segregation and earnestly seek to be Christian constantly to review the grounds of their own thinking. The problem is acute for the South, because that is where the Negroes are in large numbers. This fact should not be used as an excuse by those who favor segregation. Likewise, this fact should not be ignored by those who oppose segregation when they consider the concrete lines of action by which to implement their principles. We should all seek to discuss and act in this situation in the Christian spirit.

JAS. H. LIGHTBOURNE, JR.

What Is Evangelism?

Much has been said lately in our churches about evangelism. Has it ever occurred to you that this word may mean a great deal of different things to different people? To some, evangelism indicates a preaching mission where men are urged to give up sin and accept the Saviour; to others evangelism has been replaced with something which we call a period of religious emphasis or a series of special services. Whatever we finally agree to be the real meaning of evangelism, most of us are agreed that we would like to see some real enthusiasm, loyalty and eagerness to get men into the right relationship with God.

What was the approach which was used so successfully by the Man of Galilee? He never held a revival; he enlisted men one by one when he was seeking his disciples; it was at night that he earnestly talked to Nicodemus; a question about a drink of water led to the redemption of the unfortunate woman of Samaria; it was a friendly personal contact that enlisted the loyal devotion of Peter; Zachaeus was convinced even as they were talking and eating together; Thomas had his doubts dissolved

without fanfare but in quietness and with love. The fruits of his labors bear testimony to the effectiveness of the methods used by the Christ as he taught and preached.

The Greek word for evangelism means "to bring the good news." Good news concerning God and his love for mankind; good news of joy, hope, faith and courage; good news of Christ and his purposes and program; good news of the personal victory which is possible through the Christ—this is what we are privileged to bring to others. Goodspeed gives this translation of Mark 1:14-15: "... Jesus went into Galilee proclaiming the good news from God, saying 'the time has come and the reign of God is near; repent, and believe this good news.'"

Jesus was convinced that he had the greatest good news ever told; it was his consuming passion to share that news. We profess to know that same "good news"; we indicate that we believe to be true and worthwhile. As Christians, we are privileged to bear that good news, to be true evangelists.

J. EARL DANIELEY.

The Happiness of the Unburdened

By REV. RICHARD K. MOORE, Ed. D.

Jacksonville, Florida

Most people today are burdened—many of them overburdened. One of the greatest needs of our times, spiritually, psychologically, socially, and in every other way, is that of finding the proper way to carry unavoidably burdens and to discover ways of being rid of unnecessary burdens.

Jesus said: "Come unto me, all ye that labor, and are heavy-laden, and I will give you rest." The Apostle Paul, writing in the Epistle to the Romans, urges a life that is dead unto sin, that rises and lives with Christ in newness of being. "Being then made free from sin, ye became the servants of righteousness," he wrote. And again: "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

It is idle to talk of happiness and fullness of life for the overburdened. I used to know a fellow with a heart of gold who accomplished a great deal of good and made a real success of himself, but he was always so burdened with care and had so much to contend with, that his body and mind could not stand the strain for long, and he went to an untimely grave. This is not uncommon in any age. Sometimes we live under conditions that we cannot control, and we must simply make the best of it.

I am thinking today, however, of some types of situation which are very definitely avoidable.

There is the common class of individuals—to which many of us belong—who simply do too much. We are interested in many aspects of life, and we see so many things, in home and community that need doing. We impose terrific physical and mental and spiritual burdens upon our strength—and sometimes it is impossible for us to keep going. We need, then, to learn the lesson of serving our God with happiness and contentment, and not solely in exhausting activity. In order to prove our religious zeal we do not have any obligation to make physical or nervous wrecks of ourselves, and in many cases wiser fellowship with others would dictate the passing-along of many of these duties to others.

A message about the happiness of the unburdened is so very much needed, also, in the lives of those who

have gotten their relationship with other people all tangled up. It may be that they cannot forgive. Or they find others around them irritating or unreliable. In their work or in their home life their contacts with others may be unhappy. All this often causes serious mental and physical disturbances which must be removed before any permanent cure can be found. It has become rather widely known that psychiatrists have often found that baffling physical conditions in their patients are due to some festering grudge or hate or maladjustment. Once this has been removed, the patient usually finds a state of health and happiness far beyond his expectations. People burdened with some unsatisfactory social relationship must settle that first before they can benefit from spiritual and mental therapies, or even the physical ones.

Clergymen and others, such as social workers, often find people burdened with a sense of wrong-doing, founded either upon actual occurrences or upon imagination. There are cases where the individual has actually done wrong, and has never suffered any punishment. When this is admitted, and some authority administers punishment, they become satisfied and relieved, and go on to live a relaxed life. Others, however, keep all this to themselves and let it grow within them, doing all sorts of damage. Still others keep on punishing themselves, a burden upon their soul, which colors all their attitudes and influences their daily behavior. They are indeed burdened. Release may come from a discovery of a revealing and loving religious faith, through some channel—or it may come through the ministrations of a wise friend or counsellor, who understands what these things can do.

Case Studies in these fields, as many of you know, are as absorbing as they are important in life. Religious faith has no more important function than to meet the need of the burdened—particularly those who have a sense of guilt and sinfulness or worthlessness and those who are not properly adjusted to people who have contact with their lives or with society itself. As a result of many of these conditions, people are lonely

and full of discontent and a sense of defeat. They come to feel that life will never be very significant for them, and so they draw into themselves and go along on a lowly routine. Or, in some cases, they abandon any hope of constructive and purposeful living, maintain themselves by some menial job, and try to escape from it all by a daily round of entertainments and methods of relaxation.

It is indeed strange that in our scientific age we have learned so quickly many important lessons about maintaining our physical health, through new preparations and drugs, and we have adopted so many advanced ideas about diet and relaxation, and much else. But we have been so slow to learn the vital therapy associated with the unburdened life. Many simply dismiss religion with hardly a wave of the hand. They also refuse to examine their habits, to see if some fundamental overhauling may be in order there. Habits can become bullies of us all, and they can become instruments whereby we try to guage truth. Something becomes habitual, and apparently successful—and we quickly label it as therefore in line with the truth.

Life can certainly be complex, and we cannot always follow it along as we would like. But many of us get the cart before the horse, as it were. We try to set things right and to achieve success before we have sought means of finding relief from various types of burden we carry.

Another type of burden roots right in personality itself. Sometimes what is wrong with us is not based upon something evil we have done; some hatred of a fellow-being, or anything of that kind—but a personality defect of weakness: impulsiveness, quick-temper, prejudice, a careless way of doing things, for instance. Such individuals can never get the power out of their religious faith and their social contacts that is really possible, until they are aware of these conditions and do something about them.

As a fellowship today, we have among us, no doubt, and among the groups in our society, many who are more or less conscious of living burdened lives. They know that life is not what they would like to have it. They know that they fear, and doubt, and worry, and get into all sorts of tangles with their fellow beings. They develop routines and attitudes

(Continued on page 15.)

Commonsense Protestantism

By STANLEY U. NORTH

General Secretary, the Division of Church Extension
and Evangelism

Religion is not the product of common sense. The Pilgrims who crossed the North Atlantic in the winter of 1620 in the *Mayflower*, by the logic of the man of the street, lacked commonsense. And, as a matter of fact, half of that brave company lost their lives the first winter from exposure. The remnant leveled off the graves so the Indians would not know how serious had been the losses to the colony; but when spring came and the *Mayflower* weighed anchor to return to the homeland, not a single person—man, woman or child—lost courage and returned! I suspect that when the news of that first winter at Plymouth reached England there were those practical-minded people who were unable to resist the comment, "I told you so."

And yet, how poor indeed we would be except for those people of deep religious convictions who emigrated from their homelands to the eastern seaboard of this nation. They came from Germany, France, Switzerland, Holland, the Scandinavian countries, England, Scotland and elsewhere. As a result, the Protestant denominations represent, in much part, a transfer of national expressions of the Reformation from one country or another in Europe and Great Britain to America. Each denomination has played an important part in the life and development of this country. Each has a valuable contribution to make to the on-going life of the nation. It is about one aspect of the latter that I wish to speak.

There are four sociological facts that characterize the contemporary scene and have an important bearing upon church life. The first is the unanticipated vast increase in the population of the past decade and a Census Bureau forecast of a still greater increase in the 1950 decade. During the 1940's the population was augmented by 19,000,000. This has meant a large number of new communities needing to be churchied. It is difficult to visualize 19,000,000 people. Possibly this will help. The population of New England, plus New York and New Jersey, is approximately 19,000,000. In that area there are 1,333 Congregational Churches; and there are about the same number of

Methodist Churches and also of Baptist Churches. There are that many, and more, Roman Catholic Churches. And there are the Presbyterian, Unitarian, Universalist, Disciples, Reformed, Lutheran and Christian Science Churches, and numerous Jewish synagogues. This suggests the enormity of the task that faces the forces of religion to meet the needs of this new population.

The current rate of increase in the population is 3,000,000 annually. That is equal to the State of Iowa. The Census Bureau predicts an increase in the 1950 decade of 30,000,000. That is equal to the population of Ohio, Michigan, Indiana, Illinois, Wisconsin and Minnesota.

Now the fact of the matter is the task that Protestantism faces is so stupendous that it can only be performed cooperatively. Insofar as each of the denominations has its own strategy, born of a concern for its own extension, unrelated to the existence of other denominations and their strategies, there will be a wasteful repetition of the clustering of churches, each relatively weak, consequently deficient in leadership, in plant and in program, with Protestantism looked upon with contempt rather than with respect, by the intelligent people of the community.

It is not to the credit of Protestantism that there are on the West Coast residential developments having 1,000 homes, housing 3,000 and more people, and not possessing a single church, while other communities, promising from the viewpoint of church extension, are seriously over-churched. It just doesn't make sense. It is wasteful. It is inefficient. It is self-defeating both in terms of the community that is over-churched, and certainly in terms of the community that is under-churched.

A second sociological fact of importance to church life is the great migration of the 1940's. More than 70,000,000 people changed their places of residence; 28,000,000 moved sufficiently far to require establishing new church relationships; 13,000,000 moved across state lines. The effect of this is to scramble church constituencies in a marked degree. Look at the list of people received by letter

of churches of my own denomination to indicate by show of hands the denomination of their original membership. I have yet to find a church where those of Congregational background are a majority. It is just plain commonsense, in the nature of the migration problem, that people should seek to identify themselves with the church of their new neighborhood, and that that church should seek to serve them in the name of Protestantism, be their former affiliation what it may have been. Certainly the first consideration is that every community shall have adequacy of church life, which means it should be neither over-churched, nor under-churched. Too often we have been guilty of a third rate loyalty—we haven't been primarily *Christian*, nor primarily *Protestant*, we have been *Sectarian*. I am reminded that when the thief on the cross prayed to Jesus: "Remember me when thou in any church of any denomination. It will be highly composite. I have asked the people of a large number comest into thy kingdom"—Jesus didn't inquire as to what was his denomination; he replied immediately: "This day thou shalt be with me in Paradise."

A third sociological fact of importance to church life is that of inflation. In 1940 church construction cost 32¢ a cubic foot. Today, cost are between \$1.25 and \$1.50 a cubic foot. That means that the various denominational church building societies have to appropriate from three to four times as much aid to accomplish the same amount of building as in 1940. This has resulted in the building funds becoming seriously depleted, if not exhausted. All of the major denominations are consequently in process of raising substantial amounts to augment their church building funds. It would seem a matter of commonsense that the people contributing to these funds should have a right to expect that they would be used in the interest of Protestant cooperation in order that the needs created by the expanding and migrating population shall be effectively met. Imperialism on the part of any denomination is both unbecoming and, I submit, un-Christian. We are all members of the Reformation family. We ought to act toward each other as brothers.

A fourth sociological fact that has serious meaning for Protestantism is social change. This has special ref-
(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Optimism Versus Pessimism

On Monday night at the regular Rotary Club Meeting in Burlington a good friend of Elon College asked me the question, "How is the college?" I said, "Fine." He replied, "That's the way to talk."

I inquired about his business and he said it was fine. Whenever business isn't going so well, he stated, it is necessary that he persuade himself that it is going well. He also said that he had learned that it never helped to be pessimistic about business.

This friend is not only one who is asking questions about the college. "How goes the college"—I hear from different sections and different individuals that the college is not doing so well. I wonder sometimes how these people know. The college isn't doing so well unless they judge everybody else's contribution by their own. Individually and personally that might change the picture.

It does pay to be optimistic when in reality things are not doing so well. If one does not believe in the things that he is doing, regardless of what may be the attitude of others, he will not make progress. I recall the day when Elon's picture was really dark. The college had debts but no funds. The college needed equipment but had no credit. It needed encouragement but got only words of doubt and of skepticism. It was a time when the president of the college, whoever he might have been, needed to be optimistic, needed to magnify his faith in the present and the future of the institution. At any rate, the college has emerged from these embarrassing situations to a more satisfactory position in the field of Christian higher education and in the business and economic world.

Even though we have passed from a pessimistic atmosphere to a more optimistic outlook, yet today we face a situation that will test the faith, the loyalty, and the generosity of the college's friends and supporters. Additional equipment is essential to the present and the future of Elon College. The college itself cannot provide the funds necessary. Its only recourse and source of support are

those who have made the college possible, and those whom the college has helped to establish in business and profession by instruction, information, and guidance. If these sources fail, the college has no one else to whom it may turn. It is dependent on us—you and me. In God's name may we not fail.

* * * * *

Apportionment Giving

In planning for the support of the boards and institutions of the church, the Southern Convention has allotted certain periods in the calendar year in which each institution or board is to publicize its interest and needs, and call on the Sunday schools and churches to give support.

We have just emerged from the college period—January and February. The contributions received by the college are reflected in the reports submitted through THE CHRISTIAN SUN, our church paper. Those who are accustomed to reading these reports need not be reminded of the scarcity of contributions and the meagerness of the amount received.

The Convention, in addition, has provided that the orphanage and missions should receive one Sunday each month for their support respectively but that the college is to receive only one Sunday each quarter—the fifth Sunday.

In the division of time, March, this month, happens to have a fifth Sunday. The appeal is herewith submitted to officials of our Sunday schools and churches of our Convention to please inform their people of the college and its needs and give every individual of every church and Sunday school an opportunity to express his interest and confidence in our college by a generous offering. The college shall be very grateful.

Previously Reported	\$ 894.71
Eastern Va. Conference:	
Cypress Chapel	\$ 33.85
N. C. and Va. Conference:	
Apple's Chapel S. S.	\$ 81.44
Elon College	427.00
Gibsonville	61.00
Virginia Valley Conference:	
Linville S. S.	\$ 7.50
New Hope S. S.	7.00
	617.79
Total to date	\$1,512.50

THE SOUTHEAST MEETING

(Continued from page 2.)

tian Stewardship," Dr. Nelson Dreier; "An Overall Strategy for the Southeast," Dr. Truman B. Douglass, executive vice-president of the Board of Home Missions, New York.

The chapel services were conducted by Dr. W. Millard Stevens, pastor of the Christian Temple of Norfolk, Virginia; Dr. Thomas Anderson, president of the Southeast Regional Meeting; Rev. Joseph B. Calhoun, West Palm Beach, Florida; Rev. Erston M. Butterfield, new superintendent of the Southeast Convention; Dr. Arthur D. Gray, president of Talladega College, Alabama.

There were three seminars—Stewardship, Dr. Jesse H. Dollar, chairman; Evangelism, Dr. W. Ernest Collins, chairman; Education, Dr. Wm. T. Scott and Dr. Philip M. Widenhouse, co-chairman.

Constructive plans and suggestions were made for improving the stewardship and evangelism program of our churches in the Southeast and hearty endorsement was given to Franklinton Center as a training center for our Negro churches and of Southern Union College, Wadley, Alabama, for our churches of Alabama and Georgia.

Those attending from the Southern Convention included the following: Dr. and Mrs. Roy C. Helfenstein, Dr. and Mrs. W. Millard Stevens, Dr. and Mrs. Jesse H. Dollar, Mrs. W. B. Williams, Mrs. Garland Spratley, Miss Pattie Lee Coghil, Rev. W. J. Andes, Mrs. A. W. Andes, Rev. W. W. Snyder, Rev. Howard P. Bozarth, Superintendent Wm. T. Scott, Rev. R. A. Whitten, Rev. H. V. Harman, Mr. and Mrs. S. H. Pell, Dr. and Mrs. W. B. O'Neill, Mr. and Mrs. I. H. Vickery, Mr. and Mrs. A. H. McIver, Dr. F. C. Lester, Mrs. C. L. Whitlock. Approximately one hundred persons were in attendance at the meeting from all the conferences of the Southeast, and the meeting was regarded as one of the most important sessions of our united church in the Southeast area.

Officers for the next two years were elected as follows: President—Dr. Jesse H. Dollar, Suffolk, Virginia; vice-president, Rev. Aurelius Pinckney, Louisville, Kentucky; secretary-treasurer, Superintendent W. N. Tuttle, Avon Park, Florida.

The Southeast Regional Meeting is held every two years, but the Executive Committee will meet in 1954.

WM. T. SCOTT.

Missions at Home and Abroad

India Still Needs Assistance

February 5, 1953.

Dear Friends at Home:

Yesterday, Wednesday, as we went out the gate, we saw a line of women and children with tin trunks and bundles on their heads trudging wearily along through the dust and heat. Realizing that it was the same group that we had passed ten miles out of Poona (75 mi. away) last Saturday, we stopped and asked where they had come from and whither they were going. From Poona and going to their little village, 16 miles away. The men of the families? Wandering around the country, looking for work. Why were they going? No work and no food, and they hoped to work out existence somehow in their little village. The schools in other villages have closed, no water; the pastor must leave Parner, no water. Forty families have left Hanga, no work, no food, no water. Day after day, tales of hunger and thirst and want increase. There is no work in the fields and so no money to buy what food there is. Can you imagine what it would mean to go three miles for water to drink? Or to get it out of the pipe for only 1 to ½ hours a day, as we do here? Day after day the line of people wanting work and all kinds of help increases. The area affected by famine in this area is about the size of Greece and the number of people is over 4,000,000. At a big mass meeting held here in the city Joe was elected to the "Committee of Fifteen" which is to administer the Famine Relief (Government) for the whole area. Our Intermission Relief Committee of eleven of which he is chairman, is handling the relief program for the church organizations through the National Christian Council. He has just returned from Nagpur, where he represented Western India in the "All India Famine Relief Committee." From morning till late at night, talk of hunger, thirst, illness, fills the house. In the Ahmednagar District alone, 700,000 people are affected. Yesterday the American Council for Economic Aid was here from Bombay and Joe called together a group of the political and social leaders of the area to discuss conditions and the

program for relief. Many relief works are being started and many more will be needed for the worst time is ahead as the heat and drought increases. Grain shops are being opened and "doles" established by Government.

You may wonder what we can do in face of so gigantic a need. As someone has said "the first thing that comes to hand," that I would say is, *deepening of wells*. In many places if the wells were sunk "the height of a man," as they say in Marathi, the people would not only have water to drink but some for their fields. In one village—the village where we have just had 85 baptisms—there are five wells, which if they were deepened, would water 120 acres as well as giving the household water needed. But they have no money to buy the cement for the walls of the well and the power for the blasting. We figure that in many cases, \$10 will furnish what they need in addition to their own labor. In the poorer communities around us, there are at least 100 wells which need deepening.

Money for food and fuel for the children and aged. They are always the ones who suffer first for the adults of working age must eat to work—when they can get work! Already our infant welfare centers have increased from 36 to 85. The pastor in Nagpur has 250 children coming every morning. Which had you rather do, eat well for three days or eat a little for six days? In one of our feeding centers in the district, the pastor said that he gave out all his milk powder and egg powder and multipurpose food in three days because he wanted the children to feel "comfortable" for a short time, while the others gave out a little each day for a week. Which would you do? Neither way is very happy, is it? All of our CARE parcels are being used in this way, but we must have money for fuel and for other foods available here. These children are of all castes and creeds, Hindu, Moslem, outcaste, Christian—all hungry!

Help for the Students. This is the group that is most vulnerable to the Communist propaganda that "no one really cares about you." Many of students in the high schools and

the colleges here in Ahmednagar cannot afford to board at the regular dormitories but have their food sent in from home on the buses that run throughout the country. The tin boxes are taken at a tiny cost when the weight is little. The other day one of the boxes was confiscated because it was over-weight. It seems that there was nothing for the home to send but a few pieces of sugarcane, of little food value but heavy in weight. And that was all that the lad in college had to live on. At the college a sizable group is being fed daily. Without help, many will have to leave school and be added to the group of unemployed and hungry.

Help for blankets and clothing. Fortunately most of the cold weather has not been cold! And what there is, is nearly over. But we do need clothing for the women and children especially. Cloth here is very cheap now and it is better to buy here than at home and then pay the postage. The postage itself will buy a lot.

The Sisal Fiber Industry. You can imagine that with all this going on, how very thankful we are that we have been able to keep the Sisal Fiber Industry going—with your help. We could not have done it without the sales from home and your generous response to our appeals for orders. We have just put on six extra women and yesterday the "collector" (he corresponds to our State Governor) asked me to open up a center for another 30 or 40 women. I am trying to figure what it will mean for a budget. We shall have to take their children in the Welfare Centre as well. I have had second and third orders from some of you which has pleased me much! Now I am asking, if possible, that I may have 25 twenty-five dollar orders to be made up during our worst months of May, June, July, to be sent to reach you by October. If you can help us in this way, I shall breathe a big sigh of relief for those are our slack months and will, this year, be the months of greatest accumulated need and misery. If you cannot send the money in advance—which is easier because of the Reserve Bank regulations, I can still send the bags to you and wait till you sell them before I collect the money. *So that is our goal; 25 x \$25 equals peace of mind for me and security for 75 or more women!*

When you are thinking of the extras given at "The One Great Hour of Sharing," you can share in the
(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

New Friendly Service Project

Recently there has gone to each president a letter from Mrs. W. E. Wissemann concerning friendly service gifts for Miss Corinne Nordquest in Africa. Since our mission study for this year is "Africa," since our World Day of Prayer service was written by African women, and since Miss Nordquest is one of our missionaries for special study (see article elsewhere on this page), it is fitting that we send some special gifts to Africa.

There are some special restrictions which are *very* important. In the first place, missionaries have to pay a 50% duty on all things coming to them. That means that when you make out the customs declaration tag that you put the minimum price on such things as used clothing, or if you include new handmade articles only the cost of the material and not of the article if bought readymade in a store. On the other hand, of course, do not value a large box for a dollar or two when you think it would be worth ten or twenty. After all we must be honest!

Then we must remember that Miss Nordquest, or any other missionary, finds it almost impossible to find these extra dollars for duty payments. So we are asked to send The American Board an amount equal to half the declared valuation of things we send her. So that your society will receive credit for this giving, send this money to your Conference treasurer, *designating that it is to go to the American Board for Miss Corinne Nordquest.*

The packages must not weight over 11 pounds or be valued at more than \$14.00. Everything in the package must be listed on custom declaration tag and be sure to mark it *gift parcel.*

Things to Send.

Bible Costumes—for small children, made out of material that will wash well to fit children four and five feet tall.

Bean Bags—about five inches square made of strong, heavy, dark materials. Empty bags may be sent to save shipping weight, if desired, and they can be filled in Africa.

(Needles and thread enclosed for sewing them up would probably be a good idea.)

Stuffed Toys—for gifts to small children in our Sunday schools at Christmas.

"Glory Bags"—small cloth bag of bright, figured material with a draw string in the top. In it may be a bar of soap, wash cloth, powder for baby, a comb, and any such articles. These are given to the women in our Bridgman Memorial Hospital at Christmas. They could be about 10 by 12 inches in size.

Layettees—for needy minister's families or other church people.

Good Used Clothing—although it is not severe in Africa in the winter, it does get cold and they do not have much way to heat their homes and so this clothing is appreciated. Everything should be clean. Only good usable clothing should be sent. No shoes.

* * * * *

Meet Miss Corinne Nordquest

One of our new missionaries is Miss Corinne Nordquest, who went to Africa in 1949, where she is now doing religious educational and social work, with particular emphasis on the Sunday school.

Miss Nordquest was born in Ash-tabula, Ohio. She graduated from our Schauffler College in Cleveland in 1944. While in school there she was active in children's work at the church in Hudson, Ohio, sang in the Schauffler choir, was superintendent of Sunday schools in Brookline Village, and worked at Hiram Settlement House for Negroes in Cleveland.

She was director of religious education in the First Congregational Church of Hyde Park, Massachusetts from 1944-47 and at our First Church in Auburndale, Massachusetts in 1948. While in this area she studied at Andover Newton Theological School.

She says, "As far back as I can remember, I have been interested in people of other countries and in the work of our missionaries. The hope for a world peace lies in the permeation of all of life with Christian

standards and ideals. The supreme need in our world today is for more people with Christ-like character. I would like to have an active part in the great missionary enterprise of bringing the gospel of life, love and joy to millions who so earnestly seek it and desperately need it."

Letter from Miss Nordquest.

Space does not permit that we print the entire letter which Miss Nordquest wrote to her friends in America last fall, but here are some excerpts from it to show you the variety of her experiences there.

"Our cornerstone laying ceremony, inaugurating the rebuilding of our church and school at Western Native Township, destroyed by fire a year ago, was held at our school grounds on September 6. All the money raised thus far is needed to put up the buildings. We need desks for 550 pupils, tables and chairs for the teachers, blackboards and easels, maps and a world globe for the school besides benches and other furniture for the church. Any money for gifts may be sent to the American Board and designated 'Western Native Township School.'

"On Sunday, September 7, we had our annual Scout Parade and Service. Boys and girls come in uniform from four schools.

"That same day we were observing National Sunday School Day with a parade and service at the Johannesburg City Hall. Nearly 2,000 African Sunday school children packed into the city hall for the service.

"Another building project in which we are engaged is the building of the church for our people at Moroka, shanty town location. The people there live in any kind of shelters put up out of whatever scrap material they can get together. There are few churches. The need for this church is tremendous.

"Much of my time these days is spent in preparing lessons stories to be used in all our American Board Sunday schools next year. I am selecting suitable stories and revising them. A young woman is translating them into Zulu and then they are checked by one of our pastors. Finally I stencil them and mimeograph about 400 copies.

"Perhaps so many different pictures run together in one letter will be confusing. But that's our work. Needs and problems wherever we turn. Challenging situations to face.

(Continued on page 15.)

A Page for Our Children

Mrs. R. L. HOUSE, Editor, Southern Pines, N. C.

Origin of the Name—Uncle Sam

The name, Uncle Sam, is applied to the United States, and that fact is universally known but how and why the name was applied is not so widely known. Here is the true story of the name's origin:

When Sam and Ebenezer Wilson of Mason, New Hampshire, decided to seek their fortune, they went to Troy, New York, where Sam engaged in several different lines of work, finally becoming a meat packer. He endeared himself to those with whom he associated, and came to be known as Uncle Sam Wilson. One day, in 1812, a river boat pulled up to Troy's Ferry Street dock. On the wharf were several casks of meat ready for shipment to the United States Army. One of the boat's passengers noted that on each barrel were the letters "U. S." and upon inquiry as to their meaning, was told that the letters meant Uncle Sam—Uncle Sam Wilson who was feeding the army. Uncle Sam feeding the army seemed like a joke, but the story soon spread and the name came to mean the United States Government. The name has persisted through the years.

* * * *

May I say a most gracious thank you to all of you who remembered me with notes and cards but failed to put your address on them? I wish you had so I could have said Thank You in a more personal way but your remembrances were greatly appreciated.

J. J. H.

* * * *

"Mother Goose and Her Rhymes"

By MABLE-RUTH JACKSON.

Issued by the National Kindergarten Association.

I had first met Mrs. Rood when, on the same day, both of us visited the kindergarten which our respective small children attended. After that, we met several times while shopping, and then one afternoon she dropped in at my home for a little visit.

We had been chatting away when presently, in a lull in the conversation, we heard my Larry giving to her Billy his own version of a nursery ditty:

"Little Jack Honer

Sat in a corner,

Eating a Chwismus pie.

He stuck in his thumb

And pulled out a plum,

And said what a good boy he was—

But he wasn't."

My eyes met Mrs. Rood's mirthfully, but we both carefully refrained from overt smiling until the youngsters had left the room to play with some of Larry's toys. Then Mrs. Rood said, "I don't think Billy knows a single one of those old jingles. Of course, our mothers' generation didn't know anything better and so you and I also learned them. But I didn't teach Billy *Mother Goose* rhymes. Frankly, I think they're rather silly and not at all uplifting—certainly not literature."

"But—" I began, bristling a little because I felt as though she had maligned a dear relative.

"In place of them I read him Milne, and Stevenson's *Child's Garden of Verse*. I want to form his taste for what is really good."

"Larry has heard those, too," I said defensively, "but I've never thought of them as taking the place of *Mother Goose*. I grew up with those quaint old tales and I don't think they hurt my taste for good reading. In fact, I know they didn't."

I was still simmering a little after she had gone. Eliminate *Mother Goose* from childhood experience! Why, it seemed unthinkable to have a child grow up lacking intimate acquaintance with Peter Peter Pumpkin Eater, Little Boy Blue, Bopeep, Little Miss Muffet, Simple Simon, Mother Hubbard, and all the other fascinating characters, so much a part of the traditions of English-speaking people that they seem always to have existed among us. In truth, they have been ours since about 1760, but France lays claim to them even earlier, her own Perrault having written the Rhymes about 1696. The characters, some of them grotesque, some amusing, many endearing, but all immensely pleasurable and understandable to a child's heart and mind are held there as fondly as the tattooed old Teddy bear is held in his arms.

Quite probably Robert Louis Stevenson himself, when he was "a wee sma' lad," knew many of the verses. There couldn't be a better source for a child's first idea of rhyme and rhythm.

Reference to one or more characters in *Mother Goose* are heard nearly every day on some radio program. Apt phrases have been quoted from them numberless times. Writers have woven stories and poems and plays from ideas gleaned from the jingles. A person ignorant of them, it seemed to me, would be in some degree illiterate.

But aside from this, their delicious, whimsical wisdom needs no other claim to a reason for existing than the delight the Rhymes have afforded generations of children, to whom *Mother Goose*, "the most remarkable dame in all history," is a joyous, beloved friend.

Fayetteville Church Observes Its Second Birthday

Approximately seventy-five persons gathered at "Breece's Landing" dining room in Fayetteville on the night of March 6, where a birthday dinner commemorating the second anniversary of the Eutaw Community Church of Fayetteville was observed.

A delicious turkey dinner "with all the trimmings" was served. Honorable Joe Talley, mayor of Fayetteville and a friend of the church, welcomed the group and introduced Dr. F. C. Lester, interim pastor in Fayetteville (Dr. Lester's Asheboro Church has granted him leave of absence of six months for the purpose of leading our Fayetteville Church in its building program).

The group was saddened by the absence of Mrs. Florence L. Rogers, member of the church and donor of the beautiful church building site. Mrs. Rogers is ill but sent a message which was read to the group.

Dr. Lester made appropriate remarks after which he introduced Superintendent Wm. T. Scott, Dr. and Mrs. John G. Truitt, Rev. Fred P. Register (president of the Eastern North Carolina Conference), and others.

Plans are being completed for the erection of the first unit of the church and construction is expected to begin within the next few days.

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

"Relax With Max"

An ant climbed atop a wrapped cracker box on a store shelf and saw a pal scurrying along the opposite edge at a great rate.

"Where the heck you hurrying to?" inquired the first.

"Don't you see?" panted the other, indicating ahead of him. "It says, 'Tear along dotted line.'"

* * *

On a Scottish golf course there is a sign that reads: "Members will kindly refrain from picking up lost balls until they have stopped rolling."

* * *

A young lady had just returned from a friend's wedding and her mother was getting the details.

"And who gave the bride away?" she asked.

"Her little brother—and how!" replied daughter. "Right in the middle of the ceremony he stood up in his seat and shouted, 'Hurray, Jane! You got 'im at last!'"

* * *

Aren't people funny? Many will listen to the radio announcer tell about a new toothpaste containing x-21. Without having any idea of what x-21 is they will rush down to the store and buy some. But when it comes to Christ, who has been proved through the centuries, they doubt, fear, suspect, and ignore. Aren't we funny?

* * *

As you know they have recently been forced to change governments in Russia, or at least the leaders of the government. Everyone wonders what will happen, because there is no firm foundation on which they may build. We who serve Christ have this firm foundation which has lasted through the years on which we can depend in times of confusion. As we feel sorry for those who do not have this foundation in Christ, let us not fail to trust in it ourselves.

Fame is a vapor, popularity an accident, riches take wings. Only one thing endures, and that is character.

—Horace Greeley.

LAYMEN AND THE CHURCH.

(Continued from page 3.)

his life for a friend," and this is the ultimate test of friendship; may not need to lay down life but may need real courage to stand up for the pastor or a fellow member of the fellowship.

3. We called our minister; he is our leader and our friend; we need to give our comradeship and full support to this "man of God"; then we can expect and will receive genuinely inspired and inspiring leadership from him.

Questions for Discussion.

1. What part should the pastor have in the fellowship? Should he be an officer? Should he attend all of the meetings? Should he serve as a speaker? Should he suggest projects for the group?
2. Review some of the work done by your fellowship in and about the church and community, and have your secretary send a copy of the review for use on this page of THE SUN.
3. How can the men of the fellowship aid the minister in his conduct of public worship? in his attempt to teach as well as preach? in his work as a pastor? in his wider work with others in the community?

Other Suggestions for a Meeting.

Why not invite some minister of another church to come and speak on the topic, "What a Minister Expects of His Men"? Or, a layman might speak on the topic "What the Christian Layman Expects of His Minister".

Layman Is Named Chairman of Radio and Press Committee

Mr. Charles C. Parlin, a Methodist layman and a senior member of the New York law firm of Shearman and Sterling and Wright, has been named chairman of the important Press and Radio Committee for the Second Assembly of the World Council of Churches. The Second Assembly of

the World Council will be held on the Northwestern University campus, at Evanston, Illinois, in August, 1954. As chairman of the United States Conference Committee on Interpretation and Support, Mr. Parlin's responsibility will extend also through the pre Assembly period.

The selection of Mr. Parlin for the chairmanship was made by the World Council's Central Committee of 90 representatives from the 161 member churches of 43 countries around the world. The announcement was made public at the Executive Committee meeting of the United States Conference for the World Council of Churches, formerly known as the Conference of the U. S. A. Member Churches.

Mr. Parlin is a native of Wausau, Wisconsin, and a graduate of the University of Pennsylvania and Harvard Law School. His home is in Englewood, New Jersey, where he serves as a member of the Community Chest Board and Board of the Urban League. He is director of the City Bank Farmers Trust Co., of New York; United States and Foreign Securities Corporation; United States and International Securities Corporation; The Citizens National Bank and Trust Company of Englewood, N. J.; Celenese Corporation of America.

He has been a lay delegate to the past four General Conferences of the Methodist Church, and was a representative to the Amsterdam (constituting) Assembly of the World Council of Churches in 1948. He is a member of the Methodist Commission on Church Union, the General Board of the National Council of Churches, a member of the Finance Committee of the World Council of Churches. He is an active lay leader in the Englewood, N. J., Methodist Church, where he teaches a class of Senior High School boys.

We were examining Guido's "Aurora," in the Rospigliosi Palace, and as we sat behind the row of artists busily copying the celebrated painting, we could not help noticing how they differed from each other as well as from the immortal fresco. After a time we called the attention of our guide to the fact that of each of the painter's copies no two were at all alike. With an expressive gesture, he replied, "Don't look at them, but only at the original!"

—W. Baxendale.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"In the Shadow of the Cross"

LESSON XII—MARCH 22, 1953.

MEMORY SELECTION: *"I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself."*—John 10 : 7-18.

LESSON: Matthew 26 : 6-13; 26-30.

DEVOTIONAL READING: John 10 : 7-18.

A Story of Two Suppers.

Today's lesson has as its setting two suppers. The first supper is in the home of a man named Simon, a man who had been cured of the leprosy, and who out of gratitude, had invited Jesus and the disciples to be his guests at the evening meal. Something happened there which made it immortal—Jesus said that wherever the gospel was preached in all the world, this story would be told!

The other supper took place in the "Upper Room" of the home of a man who is unnamed and unknown. Jesus and the disciples had gathered to celebrate the historic feast of the Passover, a symbolic meal eaten by the Jews to commemorate the exodus of their forefathers from Egypt centuries before. And in connection with that historic meal, Jesus instituted another "supper" which has also become immortal, the "Lord's Supper," the "Sacrament of Holy Communion." Wherever the gospel is preached in all the world, Christians observe this meal, which like the event connected with the supper mentioned above, has also become immortal. Each scene is fraught with meaning and with spiritual significance. Let us look briefly at them.

The Supper in Simon's House.

This man Simon was a leper. He had evidently been healed by Jesus, and out of gratitude he had invited Jesus to be a guest in his home. During the evening meal a woman, an uninvited guest, had come in, and breaking open a jar or cruse of very expensive ointment—Mark says it was worth a whole year's wages!!—she poured it over his head. The disciples were shocked at the "waste" as they called it. Instead of pouring out something that cost that much, why not sell it and give the money to the poor? They were like the folks who say that instead of sending

money to foreign mission enterprises, we ought to take care of "the poor right at home" but who give little or nothing to the poor right here at home. Why did the woman do this? Some think, that inasmuch as Jesus had recently ridden into Jerusalem and had publicly proclaimed his Messiahship or Kingship, she "anointed him King" in this symbolic way. Luke says it was the act of a forgiven sinner. John says it was an act of overflowing love. Take your choice. Jesus says that, although the woman probably did not know it, she was anointing his body for burial. Even as they sat there, the shadow of the Cross lay upon them. He was preparing them for his death upon the Cross, soon to take place.

Some lessons clamor for attention in this story. For instance, this story would teach us that no sacrifice is too great when it comes in adoration of the Christ. Isn't it strange how folks will spend and squander money on so many things, and then complain if they are asked to give liberally to Christian causes, or criticise those who give sacrificially.

Then there is the lesson in this story, as it is in the other story, of the gracious and the good acts of unknown people. What was the woman's name who did this gracious and immortal act? Nobody knows. What was the name of the man in whose "Upper Room" Jesus ate the Last Supper, and instituted the Lord's Supper? Nobody knows. Only a few folks get their names in headlines or on the front pages, but the world's work and the world's sacrifices are made by unknown and unnamed men and women. Like the one whose body lies under the Tomb of the Unknown Soldier, their names are "known only to God." But God knows, and God rewards in his own way and in his own time.

Then of course there is the lesson of gratitude, illustrated both in Simon's hospitality and in the woman's prodigality.

The Supper In The Upper Room.

The other scene is laid in the "upper room" of a home in Jerusalem. The Master is gathered with his disciples for the feast of the Passover, commemorating the deliverance of

the Hebrew people from bondage in Egypt. In connection with that Old Covenant, he institutes another fellowship meal, commemorating the New Covenant. It was a very simple thing which he did. He took a broken bit of bread and blessing it, told them that it was a symbol of his body which would be broken for them. Then he took the cup, and after blessing it, he told them that the red wine was a symbol of his blood which would be shed for the remission of their sins. Both were symbols of the redemptive process which became operative through faith in Jesus Christ. That event took place nineteen hundred years ago. And yet today in every church in Christendom, Christ's followers gather around or before the Communion Table, and do this "in remembrance of him" and find that through this simple service, grace and peace are ministered unto them. Ah, the magic and the mystery and the miracle of it all!

Here, too, some lessons clamor for attention. What about the Master's words, "I shall not again drink of the fruit of the vine until that day when I drink it new with you in my Father's Kingdom?" That does not sound like defeatism, does it? His death would not be in vain. The powers of darkness and evil could not prevail. God's Kingdom would come. The future belongs to the forces of righteousness and decency and and light and love and truth.

"And when they had sung a hymn, they went out to the mount of Olives." They went out into the darkness and facing the devilry of men, with a song on their lips. And he sang with them. Perhaps it wasn't so hard for them to sing—they did not know what was in store for them. But he knew. And he went forth singing. It is an amazing spectacle, a spectacle that has been reenacted again and again by thousands of Christ's followers who have faced disaster and devilry and death itself with a song on their lips. We do not know what they sang, but it was probably one of the Psalms which were usually used in connection with the Passover Feast, the 115th to the 118th. In the 118th Psalm there are these words, "The Lord is on my side; I will not fear; What can man do unto me?" Thank God for the cheer and the courage that great Christian hymn can give.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

COMMONSENSE PROTESTANTISM.

(Continued from page 6.)

erence to urban centers, but it has significance too for the rural community. Commercial and industrial sections of every city tend to encroach upon residential areas. Fine old homes of yesterday become rooming houses, or mortuary establishments, or headquarters for various community organizations. The original gentile white Protestant inhabitants move to more pleasant places, to be followed by a successor of national and racial groups. The great churches which have been clustered at the heart of the city, initially serving all the people of their respective denominations throughout the city, find themselves competing with neighborhood churches, and literally struggling to survive. There are various adaptations. There are mergers and federations and relocations. Occasionally, not too often, a church will adapt its program to serve its neighbors, and so live, rather than to spend the energy required to serve its members who have moved miles away, and so slowly die.

The record of Protestantism in the inner-city, in much part is not one of which we can be proud. It has been characterized by retreat. There have been a dozen denominational strategies but rarely a Protestant strategy. Ofttimes the motivation has been purely economic, based on the increased value (over the years) of the property.

There are two problems here. Their solution requires at once a *vital religion* and *considerable commonsense*.

As the character of any neighborhood undergoes change, there need to be adjustments, but they should be *orderly*, in accordance with *on-going needs of the area*, not *arbitrary without regard to continuing responsibilities*. This involves *denominational cooperation* issuing in factual studies to discover the needs and to develop the requisite program. It takes a lot more religion to serve an underprivileged area which is a drain upon missionary funds than to serve an area which is an important source of revenue. But certainly Protestantism ought not to be forever surrendering blighted areas to the Roman Catholics. Roman Catholics face the city in its totality. *Each parish has sufficient territory to provide its support. It serves the people of its parish.* Protestantism faces

the city, not infrequently, *primarily as denominations seeking to extend themselves to best advantage*. Plane common sense argues that we should face the city in the interest of the Kingdom as Christians and Protestants, the denominations being *instruments to achieve our purpose, but not our purpose*.

The second problem caused by the deterioration of the old neighborhoods, once the strongholds of Protestantism, is the shrinkage in missionary-giving on the part of great churches of yesteryear. This is illustrated in the fact that the benevolences of the Congregational Churches of Boston, Brooklyn, Cleveland and Detroit in 1950, were \$114,000 less than the giving of the churches in those cities in 1930. That indicates an ominous trend. It provides a second motivation for establishing new churches in the emerging new neighborhoods. But certainly any church extension program ought to be orderly, based on unmet needs of the community, and with the consent and cooperation of sister denominations. I am fully aware that certain denominations act independently without regard whatsoever for the existing churches. This is questionable commonsense. And to put it bluntly, the conduct of churches toward each other ought to be on an ethical plane quite above the level of competitive super-markets. We are never going to have good community relations until the denominations that have subscribed to comity procedures practice comity on the local level, be the decision favorable or unfavorable. Everybody accepts favorable decisions. *It is when a decision hurts, but is obeyed, that comity is strengthened*. Some time ago a prominent denominational official remarked with regard to a certain comity decision, that "of course, it is only advisory." But so is the Golden Rule only advisory! One doesn't have to practice it. *But he had better practice it, if he wants to be known as a Christian*.

I doubt not that you have anticipated my conclusion. If Protestantism is to adequately serve the community in terms of the vast new population, the unprecedented mobility of the population, the exhaustion of funds due to excessive demands plus the inflated building costs, and the nation-wide experience of neighborhood deterioration, it must cooperate.

Of course, what we ought to do is to merge. Jesus prayed that we

might all be one. And he gave us a new commandment, that we should have love, one for another, even as he has loved us, that we should love one another. To merge is easier said than done as we Congregationalists have discovered. But surely we can cooperate. Not to do so is to be provincial. *It is bad churchmanship. It brings disrepute upon religion*.

A strong Council of Churches is essential to the effectiveness of the Protestant witness in any city. The Council looks at the city in its entirety. It needs to know the facts as regards needs met and unmet, over-churching and under-churching, communities in transition, communities emerging, the social agencies and the services they aim to render, juvenile delinquency, vice, disease, divorce, and the other social indices.

The Gospel most certainly needs to be preached. And it needs must be practiced. It just is not enough that a church shall give generously to the foreign missionary enterprise, and be oblivious to missionary needs in its own community.

Individual churches do not have the staff, nor the facilities, to do the essential research or to analyze the assembled social facts. The Council of Churches, properly staffed, can render that service for all the churches. It can quicken their conscience. It can mobilize their energies. It can speak in the name of Protestantism and command a hearing. It can alert the city government in its various departments. It can champion the under-privileged, the discriminated against, the exploited. To do nothing is frequently to do much. To pray for the coming of God's Kingdom, as we so glibly do, and not to cooperate to bring it about, is to waste one's breath.

"Why call ye me 'Lord, Lord,' and do not the things that I command you."

I was once a pastor at Schuylerville, N. Y., where on the Burgoyne surrender grounds stands a celebrated monument. It is beautiful to look upon. On one side in a niche is General Schuyler, and on the other side, if I remember correctly, is General Gates; on the third, in the same sort of niche is another distinguished general, but on the fourth the niche is vacant. When I asked the reason, I was told: "It is the niche that might have been filled by Benedict Arnold."

—J. Wilbur Chapman.

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

The Sunday schools have gone above the \$3,000.00 mark, and others have brought the total for this year above \$6,000.00. This is occasion for gratitude. There are so many things in the run of a week to make me thankful. I hope I shall never lose the grace of gratitude. I know I have to seek pretty hard for funds with which to pay our bills, and I am real sorry that I am getting the name of being a beggar. I could not stand it except for the fact that I am seeking to help these children just as you expect me to. And I am seeking to keep throughout the bounds of our Southern Convention the good name which this institution has. So what I am now trying to say is: I want to give thanks to you everyone for all you do for us here.

You will observe in this report interest on Chester H. Roth Co., Inc., bonds. Do you realize that it is through Clyde W. Gordan that we hold these bonds. Mr. Gordan's interest in the orphanage, the college, and our local churches in Burlington is something for which I am grateful. You will see in this report an item of \$5.00 for one of our seniors in high school. The Willing Workers Class of our Shallow Well church is undertaking to help her get some of the clothes, class dues, Washington trip, etc., which require additional funds as she comes up for graduation. Now that is wonderful. I know that class, and I am glad they will get a real joy in helping her. They will be making a real investment in a very fine girl. She has already applied for nursing school at Rex Hospital in Raleigh. She is a capable, fine girl, and the Willing Workers class is to be commended for helping her. So there is another occasion for gratitude.

I have already told you that J. B. Long, whose contribution you see in this report, is having his check as a County Commissioner sent to us each month. And notice also a gift from the Hensley's in Elkton, Va., and the goodly number of Sunday schools which got their offering in this week's report. Yes, there is so much each week—even every day—for which to be thankful. Do any of you remember Sion M. Lyman, the blind ministerial student at Elon several

years ago? Well, we hear from him occasionally with generous help. Sion never saw the orphanage, as you and I see it, but he heard the laughter of these little children, and he felt at times the touch of their little fingers, and he remembers. Then how about J. H. Johnson sending us every two months 50 copies of the *Upper Room*! He would be real interested to know that he is sowing good seed in good soil. I see it, and I know it.

No, I do not relish the title "good beggar," and so I want you all to know I am a good "appreciator" of all you do in so many very kind ways for these children here. If your good works are appraised and appreciated by me as I see them, how much more in the heart of God. "In as much as you do it unto one of the least of these," says Jesus, "ye do it unto Me."

This week, from a young lady who spent many years here and who is making good in life, I have this letter: "May God shed his richest blessings on you well in all the work that you are doing." Thanks to her, and for you everyone I accept her gratitude and prayer of blessing, for you made her chance possible.

JOHN G. TRUITT,
Superintendent.

REPORT FOR MARCH 5, 1953.

Commodities for the week.

J. H. Johnson, Norfolk, Va., 50 copies of "The Upper Room."

Mrs. S. M. Layman, Greenland, N. H., Clothing.

Sunday School Monthly offerings.

Amount brought forward \$2,977.69

Eastern N. C. Conference:

Morrisville \$ 8.20

8.20

Eastern Va. Conference:
Bethlehem (Nans), S. S. \$ 17.84
Rosemont (for Jo Ann Arnold) 20.00
Rosemont 20.00

67.84

N. C. and Va. Conference:
Belew Creek S. S. \$ 6.00
Burlington S. S.86
Happy Home S. S. 56.30
Mebane 6.60
Pleasant Grove 5.00

74.76

Western N. C. Conference:
Brown's Chapel S. S. \$ 5.00
Seagrove 14.00
Smithwood 20.00

39.00

Total \$ 189.80

Grand Total \$3,167.49

Special Offerings.

Amount brought forward \$2,604.15

Chester H. Roth Co., Inc.
(interest) \$ 30.00

J. B. Long, Elon College,

N. C. 20.70

Mr. & Mrs. Ras Hensley,

Elkton, Va. 10.00

Willing Workers Class,

Shallow Well Church

for Ann Kinch 5.00

Pisgah Sunday School,

Pisgah, Alabama 10.00

Special Gifts 257.33

\$ 333.03

Grand Total \$2,937.18

Total for the week \$ 522.83

Total for the year \$6,104.67

Conscience is like a watch—it may look right, and you may go by it on the assumption that it is right, and find that you have missed your train. The watch must be set by the sure time, and regulated from time to time.—*Maltbie D. Babcock.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

THE HAPPINESS OF THE UNBURDENED.

(Continued from page 5.)

which act just like chains around their bodies. To all such we say, in Christian fellowship today, without delay look into the ways and means whereby the love and ministrations and faith in Christ can set you free. Before you try to carry on toward some goal, use every means at your disposal to find release from burdens you are carrying—of whatever nature they may be. Don't let wrongs you have done, calamities you have suffered, experiences you fear, injuries you have suffered, color all of life and keep you from truth and love and hope that will set you free, and bring happiness and power into your life.

If you would be happy and if you would serve God and man to the best of your ability, first unburden your heart and mind of all that would enslave and weaken them.

MISSIONS AT HOME AND ABROAD.

(Continued from page 8.)

food relief that is being sent to India through the Congregational Christian Service Committee. Remember when I was at home, we talked of the impossibility of our understanding what it felt like to be hungry? Let us try to realize it more and to recall the text heard in New York and elsewhere "When thou has eaten and art full, beware lest thou forget the Lord thy God."

Those of you who have been in the habit of remembering our work with your extra gifts beyond your usual pledges, can send your gifts either through the American Board in Boston (14 Beacon Street) marked for Famine Relief in our care or by personal check direct to us. All help for the Sisal Fiber should be sent in personal check to me, because of the necessity of cashing the USA dollars here when we are exporting goods from India.

Thirty-four years ago today, we landed in Ahmednagar for the first time. Then it was famine. Since that time we have had four periods of "scarcity." Today, without question is the worst. While discouragement and depression is great, we take courage from the knowledge of your support in gifts and prayers.

Sincerely yours,

FLORENCE and JOSEPH MOULTON.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Unlimited opportunities all about us, and even though our resources are greatly limited, we must do our best."

* * * * *

New Society at Antioch

On Tuesday evening, February 24, a group of ladies met at the Antioch (Randolph County) Congregational Christian Church and organized a missionary society with fifteen members. The group was organized under the direction of Mrs. Winfred Bray, wife of the pastor.

After a short worship service the following officers were elected: President, Miss Mildred Cox; vice-president, Mrs. Billy Norwood; secretary, Mrs. Yancy Hayes; treasurer, Mrs. Clinton Asbill.

Future plans for the society will be outlined at the next meeting which is to be held at the church on Friday evening, March 13.

* * * * *

World Day of Prayer Observed by Group

A group of ladies from Union Grove, Randleman and Antioch (R) missionary societies met at the Union Grove church on February 20, at seven-thirty to observe the World Day of Prayer. An impressive program was presented, using the theme "Walk as Children of Light." Several members of the societies participated in the service, which was led by Mrs. Winfred Bray, wife of the pastor of this group of churches. An offering was taken for the projects designated.

This is one of the fine ways in which a group of churches can co-operate. More of the churches served by one pastor could have fellowship of this kind for the mutual benefit of all. We shall hope to hear of other cooperative ventures from the missionary societies at Antioch, Randleman and Union Grove.

As the old historian says about the Roman armies that marched through a country burning and destroying every living thing, "they made a solitude and called it peace." so men do with their consciences. They stifle them, forcibly silence them, somehow or other; and then when there is a dead stillness in the heart, unbroken by no voice of either approbation or blame, but doleful like the unnatural quiet of a deserted city, then they say it is peace.—A. Maclaren.

SANFORD CHURCH DEDICATES LIBRARY.

(Continued from page 2.)

the coming of Miss Dorthy Foltz as summer worker with the young people things really began to happen. Miss Foltz was of inestimable assistance in making contacts with publishing houses and in the securing of lists of basic books in various fields. Uppermost in the mind of Mrs. Fulton was the thought that there might be available some of the best books for collateral study and reference and thus open a door to better teaching and, too, there was the hope that the presence and easy availability of some of the classics and other worthy books would stimulate the reading of good literature on an even-widening basis. At once the 'dreamer' became a 'doer', telephone bells began to jangle; door chimes to render their sweet music; the postman to deliver irresistible epistles and before very long our 'dreamer' had in her possession sufficient funds—this enterprise was not to provide a dumping ground for discarded literature of ancient vintage—to, at least, see the dream become a practical reality. A Library Board was appointed consisting of Mrs. T. G. Proctor as chairman, Mrs. S. E. Kennedy, Mrs. Fisher Wicker, Burke Buchanan and Rex Thomas. This board is to establish policies and to have general supervision of the project. The library was fortunate in securing the services of Mrs. Charles LaRue who has had college training in library science. Mrs. Gordan Wilkie, a public school teacher, will act as assistant librarian.

The Fulton family has meant much in the life of our church. The late Deacon Fulton was a tower of strength when the church was in its formative years and he always could be depended upon to give not only sage counsel but generously of his means. His family follows in his footsteps, but his widow is, we believe, the shining symbol of a great host who though physically handicapped are spiritually alert and ever seeking new and larger ways for the promotion of the eternal kingdom of our Lord and Savior, Jesus Christ.

SADIE HOLLAND O'NEILL.

Nelaton, the great French surgeon, once said that if he had only four minutes in which to perform an operation on which a life depended, he would take one minute to consider how best to do it.

Ten Commandments for the Home

By ROY C. HELFENSTEIN

1. Thou shalt honor the Lord, thy God, and Him shalt thou reverence in thy home, and Him shalt thou worship in His church, that thy home may be blessed with His constant presence.

2. Thou shalt live "in honor preferring one another," that honor and understanding shall characterize all your home-life.

3. Thou shalt recognize Christ as "the unseen guest" at every meal, the quiet listener at every conversation, offering thanks to God in his name before each meal, that thy home may be known as a Christian home.

4. Thou shalt have the best religious books and magazines in thy home, and thou shalt spend at least as much time in reading them as thou spendest in reading the Daily News and other secular publications, that thou may grow in grace and in the knowledge of God, and that visitors to thy home may take knowledge that thou dost think on these things.

5. Thou shalt each one share the duties of the home, that the joy of each member may be complete in the home which the Lord thy God hath given thee.

6. Thou shalt make thy home a rendezvous for fellowship, where noble spirits delight to gather for wholesome fun and for uplifting conversation, that others may share the joy that is yours.

7. Thou shalt rejoice and make gladness to resound in thy home that memories of home shall ever be an inspiration to your lives.

8. Thou shalt cultivate family loyalty and appreciate one another, that harmony, good will and love may be yours.

9. Thou shalt always speak with gentle voice and calm, and in tones of kindness shalt thou call to each other, that thy home may be a place of quietude and peace.

10. Thou shalt seek to make thy home attractive and inviting—a place of beauty, which shall be a joy forever—that thy home may be a blessing to all who enter there and that it shall always be an honor to God.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, MARCH 19, 1953

NUMBER 12

The Latest Home Mission Project of **THE SOUTHERN CONVENTION**



Lake View Community Church, Route 2, Burlington, North Carolina

A LETTER FROM OUR YOUNGEST CHURCH TO THE NEXT YOUNGEST

To the Pastor and Members of Beverly Hills Church,
Greetings:

We have received from Dr. W. T. Scott the fifty dollars which you so graciously sent us. The Lakeview Community Church wishes to express its sincere thanks for your continuous support of our church. You have not only supported us with money, but with your friendship and companionship. We have drawn from you ideas for our church building, you have given us your faith in our venture, and now we have received money to help fulfill our dreams. We will always have a warm and close feeling for the Beverly Hills Church.

We send you our thanks and best wishes with the prayer that God will continue to bless you in the furthering of his Kingdom.

SHIRLEY COBB, Secretary

MISSIONS PERIOD
March 1 through June, 1953

"Relief and Reconstruction" Merits Our Aid

"Relief and Reconstruction" is one important aspect of our Christian World Mission. The needs throughout the world are many and critical. According to available reports, there are 5,000,000 refugees in Korea alone who are in desperate need of food and clothing. It is so foreign to our general experience that it seems fantastic to learn that some 50,000 orphans roam the Korean country-side living as best they can.

The situation in India is critical. Because of droughts, floods and the plagues of grasshoppers, the crops will not be sufficient to feed the population. Famine is a reality. In addition, medical facilities and supplies are not adequate to cope with the situation.

The Palestinian situation continues to reflect the needs of the one million Arab refugees living in tent villages.

In Europe there are close to eleven million refugees and the number is growing with refugees coming out from behind the Iron Curtain. All over the world there are peoples in need of help, victims of war and natural catastrophe.

"One Great Hour of Sharing" was observed by churches of many denominations throughout this country on Sunday, March 8. This endeavor, undertaken by the Department of Church World Service of the National Council of Churches, represented a "United Appeal for Relief and Reconstruction." Our Congregational Christian Churches were among approximately eighteen denominations participating directly in this effort. Because of local circumstances within our Southern Convention probably only a few of our churches participated directly in this program. Yet it is not too late to do something for Relief and Reconstruction beyond the funds designated for that purpose by the Mission Board. Churches and individuals can make gifts through the Convention office or various agencies.

The dimensions of the problem are so great, involving so many people in so many lands, the individual is likely to wonder what he can do. Certain basic facts should be kept in mind. For \$8.50 a child will be provided with three cups of milk per day for a year. Twenty cents will provide a penicillin injection for the treat-

ment of pneumonia, meningitis and other diseases. Ten dollars will send a food parcel overseas. Seven dollars will send a blanket to Korea.

Information concerning the needs and how they can be met is available from the Congregational Christian Service Committee, 110 East 29th Street, New York, N. Y., and from our Convention office, also from the Church World Service Department of the National Council of Churches, 120 E. 23rd Street, New York, N. Y.

Relief and Reconstruction definitely is a part of Our Christian World Mission. Where there is human need, there should be the Church of Christ extending a helping hand. World War II and the Korean conflict have inflicted untold suffering upon millions of people. They should be helped and can be helped. Conflicts in other parts of the world have brought about similar situations. This is a real opportunity to exercise Christianity.

It should be noted that gifts from churches designated for Relief and Reconstruction are credited to the church, if sent through the Convention office, on the Foreign Mission apportionment. But basically, the effort for Relief and Reconstruction should be in addition to the regular apportionment for Foreign Missions. Here is another real opportunity for churches, groups and individuals to make a solid and needed contribution to Our World Mission.

JAMES H. LIGHTBOURNE, JR.

Aged Missionary Dies in Madura

A Congregational Christian missionary in India for 40 years, Dr. Harriet Parker Vaughan, died in Madura, India, February 27, at the age of 85.

In 1937, Dr. Vaughan received from the Indian Government the Kaiser-i-Hand Medal given for distinguished service to the people of India. She began her medical career in the fine American Hospital for Women and Children in Madura, when it was only a small and poorly equipped institution.

Treating thousands of patients annually, she also identified herself with the work of lepers, founding the Dayapuram Leper Hospital, and with deserted children, starting the Birds' Nest, a home for friendless children.

Dr. Vaughan spent many weeks outside hospital walls traveling among the grass roots people, visiting obscure villages in the hills, riding in uncomfortable native carts and sleeping in primitive wayside inns. In 1945 her fiftieth anniversary was fittingly celebrated in the chapel of the American Hospital for Women and Children, at which time 50 fragrant garlands were placed over her shoulders.

The Birds' Nest, which was started by Dr. Vaughan as her "chief recreation and leisure," was really a small cottage where she gathered together homeless waifs and became their "mother."

Born on July 29, 1867, in Putney, Vermont, Dr. Vaughan was educated at Smith College and the Woman's Medical College of New York. She went first to India in 1895 as a single woman, but out there met and married Rev. C. Stanley Vaughan. Returning to the United States in 1934, the Vaughans retired in 1935. Mr. Vaughan died the next year, and she returned to India in 1937, making her home part of the time at Restbit, Shembaganur Post, South India.

Lenten Activities at the Reidsville, North Carolina, Church

With an idea of stressing various phases of the Convention's program and introducing prominent clergymen of our Convention, the pastor of the Reidsville church planned a series of special Lenten services on Sunday nights, beginning with Sunday, February 22, when the Rev. Walstein W. Snyder of our Beverly Hills Community Church and president of our conference, was the speaker for the evening service.

The following Sunday night, the pastor of the church brought the message, and several young people of the church participated in the service in various ways, such as presiding and leading in prayer. The youth choir also assisted.

On Sunday, March 8, Dr. William Sloan of Elon College, who has recently returned from an extended trip abroad and who has had some contact with the Reidsville Church's missionaries, brought the missionary message.

On Sunday, March 15, Dr. John G. Truitt, superintendent of the Christian-Orphanage, and a group of boys and girls from the orphanage presented a program. Before this service, there was a covered dish supper in the basement of the church.

Laymen and the Church . . .

J. Earl Danieley, Editor, Box 515, Elon College, N. C.

First Fellowship Report

Today we present the first of what we hope will be a long series of reports from the local men's fellowships. It gives your editor a real pleasure to have this report from the men's group of our Chapel Hill Church. It was his privilege to serve as interim pastor in the church in Chapel Hill, and it was during his "pastorate" that the fellowship there was organized. It is now approaching its second birthday and is real evidence of the fact that a "young" group consisting of a small number of men can do a real job in and for the church.

* * * * *

A Report from Chapel Hill

The Men's Fellowship began its second year of activities last July, with their regular monthly meeting in the church parsonage, at which time our pastor, Rev. Richard L. Jackson, was host. The new officers took over their designated functions and made plans for the coming year.

We sponsored two money-making projects—one, an ice cream social, last summer, was a big success as a social as well as a source of income. During the fall we worked a refreshment stand at the football games in Kenan Stadium and used the money realized to improve the facilities of our church.

Our improvement projects include water-proofing and remodeling the basement of the church, and seeding the parsonage and church front lawns in grass. Most of the labor on these projects was by the members of the Men's Fellowship. We also bought twenty-five metal folding chairs and presented them to our church.

Our Father and Son Banquet last November was well attended and was served by the women of the church. Rev. Henry E. Robinson of the Burlington Church was the guest speaker.

Our monthly programs are varied between movies, interesting speakers, and discussions of meaningful subjects, and we have all benefited greatly by them.

L. C. NEVILLE,
Reporter.

Wanted: More Reports

These reports from the various groups are encouraging and stimulating. Let us hear from you concerning your group and the work it is doing.

* * * * *

Do You Know Your Officers?

The officers of the Southern Convention for the two-year term, 1952-54, are:

Chairman—W. B. Williams, Newport News, Virginia.

Secretary - Treasurer—S. H. Pell, Ramseur, N. C.

* * *

Your dues of fifty cents per member should be sent to the treasurer, Mr. Pell.

News Flashes

Rev. Isaac Terrell, an Elon College graduate, has just been named pastor of the church at the Mills Home Baptist Orphanage, Thomasville, N. C.

President L. E. Smith combined business and pleasure on a visit to Florida during the past two weeks. While in Florida he addressed a meeting of Elon alumni in Jacksonville, and also contacted a number of individual alumni and friends of the college.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.
Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snyder, G. D. Colclough, Treasurer, ex officio.

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Elon College, N. C.

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From the **EDITOR'S** *Desk*

The Missionary Program of Our Convention

AN EDITORIAL BY REV. JAMES H. LIGHTBOURNE, JR.

The mission of the Congregational Christian Churches "... will be consummated in the conversion of the world, the union of all the followers of Christ, and his reign in human society." This statement of lofty design is to be found in the "Manual of the Southern Convention of Congregational Christian Churches," in the section dealing with the principles of our fellowship of churches. It is in keeping with the vital traditions born of actual workings of our fellowship.

In this period we designate as the Mission Period for the work of our churches, it is almost mandatory that we be aware of the fact that we are a missionary-minded people seeking to Christianize the world and to unite all followers of Christ. While we are interested in missions in other lands as a means to offset the influence of communism and so safeguard the free world our primary motivation should be drawn from our understanding that we are concerned to work for the design of God. It is his will that the gospel be proclaimed among the nations. The kingdom for which we labor and hope is the Kingdom of Christ.

The missionary program of our Southern Convention functions within the Convention itself and around the world. There is work to be done here. There is work to be done there. The program is supported by our personal missionary activities and by our freely given gifts that workers and supplies may be available. The pages of this issue and of every issue of The Sun tell us of the good work in which we are engaged.

The success of the program is dependent in part upon our gifts. Now is an excellent time to consider what we are going to do for missions this year. How fine it would be if the Easter Offering for Missions in our churches would be given over and above the regular apportionment. There is danger in carrying this principle too far but gifts can be designated for special purposes both at home and abroad.

The missionary effort is a life-line of the Kingdom. It has many tasks—preaching, teaching, healing and ministering to a variety of needs. The program of Relief and Reconstruction is involved. The opportunity is at hand. Let us be at the work!

"Carrying On"

AN EDITORIAL BY DR. ROY C. HELFENSTEIN

Jesus once said, "My Father worketh hitherto, and I work." It is his divine will that all who call him Lord, shall follow his example.

No doubt the consideration that gave Jesus the greatest inspiration of his life was the thought that he was "carrying on" the work which his Heavenly Father, God, had instituted from the beginning of time—"My Father worketh hitherto, and I work"—"My Father launched the enterprise of his Kingdom, and I 'carry on.'"

The secret of Jesus' power of personality and the secret of his power in prayer was the fact of his being wholly committed to the doing of his Heavenly Father's will—"Thy will not mine be done."

No life can know its possibilities; no life can experience its largest self-realization; no life can fill its mission in the world or realize the fullest joy of living that has not made full commitment to the Heavenly Father, God, and to the doing of his will.

People with the highest ideals, the deepest sincerity, the greatest power in service, are those who most fully commit their lives to the doing of God's will, giving of themselves and of their substance.

Listen to Jesus' own words, "As thou hast sent me into the world, even so have I also sent them." He gives each of his disciples a like commission to his own—a like service to render—a like opportunity to prove one's sincerity and fidelity by working to help establish God's Kingdom upon the earth.

As the worthy soldier gladly accepts the challenge of the "Carry on!" from the lips of his fallen officer, so every true disciple of Jesus gladly accepts his challenge to "Carry on!" in promoting the work of the Kingdom of our God.

A fitting prayer for each Christian with which to begin the new day would be, "Grant, O God, that with eagerness and efficiency I may accept thy challenge and the challenge of Jesus to 'Carry on' in the work of the Lord."

Our Responsibilities to The Church in Angola . . .

By MERLIN W. ENNIS*

For too long and in too many fields missions have remained missions, their converts looked upon and treated as dependents. In Africa there are missions which have been in operation for more than four hundred years without having produced an African church. This is not the case in Angola, where the American Board has worked since 1880.

Angola is no longer a land of primitive folk with strange and brutal

developed resources, is going to figure large in the future. Its inhabitants are a greater asset than its water power or its mineral wealth. Africa has been under the white man's domination for a long time. If the continent were to be turned over to its people tomorrow they would inherit few great monuments of European culture, few ideals of law and order. Actually the African believes that our civilization generally is one

cans) continue to come to the great city of Goli (Johannesburg) with a sure and steady pace as if they knew that 'White civilization', no matter how much it hates and despises them, cannot keep them down forever."

"Dog Catch it! Dog No Eat It!"

The native population is aware of the unwarranted injustices inflicted upon them in their own land by a few uninvited outsiders who, in their turn, are aware of this justifiable resentment. Although frightened they are doggedly determined to hold their position as a right. The African has great patience but that he understands his situation is illustrated by this proverb, "They say, 'Dog go catch it!' but they never say, 'Dog go eat it.''" The African digs the gold

OUR MINISTRIES IN

AFRICA



THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

customs. It is a land of intelligent people eager to enter the future on a footing of equality with the civilized. Here there are strong, indigenous churches pushing evangelization on their own account, directing their own affairs, financially responsible for their own churches and primary schools. They are no second class Christians. The existence of self-sustaining churches of Angola is an immensely important fact.

The Place of Africa in World Politics.

Most commentators on world affairs consider that Africa, because of its size and its great store of unde-

veloped resources, is going to figure large in the future. Its inhabitants are a greater asset than its water power or its mineral wealth. Africa has been under the white man's domination for a long time. If the continent were to be turned over to its people tomorrow they would inherit few great monuments of European culture, few ideals of law and order. Actually the African believes that our civilization generally is one

Colonialism Versus The Development of The African.

Those who have read *Cry the Beloved Country*, *White Man Boss*, and magazine articles on South Africa have an idea of the tremendous social pressure developing within the continent. Basil Davidson says, "It can be clearly seen that the central problem of South Africa is not the neurotic nationalism of the Nationalists so much as the refusal of the white population as a whole to face its own situation. They prate of 'White civilization' and yet prepare the way for Black civilization and they (the Afri-

and diamonds, the copper and the uranium; he tills the plantations; builds the dams and harbors for the benefit of others. Another proverb says, "The blind chicken scratches for the others to eat." a trader, in a fit of pique, said to an educated African, "Whose country is this anyway?" and was astonished to receive the reply, "Ours!" Everywhere the white man has been saying, "The land is ours." These conditions cannot continue. The problem is to bring about a just solution in an intelligent, Gandhi way.

The Relation of Angola to Africa as a Whole.

Africa is a part of the world and its politics. Angola cannot be separated from Africa as a whole so it cannot be separated from the world problem. The churches do not exist in a vacuum, they are a part of Angola for better or for worse. Our

*Dr. Ennis retired in 1945 after 42 years of service in the West Central Africa mission of the American Board of Commissioners for Foreign Missions. Since 1903 he had been engaged in evangelistic and educational work and linguistic research. He and Mrs. Ennis, who served in Angola from 1907, now live in Lexington, Massachusetts.

Christian World Mission is in a position to assist a body of believers vitally important for the future. They are not only important but one may dare say that they are the key to the solution. An energetic, expanding church is handling its own affairs in a democratic manner. Church members are the only people in the colony familiar through usage with the democratic process; they are united; they have a high standard of morality and character. They are joined with all the non-Roman believers actually, though not organically, to form the Church of Christ in Angola. This establishes a fellowship across all denominational, racial and linguistic barriers. The country is geograph-

civilization; they are losing their old religion yet they are religious; they are essentially moral in an immoral ambient. In some instances churches have doubled their numbers in every three-year period. Consequently there is a large number of untaught believers.

Physically they are the inhabitants of a high plateau in the tropics; their economy is naturally agricultural. Politically they are in a dependency of a Corporative State. As nationals they have certain advantages and some disadvantages. Intertribal wars have been abolished and internal travel is permitted. There is a degree of discrimination; even a well dressed, educated African must go

the women.

The link between the Government and the Roman Catholic Church, due to the Concordat, has placed all public education under the Church. Marriage and birth registries of the Roman Church are legal while those of the Protestant bodies are not. This is but a brief sketch of some of the difficulties under which these Christians live.

What Is To Be Done For Them?

One of the treasures of the British and Foreign Bible Society is a Gospel handwritten on coarse paper by an Ochimbundu, who, shanghied to the cocoa plantations, began to evangelize his fellow victims. When they wished gospels he taught them to



African Children Listening to a Story

ically central and there are no barriers to prevent the expansion of brotherhood. This is one place where the gospel of Jesus is being applied to the larger politics of today.

Our Eggs Have Hatched.

The mission eggs have hatched abundantly; and *now* is the time for wise American parental help. What line should it follow?

Know Your Offspring.

A prime condition for effective help is to know these fellow Christians, their character, numbers, physical surroundings and their religious, cultural and economic needs. Let us note things that should be known: The Ovimbundu have lost their tribal organization; they still keep their family loyalties. They are adapting themselves to the patterns of white

second class on trains and steamers. Usually Africans may not eat in a public dining-room; politically they may vote the one party ticket in an election. Their chief disadvantage is economic. The poll tax is equal to the legally fixed wage of a common laborer for one hundred days. Each male begins to pay at the age of sixteen. At that age also every able-bodied male is subject to a labor draft called "contract labor." The contract is dispensed with and the individual has no option. The labor periods vary from six months to two years. As there is more work than men, the period between drafts is progressively shortened. This, together with other requirements, is bad for individual initiative, and it causes much of the responsibility for school and church activity to fall on

write and then had them make their own copies. When the Bible Society found this proof of devotion and enterprise, did they stop printing gospels for Africa? Not at all. So in our case. We should supplement the energy and devotion of the African Christians by helping them with what they cannot as yet provide for themselves. There are many capable young men and women ready and willing to be trained for church leadership. Our Mission staff is small and overworked, funds low and the dollar shrunken and still shrinking. The Mission needs more money for training teachers who will staff schools to prepare pastors and teachers and catechists: There is need of both men and women, capable of giving assistance in church

(Continued on page 11.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Elon News Items

The famous Barter Players of Virginia presented the stage version of Owen Wister's novel, "The Virginian," in Whitley Auditorium on Monday night, March 16.

* * *

Dr. Horace H. Cunningham, of the Elon History faculty, recently published an article on "The Organization of the Confederate Medical Department" in the North Carolina *Historical Review*.

* * *

The Elon Players, student dramatic group, were represented at a regional dramatic conference at Chapel Hill on March 6, and 7 by Mrs. Elizabeth R. Smith, faculty director, who was accompanied by Johnny Meadows and Johnny Bolt, student members of the Elon Players.

* * *

Miss Alene Gentry of Timberlake, North Carolina, Elon student, and Theodore Webb, a recent Elon graduate from Rockingham, North Carolina, were married on the national TV show, entitled "Bride and Bridegroom," on March 2.

* * *

The Elon College basketball squad closed its season by battling to the finals of two tournaments within a week. The Christian eagers went to the finals of the North State Conference tournament in Winston-Salem before losing to High Point, and then went to the finals of the Carolinas NAIA Tournament in Greenville, N. C., before losing to East Carolina.

* * * * *

Elon College Choir Has Successful Northern Trip

The Elon College Choir, which has enjoyed great success and acclaim in recent years, returned to the campus on Monday March 9, after the most successful northern tour in the history of the organization. It was the sixth successive year that the Elon Singers had spent their spring vacation on a personal appearance tour.

Thirty-six members of the choir, chosen from a campus group of 67 students, made the long jaunt north-

ward by chartered bus, and traveling through the Middle Atlantic States and as far north as New Hampshire in New England, making twelve concert appearances within a space of ten days.

The choir was accompanied on the trip by Prof. John Westmoreland, who directed the singers in their programs; by Prof. Jonothan Sweat, who served as accompanist for the group, and by Miss Virginia Groomes, another faculty member, who appeared in solo roles with the student singers.

The first appearance of the Elon Singers was at Main Street Methodist Church in South Boston, Virginia, on Friday night, February 27. This was followed by four concert programs in Eastern Virginia during the weekend. The Eastern Virginia programs were at Cypress Chapel on Saturday evening, February 28; at Holland Christian Church at 11 o'clock Sunday morning, March 1; at the First Congregational Christian Church in Portsmouth at 3:30 o'clock Sunday afternoon, and at the Suffolk Christian Church at 8 o'clock on Sunday evening.

The choir then made a long jump on Monday, March 2, to Rahway, N. J., where the group sang in the First Baptist Church of Rahway that evening. Another long bus trip was on the program for Tuesday, with the singers appearing in Central Congregational Church, Lynn, Mass., on Tuesday evening, March 3. The singers were at Smith Memorial Church, Hillsboro, N. H., on Wednesday evening, March 4, and then appeared at the United Congregational Church of Norwich, Conn., on Thursday evening, March 5.

One of the highlights of the tour came at noon on Friday, March 6, when the Elon group sang in Milbank Chapel at Columbia University, before an audience that included both students and faculty members of the university's School of Music. This was followed that evening by an appearance at the Second Congregational Christian Church in Irvington, N. J.

The choir members returned to New York and had a free day in the city on Saturday, March 7, spending Saturday night there and leaving on

Sunday morning on the return trip. They stopped in Philadelphia for the final concert appearance of the tour at Glenolden Congregational Church, on Sunday evening, March 8. The next day brought the long trip back to the Elon campus.

Indicative of the reception accorded the Elon Singers in their concert appearances, is the review given their program in the *Bulletin*, of Norwich, Conn., after their appearance there. The Norwich paper declared that "it was one of the most inspiring programs of sacred music presented here in some time and most admirably performed." The program was described as quite appropriate for the Lenten season, being well chosen from the works of Bach, Haydn, Berlioz and Brahms, with arrangements by Virgil Thomson and Randall Thompson.

The opening selection, "The Heavens Are Telling," from Haydn's "Creation," was described as the most powerful of the group, offering ample opportunity for the Elon Singers to display their talents and training. The reviewer declared that "the choral group gave an unusually fine rendition of Brahms's Requiem," and he paid tribute to the presentation of "My Shepherd Will Supply My Need," a number arranged from the Twenty-third Psalm.

Elon students making the tour included: Bernard Jones, Ritha Morris, Jimmy Rhodes, Jerry Lowder, Ronnie Black, Joe Morris and Patsy Melton, of Burlington, N. C.; Mary Sue Colclough, Lois Scott and Cooper Walker, of Elon College; Lacy Fogelman, Judith Ingram and Jerry Smyre, of Greensboro; James Clyburn, of Charleston, S. C.; Charles Crews and Harriett Talley, of South Boston, Va.; Annie Laura Albright, of Mebane, N. C.; Golda Brady and Helen Craven, of Ramseur, N. C.; Judith Chadwick, of Boxford, Mass.; Patsy Deaton, of Troy, N. C.; William Ginn, of Mount Pleasant, S. C.; Sarah C. Hunt, of Stearns, Ky.; Betsy Johnson, of Fuquay Springs, N. C.; Ashburn Kirby, of South Norfolk, Va.; Kenneth Lambert, of Norfolk, Va.; Phil Mann, of Cypress Chapel, Va.; Meryle Mauldin, of Winston-Salem, N. C.; Girlita McPherson, of Asheboro, N. C.; Barbara Millner, of Danville, Va.; Jean and Dalton Parker, of Suffolk, Va.; E. B. Moore, of Reidsville, N. C.; Norma Roberts, of Jamesville, N. C.; Shirley Swank, of Hillsboro, N. H.; and Elizabeth Ward, of Staley, N. C.

Foreign Mission Projects Of The Southern Convention . . .

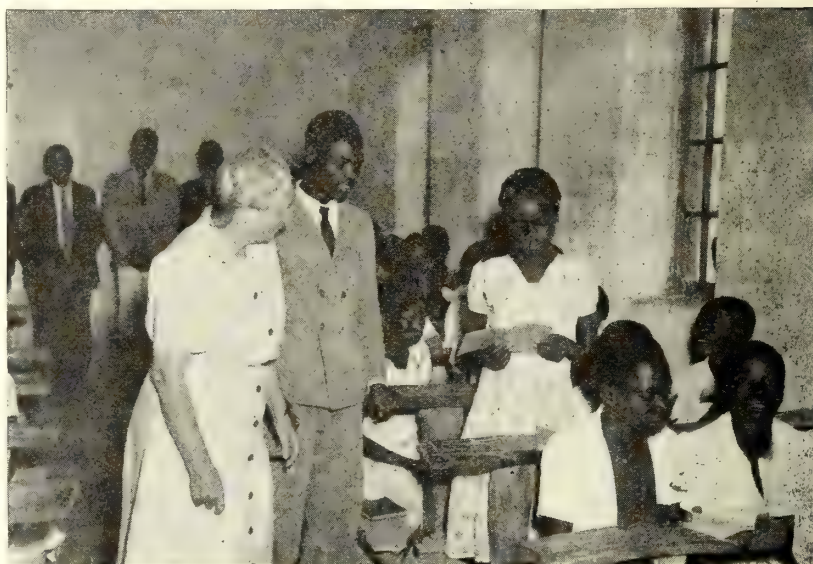
Angola Mission—

The Angola Mission of the American Board (formerly called the West Central Africa Mission) is nearing its 75th birthday, but it is one of the youngest spirited missions you can find anywhere. Twenty nine missionaries of our churches serve it; but their influence is extended 80 fold by the 2,179 African workers who carry the work forward in villages and congregations far out from the mission centers. The Christian community of the Angola mission numbers more than 60,000, or approximately one-tenth of the people of the area we serve. The African Church which has been developed from our work operates more than 430 schools—in a land where no public education is available to the Africans. And in 35 village centers there are dispensaries, where a missionary doctor or an African dispenser is actively engaged in promoting better health.

The work of the Angola Mission is closely joined with that of the United Church of Canada Mission. Africans under either mission consider themselves part of one church—the Church of Christ in Angola. To become a member is quite a process, too. One has to study for two years under a catechist or village church worker, and then in public meeting answer four questions, after questions relating to Christian knowledge have been satisfactorily answered. The four questions are: "Can you read and write?" "Do you give all you can to the church?" "Have you brought another into the Christian fellowship?" and "Do you live at peace with your neighbors?" The same questions are then asked of the congregation. If these questions are satisfactorily answered by the candidate and corroborated by the congregation, he is received into the church.

The Church of Christ in Angola is entirely self-supporting, and has its own missionary projects, reaching out to untouched areas, supporting a missionary work among the contract laborers on Angola's coast. Our job in Angola, therefore, is to train the leaders for the church, to assist in the

operation of the schools and to maintain the central hospitals where the village dispensers get their training and their supplies. But to do this task in Angola, where the church is increasing rapidly every year, an increasing number of missionaries is needed. Help for Angola may yet make at least one nation Christian—really Christian—in the next ten years.



A Christian Village School near Bailundo, Angola, Africa

Harriet Summerville—

Harriet Summerville is one of the missionaries of the Angola Mission of the American Board. Young (she graduated from Schauffler College in Ohio in 1941), she is a trained religious educator who teaches girls at the girls' high school in Dondi how to conduct church school classes and youth programs in their communities back home. She is an able woman, and through her contact with the women who will lead their communities when they have finished their training she has an influence up and down Angola. She is a person of warm human sympathy, too. When a missionary friend was recently to leave for furlough, she did not know what to do with a little African girl she had been caring for. Harriet Summerville offered to take on the responsibility for the African girl—in addition to all her other responsibilities, which are heavy enough for any

normal person already. That is like her—where human values are involved, she can be counted on to be interested. But the people of Reidsville, North Carolina, already know this. Harriet Summerville is their missionary, doing an important work, and doing it well, today in Angola. Miss Summerville is the project of our Reidsville Church.

* * *

Sr. Henrique Kapinala—

Sr. Henrique Kapinala is a music teacher at Currie Institute, Angola. His name does not appear in the personnel list of the Angola Mission, but he is paid out of the American Board contribution to the General Work of Currie Institute.

He is an exceedingly able teacher and a fine Christian man. His children, who are now nearly grown, all show promise of being excellent leaders. He is in charge of the general musical activities of Currie and has organized and directed many fine choirs.

His home church is Bailundo; and during vacations he goes there and is active in the church program.

A couple of years ago he was selected for a special scholarship, and went to the Union of South Africa, where he took advanced courses in music at one of the leading institutions of that country. This trip did much to broaden him and greatly increased his effectiveness as a worker in Angola.

* * *

Rev. and Mrs. Maxwell Welch—

Max and Betty Welch, parents of four children, are missionaries in (Continued on page 11.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

Virginia Valley Rallies

Mrs. Cecil Whitlock of Winchester, new president of our Valley women, announces two Rallies in the Valley of Virginia Conference. It is hoped that every church in our Valley area will be represented at one of these meetings.

On Sunday, March 29, there will be a session at Mt. Olive (R) Church, located near Elkton, at 2:30 p. m., for the churches in the southern part of the conference. That evening at 7:30 there will be a Rally for the churches in the northern part of the Valley at the Winchester Church.

Mrs. David McKeith of Boston, whose husband is the executive vice-president (which means the "working head") of the American Board of Commissioners for Foreign Missions, which includes all of our foreign work, will be the guest speaker. As you will learn from reading the article on this page about Mrs. McKeith, she has traveled widely and is someone on her own account, and not merely as "Dr. McKeith's wife."

* * * * *

Last News About North Carolina Rallies

Mrs. W. T. Scott, president of the North Carolina Women, reminds us that the North Carolina Rallies occur next week. The schedule is as follows:

Monday, March 23—Sanford District, Southern Pines;

Tuesday, March 24—Asheboro District, Union Grove;

Wednesday, March 25—Henderson-Raleigh Districts, Chapel Hill;

Thursday, March 26—Greensboro-Burlington Districts, Burlington;

Friday, March 27—Halifax District, Hebron.

The Rallies will begin promptly at 10 o'clock, and expect to adjourn at 3:30 p. m. Lunch will be served by the host church at a nominal fee.

As stated in the article about Mrs. David McKeith, which you will find on this page, she will be the guest speaker. She will also conduct a

"Buzz Session" (question and answer period) concerning our foreign mission work in the afternoon.

Other features of the program will be information concerning the recently started Church Building Fund Campaign, by Mrs. W. E. Wisseman, a representative of the national committee, and a report from the Missions Council meeting in Cleveland by Mrs. W. T. Scott, entitled, "Is North Carolina Listening?"



MRS. DAVID McKEITH.

Mrs. McKeith to be Rally Speaker

"We are the only truly fortunate people on the earth today and should simplify our lives to make the lives of others a little easier," says Mrs. David McKeith, Jr., of Boston, Mass., leading Congregational Christian lay woman, speaking from a wide background of travel and knowledge of other lands. She will speak at the North Carolina and Valley of Virginia Rallies, places and dates for which are given elsewhere on this page.

In 1944 Mrs. McKeith visited the Near East, including Greece, Turkey, Syria and Lebanon, with her husband, Dr. David McKeith, Jr., executive vice-president of the American Board of Foreign Missions, who was making an official tour of Africa and the Near East. She has made several trips to Europe and lived for a while on the continent with head-

quarters in Italy. She also has visited widely in South America.

In Mrs. McKeith's tour of the Near East, she was deeply moved by the patience and fortitude of the people of Greece, carrying on under distressing circumstances, as well as by that of the hundreds of thousands of Arab refugees clustered in tiny tent villages.

Mrs. McKeith, in 1950, was state chairman in Massachusetts of the Ecumenical Register of Church Women, a program to enlist the Protestant women of the United States in a movement for world Christian unity.

The daughter of Congregational Christian missionaries, Mrs. McKeith spent her childhood in Puerto Rico, where her father and mother, the Rev. and Mrs. O. J. Scheibe, were at work. Later, Mr. Scheibe was pastor-at-large for the Southwestern areas of the United States. Miriam Scheibe McKeith, therefore, comes naturally by her deep interest in the Christian enterprise.

After graduation from Pomona College, Mrs. McKeith taught school for a period in California before going to the University of Chicago for further study. She later did Religious Education work in the South Shore Community Church of Chicago. It was there she met and married Dr. McKeith.

* * * * *

Eastern Virginia Board Meeting

The executive board of the Eastern Virginia Woman's Missionary Conference met recently at the Suffolk Christian Church, with the president, Mrs. Garland Spratley, presiding. Mrs. H. S. Hardecastle, secretary, reported every member of the board present. Mrs. Millard Stevens, chairman of Christian Family Life, led a most impressive devotional. Mrs. G. C. Brittle, the superintendent of the Waverly District, Mrs. Ray Gordon, superintendent of the Suffolk District, and Mrs. J. Everette Neese, superintendent of the Norfolk District, reported on the work of their districts and presented suggestions for the program for the spring district meetings.

The theme chosen for the meetings is "Is It Nothing to You?" Miss Pattie Lee Coghill, educational secretary of the Southern Convention, sent a telegram confirming Miss Hil-da Thiem of Micronesia as the guest speaker for the Eastern Virginia District meetings. The Superintendents'

(Continued on page 10.)

A Page for Our Children

MRS. R. L. HOUSE, Editor, Southern Pines, N. C.

Interesting Facts About Presidents of the United States

Since much has been said and written recently about the Presidency of the United States, the following facts about some of the Presidents may be of interest, not only to children who read this page, but to the parents of many of them, as well as others:

George Washington, John Adams, Thomas Jefferson, James Madison, James Monroe, John Quincy Adams, Andrew Jackson, Martin Van Buren, and William Henry Harrison were Presidents born in what was not the United States at the time of their birth, but a part of the British Empire.

Theodore Roosevelt was the youngest President to assume office, being only 42; William Henry Harrison was the oldest, 68. Garfield died the youngest, at 49; John Adams lived the longest, dying at 90.

Except Buchanan, all Presidents of the United States were married. Married twice were Tyler, Fillmore, Benjamin Harrison, Theodore Roosevelt, and Wilson. Washington, Madison, Jackson, Buchanan and Harding had no children. John Adams was the father of a President, and William Henry Harrison was the grandfather of one.

John Tyler, Millard Fillmore, Andrew Johnson, Chester A. Arthur, Theodore Roosevelt, Calvin Coolidge and Harry Truman become Presidents through the deaths of elected Presidents.

The President of the United States, by tradition, is a civilian, and hence not permitted to wear a uniform representing any branch of the national service. He has a cabinet only by custom as established by President Washington, the Constitution making no provision for a cabinet. He cannot be arrested, not even for a serious crime, and no court may subject him to its jurisdiction. Only when impeached is he subject to judicial process.

The President of the United States lives in the White House, rent free, but there is no law to cover this concession. The law merely grants him the use of the furniture and other effects belonging to the United States and kept in the Executive Mansion.

I am planning to pay a courtesy visit to the present President just after Easter, and I will tell you something about it then.

ACTIVITIES AT REIDSVILLE.

(Continued from page 2.)

On Sunday night, March 22, President L. E. Smith of Elon College will bring the message; and on Sunday, March 29, Palm Sunday, Superintendent Wm. T. Scott will bring the evening message.

On Thursday night of Holy Week, known to some of us as Maundy Thursday, there will be a celebration of the Lord's Supper in the church, and on Easter Sunday morning there will be a sunrise community service at the Reidsville Congregational Christian Church, with all the other churches of Reidsville participating. Following this service, the young people of our church will meet together for a fellowship breakfast.

There will be no evening service on Easter Sunday, but on the following Sunday, April 12, at 7:30, the Elon College Choir will present a sacred concert, which is being looked forward to with high anticipation.

OUR RESPONSIBILITIES TO THE CHURCH IN ANGOLA.

(Continued from page 6.)

organization. There is great shortage of printed material. There is African talent for these jobs but they need direction and advice.

Africa has many diseases and if the cure of the sick is not to be left to the magician and the herbalist we must have more medical personnel, both for direct service and in training African medical assistants, nurses and midwives. In all this the intelligent interest and prayerful co-operation of the home folk is urgent. We can be joyful and praise God that we have a gospel to give and to implement. But let us keep in mind the injunction of our Master, "Feed my sheep."

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Forum in the afternoon, will reaffirm, "It Is Something to Us."

Mrs. W. B. Williams, president of

the Woman's Missionary Convention, told of some of the actions taken at the Mid-Winter Meetings in Cleveland, regarding themes for the coming year. Mrs. W. V. Leathers, Literature chairman, spoke of an attractive demonstration used at the meetings in Cleveland.

The Waverly District meeting will be held March 31, at the Waverly Christian Church; the Suffolk District meeting will be held April 1, at the Cypress Chapel Church, and the Norfolk District meeting will be held at South Norfolk on April 2.

* * * * *

Did You Know?

Following are some unreported news items gleaned by your editor at the Southern Convention Women's Board meeting on March 10:

Mrs. W. V. Leathers, treasurer of the Convention women; Mrs. Cecil Whitlock, president of the Valley women, and Mrs. W. T. Scott, president of the North Carolina women, attended the Mid-Winter Meetings in Cleveland. They went along with Mrs. W. B. Williams, our Southern Convention women's president.

At this same Meeting, the above-mentioned Mrs. Williams was made a member of the executive committee of our National Women's Fellowship.

Mrs. Bayard Buckham of Oakland, California, is the new president of the National Women's Fellowship, and we are joining with other state groups in helping to pay her expenses to the World Congregational Meeting in Scotland in June.

Our own Mrs. W. T. Scott hopes to accompany her husband to that great meeting. (We warn you, Della, we will expect some first-hand reporting for this page!)

Mrs. W. B. Williams, Mrs. Cecil Whitlock and Mrs. W. T. Scott attended the recent Southeast Regional Meeting in Avon Park, Florida.

The Burlington Council of Church Women, of which Mrs. Henry Robinson, our Interdenominational Cooperation chairman, is president, sponsored observances on the World Day of Prayer, not only in white and Negro churches, but even in the mills of Burlington.

The churches of Chapel Hill, in February, as the result of a "brain storm" on the part of Mrs. Richard L. Jackson, had an "African Safari," with stops that included study of Africa, the movie, "Cry, the Beloved Country," a panel discussion by experts, and the observance of the World Day of Prayer.

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Virginia State-Wide Youth Rally Suffolk Christian Church March 21-22

Featuring: Nick Piediscalzi, National Pilgrim Fellowship President, and the Elon Radio Players, presenting "Release," a Lenten play.

Spaghetti Supper—Over-night in homes of young people.

Attend church with hosts and hostesses on Sunday morning.

* * *

North Carolina State-Wide Rally Elon College March 29

Featuring: Nick Piediscalzi, National Pilgrim Fellowship President, the Elon Radio Players, presenting "Release," a Lenten play, and a visit to the Christian Orphanage.

Bring sandwiches for supper.

Entertainment by Elon Singers.

* * * * *

Mr. Cudic Speaks at Liberty

The senior youth group of the Liberty Congregational Christian Church had as its guests on March 8, the Henderson young people. Mr. Cudic, who is a D. P. from Germany, was the guest speaker. He has been in this country for three years, having been sponsored originally by the Fuller's Chapel Church. He is now a member of the Henderson Christian Church, and at present is the assistant manager of the Charles Store in Henderson. Mr. Cudic stressed the difference in the way in which Christians accept their trials and tribulations and the way in which those who have no faith give up completely and seem not to care whether they live or die.

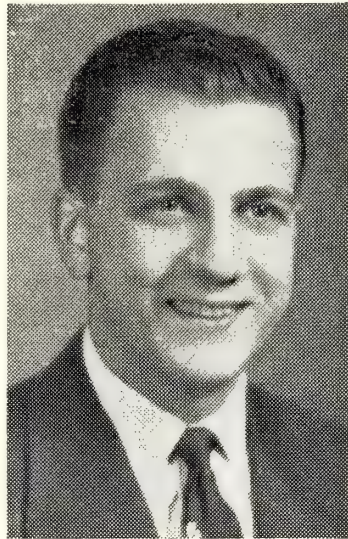
* * * * *

Relax With Max

Hope all you young folks will plan to attend the State-Wide Rallies in whichever state you live. They will be well worth while. The national president of the Pilgrim Fellowship, Nick Piediscalzi, will be at both rallies. The Elon Radio Players have been working hard on the Lenten play which they will present at each rally. And, of course, each rally will have special features of its own, which I am sure you will want to go find out about.

President Nicholas Piediscalzi

"I find as I travel over the country meeting with many of our young people that 'teen-agers' are seeking something more than excitement and good times. They are seeking for a mature faith to live by. They are seeking themselves. They are searching for God." This from Nicholas Piediscalzi, president of the Pilgrim Fellowship, the national youth organization of the Congregational Christian Churches. Nick, as he is widely known, will speak at the two State-Wide Rallies to be held in Vir-



NICHOLAS PIEDISCALZI.

ginia and North Carolina this week and next.

Born in Chicago, of Italian-American parents, Nick attended the public schools of that city before going on to Grinnell College, where he graduated in 1952. He expects to enter Yale Divinity School this fall to start his theological training.

Feeling that churches should avoid the temptation to build newer and better edifices in order to sponsor more parties for young people, he believes the true purpose of the Christian Church is "to join men in redemptive fellowships where the living Christ is met face to face and heart to heart. . . . A church must always bring people into a living relationship with God and serve the religious needs of the community."

MISSIONS AT HOME AND ABROAD.

(Continued from page 8.)

Angola, in their second term of service. As with most missionaries, they spent a good part of their first term in language study. Like other Angola missionaries, they found this was quite an assignment. Missionaries in Angola must learn to write and speak both Portuguese (the official tongue in Angola) and Ovimbundu (the language of the African people they serve). The Welches came through all right, and in between times they found it possible to do a heavy schedule of "regular work," too, which was necessary because of the shortage of American mission personnel.

The work in Angola comes naturally to the Welches.

Before they went to Angola in 1947, they had served rural parishes in Massachusetts and Maine. Both had studied rural church work at Bangor Seminary. When they applied for an American Board commission they were therefore assigned to Angola, where the church, a huge and thriving organization, is a rural church, and in some cases a church of the open air.

Max and Betty are "down Mainers." Both were born in Maine, and bred in Maine. Max is a graduate of Bowdoin, Betty of Farmington. But they have made the transition to Angola well, and have been working in Galangue since 1948, first as junior missionaries (to the Sam Coles as seniors) and then, since 1950, as the missionaries in charge. On furlough in the U. S. today, they look forward to returning to Angola and the various enterprises of the Galangue school, kindergarten, as well as church work. Among their plans: The development of a program of visual education for the whole mission area.

Max is the kind of person that people like to talk to—and Africans discovered this fast. They walk miles to talk over their problems with him. They welcome him to the villages when he goes on his tours. But when he talks about the church they listen, for they know that, as with them, it is with him a first love.

In Max and Betty Welch we are represented in Angola today. Would that there were many others like them.

"If you can't go, you can send the gospel through your gifts."

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Jesus Is Crucified"

LESSON XIII—MARCH 29, 1953

MEMORY SELECTION: "God commend-
ed his love toward us, in that while
we were yet sinners, Christ died for
us."—Romans 5:8.

LESSON: Matthew 27:32-44, 54.

DEVOTIONAL READING: Romans 5:1-11.

It is difficult to write anything new about the Cross of Christ. Certainly, thanks be unto God, it is not necessary. The Cross of Christ is one of those things which in God's providence is old, very old, but ever, ever new. It was more than an event in time, it represents an eternal process. Even as it revealed the awfulness of human sin, and the awesomeness of divine love, so does it symbolize the eternal heartache of the Father for his children, and his unwearied effort to save them from their sins. It is a revelation of the divine plan for saving the world, and a declaration of the power of vicarious suffering to accomplish God's purpose.

As the writer of these "Notes" was reading again and again the words which constitute today's lesson—and only a few of the verses that cover the Crucifixion scene are printed in the text—he was impressed by the faces and folks around the Cross. And because they represent types or attitudes today, he wants to call attention to them. They might be listed in groups, each beginning with the letter "C."

For instance, there were the *Cruel*. Jesus had been sent to the Cross by the calculated cruelty of the leaders of Israel. With deliberate enmity and diabolical cunning, they finally had the sentence of death pronounced upon him. Their cruelty brought suffering and death upon an innocent Man. It is so today. There are those who deliberately bring cruelty upon their fellowmen. Apparently without any regard for the rights or feelings of their fellow-men, they seek their own pleasure and profit and and preeminence, bringing devastation and even death upon their fellow-men. This is done both at individual levels and on large scales.

Then there were the *Callous*. Take for instance the Roman soldiers—and

this is no indictment of soldiers as a group. Here was a man, dying on a cross, suffering unspeakable agony, and even as he suffered and died, they were callously "shooting dice" for his garments! That seems unbelievable, but today there are thousands of people who, although they would not deliberately inflict cruelty on others, are callous to the sufferings of others, both near at hand and far away.

The *Contemptuous* were there too. Some of those who passed by railed on him, wagging their heads, making fun of him, cynically suggesting that if he really were the Son of God, he would come down from the Cross. Even the chief priests and the scribes and the elders joined in this contempt and cynicism. "If he be the King of the Jews, let him come down from the cross, and we will believe on him." Perhaps this contempt was as hard to bear as the cruelty itself.

The *Cautious* were there. "And they sat and watched him there." These words could apply, of course, to the crowd in general. But it appears that they refer to the soldiers who were responsible for the decree of execution. This apparently was no ordinary man. He would bear watching. He might do something after all. Or his fanatical followers (they did not seem so fanatical at the moment) might make a last-minute effort to rescue their Leader. So they were on their guard, "they sat and watched him there." So likewise there are always those who are cautious when great issues are at stake. And they see to it that nothing comes of great efforts and great causes. They are the guardians of the *status quo*, the defenders of vested interests and special privilege.

As might be expected, the *Curious* were there. A great crowd followed the soldiers and the prisoners as they made their way out of the city to the "place of the Skull," Golgotha. Human nature has some queer quirks. When there is an execution by hanging or electrocution, the warden of the penitentiary has more, many more applications for admission than he can possibly grant. Why should any normal person want to see another man hung or electrocuted? In the presence of the world's suffering, all

that some folks do is to ask questions about or raise problems concerning it.

There were some *Conscripted* there too. As the procession moved along, the Master, worn out by the ordeal of the night, and broken down by the weight of the heavy Cross, fell beneath the load. Immediately, the soldiers commanded a man named Simon to carry the Master's Cross. Thus was symbolized that universal phenomenon whereby the innocent have to suffer for the sins of others. But because we are all bound up in the bundle of life, it is ever thus, and will be world without end. The penalties of the sins of others often fall upon the innocent, and men are conscripted to bear the crosses of others.

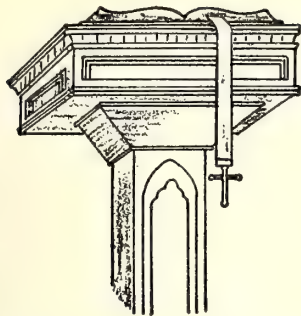
The *Contrite* were there. Luke tells of at least one man, who was impressed by what he saw. And it brought a change of heart to him. Himself on a cross (he turned to the Master and asked that he might be remembered when the Master came into his Kingdom. He was a symbol of that great multitude which no man can number, who at the Cross have seen the awfulness of their sin against society and the Saviour, and have asked for forgiveness and pardon. Thus did the hymn-writer phrase it:

When I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were a present all too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

And finally, the *Concerned* were there. There stood by the Cross the mother of Jesus, and other women. The disciples were there, although they were somewhat removed. When the Master said, "I thirst," there were those who offered him drink. Indeed, long before this, there were those who, trying to lessen the agony of the ordeal on the Cross, had offered him an opiate, a ministry of love. Everybody was not Callous or cruel, or cynical or contemptuous, or curious or cautious. There were those who cared. There were those who had compassion. Today, too, there are those who care. Like Paul of old, they seek to know the fellowship of his sufferings. The sorrows and sins of the world lie heavy upon their hearts, and they give themselves to the service of their fellowmen in vicarious and sacrificial service.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.



"My Brother's Keeper"

A Sermon

By REV. RICHARD L. JACKSON,
Chapel Hill, North Carolina.

TEXT: Genesis 4:1-16.

Out of the dim and ancient past comes to us the story of Cain and Abel. Here is a narrative which perhaps for a thousand years, was passed from one generation to another by word of mouth before finally it was written down. If our main concern is historical truth, we will have to pass this story by—it comes from a period which predates a concern for historical accuracy. But, if our chief concern is with verifiable human experience, then this account is as relevant to our modern world as when it was written.

There is one thing which everyone who reads this story must carefully note. It is this: there is no indication that Cain intended to commit murder. Thus far in the narrative, there is no such thing at death—at least for humans. Cain, in his anger, struck Able, but who can say that he wanted to kill him. When Able fell, Cain may have been astonished that his brother lay so still, for so long a time. Why didn't he get up? What had happened that this motionless body no longer spoke or moved? He may have seen sheep die, but was it possible that he had killed his brother?

The tragedy of this first murder may be repeated in every act of un-governed sin. The result often out-runs what was intended. "I didn't mean to do it," we hear Cain cry, but it's too late. For Cain, as well as sometimes for us, anger got loose and knew no bounds.

You and I, perhaps are not guilty of physical murder, although that sometimes happens too. We commit murder in more subtle ways. We pass on a choice bit of gossip—then we are startled to read the headlines that someone committed suicide. We helped to slander and we read in the paper that the husband and wife we smeared have been divorced.

Damage often goes beyond the obvious deed. A famous criminal lawyer once said, "I have never killed anyone, but I frequently get satisfaction by reading the obituary notices." The trouble always begins in the sermon on the mount. "Whoever is angry with his brother is already a murderer."

It is not clear just why Cain hated Able. It probably was not because of anything Able did at all—but because of what he was. In comparing himself with his brother, Cain felt a sense of inferiority—he was frustrated because his brother was a better man than he was—and he struck out blindly and bitterly at the superiority that shamed him. Not a person alive today has not, at one time or another, for this same reason, felt hostility and resentment toward another. It is very common in my profession.

When Cain had done his worst to Able, the fact remains: he could not

offense, through violence in act or word that satisfied our desire for revenge. Perhaps it was only a sneer, a contemptuous look, an ignoring act that struck home like a poisonous arrow. Where are they now? these victims of the evil we did? To what grave of undeserved suffering and sorrow have we brought them?

Or suppose, we never intended evil—sometimes our stupidity and carelessness, our blundering folly can hurt others—can cause wounds too deep for healing. Our clumsy words, our careless indifference, our concern about ourselves alone. Edward Roland Sill has a poem which I believe is worth quoting in this connection. It is called "The Fool's Prayer."

The royal feast was done; the King sought
some new sport to banish care,
And to his jester cried: "Sir Fool, kneel
now, and make for us a prayer!"
The jester doffed his cap and bells, and
stood the mocking court before;
They could not see the bitter smile behind
the painted grin he bore.



Frank Meacham Plans a Day with the African Staff of the Chikore Station

get away from God. To his guilty conscience came the question "Where is Able, thy brother?" Over and again it came. And Cain, seeking to evade responsibility, finally hit upon an answer that he could give, "Am I my brother's keeper?"

Sooner or later men must recognize that any act of imprudence or cruelty to another human being, any failure to respect the rights of another—brings them face to face with the judgment of God. "Where is thy brother?" That's the question. The unrepentant, guilty will always try to evade it. But that is a question which every man needs to face squarely.

Who among us has hurt some other human being? We may have not dealt the mortal stroke that Cain gave Able, yet in some way we have destroyed a part of another's happiness—or his well-being. It may have been through sudden anger that has lashed out against some supposed

He bowed his head, and bent his knee upon
the monarch's silken stool;
His pleading voice arose, "O Lord, be merciful to me, a fool.
No pity, Lord, could change the heart from
red with wrong to white as wool;
The rod must heal the sin; but Lord, be merciful to me, a fool.
'Tis not by guilt the onward sweep of truth
and right, O Lord, we stay;
'Tis by our follies that so long we hold the
earth from heaven away.
These clumsy feet, still in the mire, go
crushing blossoms without end;
These hard, well-meaning hands we thrust
among the heart strings of a friend.
The ill-timed truth we might have kept—
who knows how sharp it pierced and stung?
The word we had not sense to say—who
knows how grandly it had rung?
Our faults no tenderness should ask, the
chastening stripes must cleanse them
all.
But for our blunders—oh, in shame before
the eyes of heaven we fall.
Earth bears no balsam for mistakes; men
crown the knave and scourge the tool
that did his will; but Thou, O Lord, be
merciful to me a fool."

(Continued on page 14.)

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

A matron and eight girls went to town this morning to purchase shoes and other things, getting ready for our first showing of our Easter program. The Rev. Tucker Humphries and his Reidsville Church have invited us to Sunday evening supper, and to a presentation of our program at 7:30 o'clock. It will be a lovely trip for the children. It is a good thing for any church to do. It gives the boys and girls something different to look forward to, and it gives them good training. Miss Foster has been busy keeping up with the work in the office and preparing the children for this program. We feel that this is one of the very constructive pieces of work being done here.

Tuesday of this week, I spoke to the Evangelical and Reformed ministers of this district in their Burlington church, which by the way is a large and progressive church, with Dr. Harvey A. Fesperman as their minister. They served a lovely dinner, and were most cordial in their reception of my message.

At the same time I had to send Mr. Wagoner with Charles Ward, our crippled boy, to Gastonia for a check up. His doctor found him making good progress and asked that he come again in four months. I wish you knew Charles. It is hard to keep him off of roller skates and to make him "be careful." We like his pluck and rejoice in his progress, only we just do not want him to get hurt.

It really is wonderful how happy these children are, and how they adjust to the routine of life here. They are permitted to go for rides with their sponsors any Sunday afternoon. They are permitted to have a weekend with their sponsors once each quarter. They are given plenty of time for play and fun. They have a television set in each building, gifts of good friends. They have good food and good clothes—and by the way, let me here thank so many of our friends for the funds with which to buy children whom they are sponsoring clothes, and also for the good used clothes that come in to us here.

Yesterday I added some balls and gloves to our baseball equipment, and how happy the boys were! Too bad it was raining in the afternoon, and it is still raining today. But even-

tually the sun will be shining, and we shall hear the sounds of baseball, and what sounds they are. Even the players participate with not only their hands and feet, but also with their heads and lungs! And those who look on are just as loud—I hear somebody say, "including the superintendent"! Well, that is the way the boys like it, and so it is.

Ben Johnston, one of Uncle Charlie's fine children—his really own son, I mean—sent us a check for \$50, folded into that March Monthly Calendar. Ben is a fine young man, mayor of the old town of Hillsboro, N. C., and a worthy son of a great father.

Look at the report attached hereto, and you will find some most interesting things. We greatly appreciate what people are doing for us. We need your help, and needing it, know how to appreciate it.

JOHN G. TRUITT,
Superintendent.

REPORT FOR MARCH 12, 1953.

Commodities for the week.

Mrs. R. C. Luke, Hampton, Va., Clothing.
Miss Lizzie Boyd, Halifax, Va., Quilt.
Morrisville Christian Church, Clothing.
Burlington, First Christian Church, Clothing.

Sunday School Monthly Offerings.

Amount brought forward \$3,167.49
Eastern N. C. Conference:
Bethel \$ 13.40
Eastern Va. Conference:
Liberty Spring S. S. \$ 20.00
Norfolk, First 15.43
N. C. and Va. Conference:
Apple's Chapel S. S. \$ 48.45
Belew Creek S. S. 6.00
Elon College 246.00
Long's Chapel 9.57
310.02

Western N. C. Conference:
Pleasant Union S. S. \$ 14.79

14.79

Virginia Valley Conference:
Linville S. S. \$ 1.33
New Hope S. S. 6.51

7.84

Total \$ 381.48

Grand Total \$3,548.97

Special Offerings.

Amount brought forward \$2,937.18
Richard L. Daniel, Jacksonville, N. C. \$ 5.00
Mr. & Mrs. John B. Stratford, Graham, N. C., in memory of Mrs. James P. Harden 5.00
Mr. & Mrs. Nelson Jackson, Tryon, N. C., in memory of Mrs. Elizabeth M. Evans 10.00
Philathea Class, Reidsville Church 10.00
Mrs. M. C. Faucette, Asheville, N. C. 15.00
Ben G. Johnston, Hillsboro, N. C. 50.00
Senior Class of Pleasant Ridge Christian Church, for Thurmond Arnold 5.60
Miss Celeste Penny, Raleigh, N. C. 15.00
Special Gifts 155.00

\$ 270.60

Grand Total \$3,207.78

Total for the week \$ 652.08

Total for the year \$6,756.75

"MY BROTHER'S KEEPER." (Continued from page 13.)

The room was hushed, in silence rose the King and sought his gardens cool
And walked apart, and murmured low, "Be merciful to me, a fool."

As we seek to rationalize our own thoughtlessness, our carelessness and self-centeredness we too cannot escape the voice of God, "Where is Thy

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

brother?" Why is your back turned toward him? What will do you now? In deep contrition go to him—before you go to the altar—go to your brother. See whether by God's mercy that which you struck down can be restored.

It may be that God will ask us a more drastic question than he asked Cain.—particularly those of us who have responsibility in and for the fellowship in the Christian church. He may ask not only for those we have hurt, but concerning those whom we have neglected.

Several months ago at a YMCA conference at Camp New Hope, a German refugee student made this profound observation. "To deliberately kill another man is murder. But just to sit by and *let* him die when you could have done something to help—is this not murder also?" What about the thousands of refugees pouring out of iron curtain countries, seeking freedom, who have left behind them everything they had. Arriving in Western Europe, they become wanderers and refugees on the face of the earth—not knowing where the next meal is coming from. "Where is thy brother?" What of the hundreds of thousands of Koreans whose homes have been destroyed, their families broken—destitute, homeless, friendless. "Where is thy brother?" What of the Indians—facing famine again this year because the rains have failed.

Have you ever seen a refugee—filthy, ragged, forlorn, stopping now and then to pick the irritating insects from his body. At night they sleep on the streets—and many of them—the lucky ones—sometimes don't wake up in the morning. During the day they go from house to house—not asking for money—just a little bit of food in their bowl—enough to keep the pangs of hunger from gnawing for a few hours. Worst of all is the dullness in their eyes—a dullness that shows that hope has almost gone—no-one cares anymore. That pathetic dullness in their eyes says more than all the rags or the filth. They're hungry for food and clothing—but they're even hungrier for someone to show a little kindness and compassion. They can't help but notice that when sleek, well-dressed people approach them, they instinctively turn their faces away and hurry by. Outside the United States, there are millions of people like that today. A European, at a recent church council, posed this question to

his American friends, "How can a rich man enter the Kingdom of God?" For before we are permitted to enter the door, we must answer the question, "Where is thy brother?"

Do we Christians realize how much of Jesus' time was spent in doing good things for people? Sometime when you have a few minutes to spare, pick up the book of Mark and see how many times it says that Jesus had compassion on people—see how many times he laid his hands on them—yes, he laid his hands on them, on the beggars, on the loathesome, disease ridden lepers. It was a law of that land that whenever anyone had leprosy, he must cry out, as he walked along, "Unclean"—and no one in the world would touch him—no wife, or friend. Yet Jesus put his hands on them.

The question God posed to Cain that day, "Where is your brother?" waited a long time for an answer. But the final answer came in Jesus Christ.

C. F. Von Weizsacher says that the thing that makes love really Christian is all a matter of *seeing*. He reminds us of the parable of the Good Samaritan. A man lies by the roadside half beaten to death. Two brothers pass and do not help him. A third, a stranger, *sees* this man needs help. Everything is in the *seeing*. For once the stranger has seen in his heart the others plight, the help comes almost of itself. Every one knows full well he would have to help if he were to see the distress, and we look the other way just for this reason. Love is an attitude of the soul which keeps ones eyes and heart open to *see* the needs of our fellowman.

The word "care," as Franklin Cole has pointed out, is a strange little word. As a noun, it signifies a worry or a trouble we'd like to get rid of. A care is something which presses down on us and cramps the full expression of our personalities.

But the verb "to care" describes a different range of felling and experience. Those who care do not cramp their personalities; they release them. They enter new words of faith and knowledge and friendship by the very sentiment of caring about them.

Paradoxically, but truly it can be said that the way to overcome cares is to care. We can overcome the noun by practicing the verb. Why is that true? Because most cares are self-centered. If we could remove all cares that revolve around our little lives, our family and neighbor-

hood, there wouldn't be many left. Cares involve us in a small circle—and the center of the circle is always ourselves.

The way to enlarge the circle—and the way to relieve our cares, is to care about other people. By thus extending our interests, our sympathies, and our activities, we practice not only good mental therapy, but we practice good Christianity as well. And when caring in deep enough, it leads to sharing.

The Mission Board of our Southern Convention is asking every church at this Lenten Season to make a sacrificial offering for others. These gifts will be used to give material and spiritual aid to people who are in desperate need at home and abroad.

Most churches are already giving through their conference apportionment for this work of rehabilitation, relief and Christian Missions. But who is giving enough? How wonderful it would be—if each church would make such an Easter offering—over-and-above—the conference apportionment this year.

Some denominations, during Lent, ask people to give up something. We don't do that generally—it seems like such a negative approach. It's far more important that we become aware of the crying need of the world and that we open our hearts and our pocketbooks to send help to our brothers in the far corners of the world.

Halford Luccock, in a recent article in the *Christian Century*, comments that it is often said of a person that his bark was worse than his bite. Wouldn't it be wonderful if it could be said of us, "His bite was worse than his bark." It is so easy to spend our time barking—talking about all the evils around us, how bad things are. "The main trouble with barking is if one barks ferociously enough, it brings the delusion that one has actually done something about it. That's the danger of high sounding resolutions at church gatherings. There are so many resounding barks and so few real bites."

Christians have talked about love and compassion for others long enough. Now is the time to act—by making some real sacrifice during this holy season and sharing what we have with others. The question raised by Cain "Am I my brother's keeper?" has only two possible answers. Cain answered it in one way, Jesus in the other. Today the question is being asked us. How will we answer it?

"Our Ministries in Christ"

THROUGH

The Missions Board Budget for 1953

HOME MISSIONS—"To help make America a Christian Nation"

CONVENTION HOME MISSIONS	\$ 39,394.00
Salary Aid to Pastors serving 22 Churches	\$ 14,694.00
Building Aid to 13 Churches	24,700.00
NATIONAL HOME MISSIONS	14,750.00
(Serving Our Entire Nation)	
Church Extension and Evangelism	\$ 7,000.00
Franklinton Center	1,000.00
Ministerial Relief Division (Superannuation)	5,000.00
Department of Higher Education	1,000.00
Christian Education Division	500.00
American Missionary Association	250.00

FOREIGN MISSIONS—"Serving the People around the World Through Our American Board"

INDIA	\$ 8,323.00
Prakash Bhonsle	\$ 1,230.00
Robert and Marie Fairbanks (Reidsville Project) ..	1,600.00
Dr. and Mrs. Edward Riggs	1,500.00
Higher Education Scholarships	105.00
United Theological College of West India	200.00
Evangelistic Work through Mr. Deva Pragasm and the Gospel Band (Gibsonville and Shal- low Ford)	463.00
Bible Woman (Rosemont S. S. and Shallow Ford)	225.00
Vadala Station	3,000.00
AFRICA (Angola)	2,580.00
West Africa Mission (EVA and NCVA Young People)	\$ 600.00
Harriet Summerville (Reidsville Project)	1,280.00
Sr. Henrique Kapanala (Currie Institute)	300.00
Rev. and Mrs. Maxwell Welch	400.00
JAPAN (Leona Burr)	1,800.00
GENERAL FUND (F. M. Service in the Entire Work)	9,665.00
RELIEF AND RECONSTRUCTION	1,000.00

NOTE: There will appear in The Christian Sun in this and following issues descriptions of the work being done through our gifts as indicated above.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

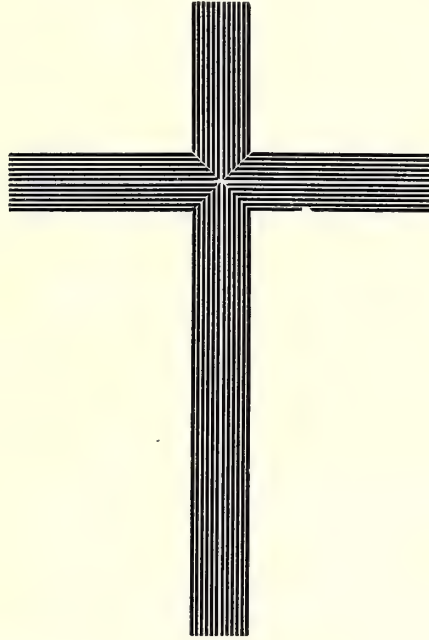
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, MARCH 26, 1953

NUMBER 13

"The Cross of Christ"



In the Cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never will the Cross forsake me;
Lo! it glows with peace and joy.

When the sun in bliss is beaming
Light and love upon my way,
From the Cross the radiance streaming
Adds more luster to the day.

Bane and blessing, pain and pleasure,
By the Cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide.

In the Cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

—Ithamar Conkey.

News Flashes

Rev. Melvin Dollar was a visitor at the office of publication this week. He was in Richmond checking material for the Rosemont building program.

Superintendent Scott and President L. E. Smith are attending the Virginia Valley Central mid-year conference at Bethlehem Church on Thursday, March 26.

Mr. Norman L. Beal, of Charlotte, N. C., brother-in-law of the managing editor, died early this (Thursday) morning of heart failure. No funeral arrangements had been made when we went to press.

The many friends of Rev. G. C. Crutchfield, pastor of the Bethlehem Church of the North Carolina and Virginia Conference, will regret to learn that he is a patient at the Alhambra County Hospital, Burlington.

Beverly Hills Church in Burlington has launched a campaign to raise \$10,000 on the erection of their church building. The church now has seventy members of the church and 130 in the Sunday school. Rev. W. W. Snyder is the pastor, and he and his church are to be commended on the splendid progress being made at this church.

Zion Church, a new church organized near Burlington three years ago, is making fine progress under the leadership of Fred H. Wrenn, student pastor. Mr. Wrenn is a ministerial student at Elon College. The Sunday school and church membership are growing, a new heating system has been installed in the church, and there is a fine promise for this work.

Rev. Dwight Jackson will assume the duties as pastor of the Haw River Congregational Christian Church on Sunday, March 29. The Rev. Jackson comes to us from a pastorate in Benson, Minn. During the past six months, J. Earl Danieleley, of the Elon faculty, has served as interim pastor. During this time three new members have been received by letter of transfer. The people of the church have renovated the parsonage and put it in condition for the arrival of Rev. and Mrs. Jackson.

Suffolk Christian Church Presents Easter Program

On Sunday evening, March 29, at 8 o'clock, there will be presented in the auditorium of the Suffolk Christian Church a program of music, scripture and pageantry, entitled "The First Easter." Repeated from last year by request of a large number of people, there have been several changes and additions to the program. One of the outstanding scenes will be that of the "Last Supper." The presentation will be under the direction of Miss Gladys Yates. The several choirs of the church provide the music for the occasion.

Pleasant Ridge Lord's Acre Project

The pastor of Pleasant Ridge, Rev. Max Vestal, had asked at the morning service for volunteers to help sow the Laymen's Lord's Acre of oats. Early morning on Monday found Harry Smith, Howard Brown and Charlie Joyce busily oiling the farm machinery which had grown rusty over the winter months of idleness. The pastor was there to run errands with the help of Paul Joyce, Charlie's five-year-old son. Friendly bantering and laughter filled the cold morning air, until they were drowned out by the roar of the three tractors. Pulling a bog harrow, a disc harrow and finally the drill with the oats and fertilizer, the three tractors followed each other around the five acres of land which had been given by Joyce for the project.

All this work is just a part of the Lord's Acre project which has been adopted by the Pleasant Ridge Christian Church of the Western North Carolina Conference. In another field on his own farm, Herman Pell was also sowing on his Lord's Acre. Everett and Theodore Cox have already tilled the soil and planted the seed on the two-acre plot around the parsonage. Others are planning to give corn, wheat and other products which will be set aside from the planting. Two of the young men who operate a service station are planning to give the wages they earn from washing their first car on Saturdays. Others are planning to give the first hour's wages each week. They are following the idea which has been with the worshippers of God since the earliest recorded times—"Thou shalt not delay to offer the first of thy ripe fruits . . ."—Exodus 22: 29.

The Sunday school classes are also
(Continued on page 15.)

Rosemont Gives Reception for New Members

On Sunday, March 8, Rev. Melvin Dollar concluded his first year as pastor of the Rosemont Church. On this Sunday, thirty-two members were received into the fellowship of the church. Twenty-six of these were young people coming in through the pastor's class. During the past year 104 people have joined.

On Wednesday night, March 11, there was a reception given for all the people who had joined during the past twelve months. This was sponsored by the board of deacons, deaconesses, and junior deacons. A very large group attended, and the fellowship was enjoyed by all. A huge cake was prepared, with a candle stick upon it, signifying the first church birthday of the new members who had joined during the past year. Three of the senior deacons gave brief talks, expressing their appreciation for what these new people had meant to the church, and at the same time impressing upon the minds of those present the importance of each member accepting his individual responsibility in making the church what it should be.

During the past year the attendance for both the morning and evening services has more than doubled, thus greatly improving both the spiritual and financial status of the church. The church is in the midst of erecting an educational plant and the enlarging of the sanctuary. The educational plant will be completed by the last of April, and the sanctuary by mid-summer. Both the sanctuary and educational plant will be air conditioned throughout.

Church Building Fund Committee of E. N. C. Conference Meets

An important meeting of the Church Building Fund Committee of the Eastern North Carolina Conference was held at Henderson, N. C., on March 12. The meeting was called by Mr. I. H. Vickery, chairman, for the purpose of discussing ways and means of presenting the Building Fund Campaign to the local churches of this Conference.

It was decided that we ask Mr. W. K. Newman, National Director of the Campaign, to meet with representatives of all the churches in three district rallies. The committee thought well of this suggestion and three ral-
(Continued on page 10.)

Laymen and the Church . . .

J. Earl Danieley, Editor, Box 515, Elon College, N. C.

Western North Carolina Conference Plans Rally

The Laymen's Fellowship of the Western North Carolina Conference will hold a Rally at the Bennett High School Cafeteria, March 28 from seven until nine o'clock. The men of the Pleasant Grove Church are hosts for the evening of "Fellowship and Food."

The officers are planning an interesting program for the Rally. As a part of the program there will be group singing. The men of the Western Conference enjoy group singing and it is almost always planned as a part of the program. In addition to the group singing, there will be quartets which will furnish special music.

The Laymen's Bell will be given in recognition of attendance to the organized group with the most points: each member present counts 20 points, each member of the church or Sunday school who is not a member of the Fellowship counts 10 points, and each visitor counts 5 points.

* * *

Conference Rallies are an essential part of our Laymen's work; let us know of the plans for the Rally in your Conference.

* * * * *

Walter Graham Writes

This column has indicated that reader reaction is highly desirable. It is entirely fitting that the first letter which the editor received concerning this new column was from Walter A. Graham, Director of our National Laymen's Fellowship, of Pembroke, Kentucky. He indicates in his letter that he is very pleased to note that we now have a regular column in THE SUN. This quotation from his letter expresses the desire of many of us: "The program material . . . has been read with great interest. . . I hope that it will be used. . . ." The National Director has taken the first step; who will be the next one to offer material for this space or suggestions as to the use of this column? All correspondence with readers is appreciated.

* * * * *

The Laymen's Fellowship of First Congregational Christian Church of Durham, N. C., met Monday, March

23rd. Your editor spoke on the "Responsibilities of a Christian Layman."

Lakeview Holds First Service in Church Building

Lakeview Community Congregational Christian Church, on the Union Ridge Road, five miles from Burlington, used its new and first church building for the first time on Sunday, March 22. Rev. John G. Truitt, Jr., a senior ministerial student at Elon College, is the pastor of this church.

The Lakeview Church was started by the Mission Board in the summer of 1952. A survey was made by Mr. Truitt in June, a first service was held in a nearby school building in July and on August 24, 1952, the church was organized. A beautiful church site of approximately two acres was donated by Mr. C. R. Faucette of our First Church, Burlington. Plans were developed for a parish house and construction began on December 15. The structure erected will eventually be the educational building with the auditorium to the front. The present building provides a room for church services, seating close to 100, and there are five classrooms. The building is constructed of cinder block. The cost of the building was approximately one-half of what it normally would have cost because the laymen of the community did much

(Continued on page 10.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.
Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardestel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snyder, G. D. Colclough, Treasurer, ex officio.

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From the **EDITOR'S** *Desk*

Why Take Part in Evangelism?

Second of Three Editorials on Evangelism by J. EARL DANIELEY

In every walk of life there are motives that impel men to act; in some places a man either produces a certain amount of work or he loses his job; often we find men working tirelessly because they have important goals in mind. Thomas Edison often went without food and proper rest in order to give more time to his work. The question arises, do we have strong motives in the field of religion? Are there any really good reasons why we should spend our time being evangelists, telling others the "good news" of the Christ? If so, what are some of our motives?

When we identify ourselves with Christ and his Church we commit ourselves to the purposes and program of the Church. "If ye love me, keep my commandments." "... as my Father hath sent me, even so send I you." Every true Christian hearing this command will have the desire to obey it. Our first motive for participation in a program of evangelism is that Christ expects it.

Looking about us we see men living under

many different circumstances and conditions. We are likely to feel, and certainly should feel, that these men might be happier and might do a better job of living if they knew more about the Christian faith which is ours. Thus our debt to our fellow-man calls us into action. Other men have labored, sacrificed and, in many cases, given their very lives that the gospel could be given to us; certainly we can do nothing less than our best to see that it is passed on to others of our own and succeeding generations.

The third motive is our desire for spiritual growth. If we are to grow spiritually, we must have spiritual food and exercise. The Christian life becomes more abundant when it is shared. As we divide what we have to share, God multiplies our blessings.

There are many other motives for participation in evangelism. The question is: do you have a personal motive which is strong enough to cause you to act?

An Irrefutable Argument

An Editorial by ROY C. HELFENSTEIN

Some prayers do not count for much, but the disciple James declared that always "the prayer of a sincere Christian has power."

To us the best argument for the efficiency of prayer is the memory of a prayerful father and mother. Their implicit faith in the power of prayer was vindicated by their consistent habit of prayer and by the beautifully contented lives that they lived. They believed that prayer could solve their every problem and master every situation. Regardless of losses, disappointments, betrayals, burdens, hardships, reverses, sorrows, failures, or troubles of any kind, they were always hopeful, trustful and cheerful; and in times of rewards realized, promises fulfilled, unexpected blessings received and prayers answered, their gratitude knew no bounds. God was as real to them as each of them was to the other. They knew "in whom" they believed and were confident that he would keep them and theirs and all that they committed to his care.

The radiance of their lives was clearly the evidence of the power of prayer.

We do not know just what their philosophy of prayer was, but we do know what their practice of prayer meant to them and to their home. It meant more than words can express.

There are many homes of the present generation which lack that indefinable and invaluable something that homes with praying parents have always had. If the parents in such homes would but strike the mystic coil of memory, they too might be able to recall that the secret of the happy home of their own childhood days was praying parents—a factor that the home which they themselves are making for their children does not have. Every child is entitled to the advantage of having praying parents.

Fortunate indeed are those who, today, do have the advantage of being brought up in homes that are blessed by praying parents.

The Church and Education In the Southeast

Abbreviation of an Address Delivered at the Southeast Regional Meeting

By DR. VICTOR OBENHAUS

A fellow passenger in a Tampa taxi pointed to a revival tent as we were passing by and said, "That kind of thing is passing out in the South. Young people of this generation are going to ask for something more intelligent and more related to the actual needs of themselves and their times."

In that observation lies a clue to much that is happening in the Southeast. Education may do away with some kinds of emotional revivalism—the question is whether it can also help people understand the deeper needs of our society for a genuine and wholesome faith. This, in a large measure, is the problem of our schools and colleges, but it is also the task of intelligent leadership in the churches. Church leadership and college leadership are, therefore, a part of the same concern. If the colleges through wise teaching can help young people realize that the fundamental problem of our time is a spiritual problem, then in turn our churches will have as their leaders, both lay and ministerial men and women who can give intelligent direction to the society around them. Incidentally, it will also bring to the colleges a quality of students which in turn will greatly enhance the total life of the colleges.

We have heard from many sides that the South must parallel the gains made in other parts of the country. Perhaps there is some truth in this, but it is also quite likely that many of the patterns and experiences through which other parts of the country have passed will be unnecessary for us. There is no need for our making the same kinds of blunders that other portions of the country have made. A wise and deeply understanding religious leadership can help us avoid some of the pitfalls and the unnecessary side journeys.

There is also a tendency to blame our faults upon particular agencies like the school or the church, each feels that the other has been at fault. We have heard something of that here in this conference. We must not overlook the fact that our problem is not simply a regional one—we are confronted at this time with a

dilemma that has world proportions as well as national and local ones. We are confronted with an intellectual revolution, a cultural revolution. No group, school, church, public, government, or anything else, has fully accommodated itself to the nature of this revolution. We have met in such a conference as this to understand the role of the church in relation to this cultural-intellectual revolution, and particularly as it has affected one region of one nation.

Nor can we be so naive as to assume that any single formula will provide a consistent and uniform answer to a situation as diverse as that we confront here. For example, in our deliberations as a church body, we are confronted with a rural and urban variation. We are dealing with people of high educational level and of very little education. In our midst are some persons of substantial income and a good many of very low income. And obviously we have the whole situation markedly influenced by the fact that we are dealing with a bi-racial constituency. There are possibly still other variations. There is a common ground upon which we face all of these but we are aware that no single simple pattern, formula or idea will resolve them all at once. This makes the profundity of the Christian faith all the more significant as it provides men and women with a dimension and a resource which is adequate for anything so varied.

Let me illustrate what I mean from a situation that I know fairly well. Pleasant Hill Academy is one of the institutions of the Southeast which has been caught up in the revolution of which we have been speaking. It served a great need and served it well through some sixty-five years of its existence; it educated a large number of young people and sent them into society better equipped than they would otherwise have been. The American Missionary Association which sponsored and supported Pleasant Hill Academy has a long and magnificent record of this sort of activity. But at Pleasant Hill, as in many other places, private education was no longer needed. The pump had

been primed for public education and now it has become a public school.

There remains, however, the church, crafts program, and the farm in the Pleasant Hill Community Center still surviving. The question before those now working in the remaining institutions and those responsible for the administration through the A. M. A. and Church Extension Division is "What is the role of such a project as this in our time?" These institutions had a purpose and it was definite. They were to provide education for people who could not have it in an earlier day. Is there a comparable need in our time?

It is my conviction that there is a comparable need though it may not be as evident or as dramatic. Hewing out a frontier is something dramatic and visible. Providing a basis for genuine and meaningful living for those after the frontier has been won is just as important though perhaps not as visible. Ministering to people's minds and hearts is actually more important than cutting down trees and building buildings. We founded schools and assumed that what was needed was simply to give an education. The rest would take care of itself. That we know is not the case. It is much more important to know what kind of education people are getting and whether their needs are being met.

Underlying the intellectual-cultural revolution of our time is the theological revolution. One of the foremost questions before us, as a denomination, is whether we can interpret intelligently to our people the nature of the revolution which is taking place in theological thought. If the religious life of our people is capable of coping with the far-reaching and all-engulfing movements around them we could make a distinctive contribution.

But again it must be repeated this is not a problem simply of the Southeast region. This is as true in the Corn Belt, the Wheat Belt, and every other "Belt." The issue for us is whether our religion can enable people to understand the basic needs of individuals and groups who find themselves in a greatly changed and world situation. How, in other words, can a good life be built in a local community? We have seen small communities disintegrate and life become drab and meaningless for lack of intelligent understanding of group life and the role of the individual in our contemporary society.

(Continued on page 11.)

The Church Building Loan Fund and The Southern Convention

By REV. JESSE H. DOLLAR

The Congregational Church Building Society is one of the oldest agencies of the Congregational Christian Churches, being established in 1853. Through the years it has been the helping hand of thousands of our churches in the erection of church buildings, parsonages, educational buildings, etc. At present its assets total \$3,500,000.00, all of which is loaned to churches of our fellowship throughout the United States. While there has been no concerted effort to increase these funds in many years, the needs have multiplied with the growth of our country until we find ourselves faced with the absolute necessity of increasing the Loan Fund or failing to meet the demands of the present and future of our churches.

WHY THE PRESENT CAMPAIGN FOR \$4,500,000?

The population of the United States has increased more than twenty million since 1940. More than half of the total population has moved since 1940. Thousands of new communities have sprung up as a result. Thousands of our church members are among those who have moved, and many of them located in these new communities where other thousands belong to no church at all. They must be ministered unto and brought to Christ. Church building from 1940 to 1950 was difficult. We could not keep pace with changing situations; building materials were scarce, and "Wars and rumors of wars" increased costs of materials and labor. The present demands for aid to build new churches in new communities, to enlarge old buildings and educational facilities, is staggering. Let Mr. W. K. Newman, Secretary of the Church Building Society, speak. He says: "In the last two-year period we counted, which is now about one year old, we turned down applications for \$2,400,000. At the last meeting we were able to appropriate loans for (only) \$60,000 and had to turn down applications for \$150,000." We may add that of the \$60,000 appropriated at the last meeting, almost half of it came to the Southern Convention. That may answer another question for you.

HOW HAS THE SOUTHERN CONVENTION PROFITED?

We asked that question and got this answer: "The total aid furnished to white churches in North Carolina since the origin of the Building Society comes to \$178,808.68. The total aid furnished to Virginia Churches (including Rock Springs at Arlington) \$90,056.21." This makes a grand total of \$278,864.89 which the Church Building Society has invested, through loans and grants, in the churches of the Southern Convention. These facts amaze all of us! Equally amazing is the fact that \$90,650.98 of the above amount of aid was in grants, which are not re-payable as long as the receiving church remains a Congregational Christian church. To indicate that these loans have been placed well, and have been the means of life to these churches, there is, at present, a balance of only \$42,358.60 outstanding against the more than one-quarter of a million dollars advanced to the churches of the Convention. As we have repaid loans, the money has gone out to other churches to help them as it helped us. You see, therefore, that building churches is a co-operative effort—many thousands of people have a part in building a local church.

WHAT CHURCHES IN THE CONVEN- TION HAVE BEEN AIDED?

In Virginia we have Richmond, Windsor, Hunterdale, Christian Temple, Second Church and Bayview, Bethlehem (Disp.), Damascus, Newport News, Portsmouth and others. In North Carolina, we have First Church (Greensboro), Ashboro, Chapel Hill, Raleigh, Durham, Winston-Salem, Ashville, Tryon, Albemarle, Burlington, Union, Fayetteville and many others. You may judge for yourself, from your own knowledge of these churches, whether the Church Building Fund has been a real source of life and strength in the Southern Convention. It wants to do more—much more, but the Building Fund dollar is just like the one you have in your pocket—it is worth only fifty cents on today's buying market.

WHERE IS THE MONEY NEEDED?

Many churches in the convention

want to enlarge and improve their present facilities. Others need and want parsonages. And we *must* build new churches in many of the "hot spots" of population in the Convention. Let us look at a few situations: North Carolina had an increase of 490,306 in population from 1940 to 1950, or 13.7 per cent. Alamance County, where our work is centered, grew from 42,000 in 1930 to 71,000 in 1950. We have two new churches in that county to take care of a population increase of 31,000, which is the best we have done anywhere in the Convention. The population of Burlington increased 101.3 per cent from 1940 to 1950. We have one new church there. Fayetteville doubled its population in the ten-year period. We have one church there—a new one. Henderson's population increased 43.8 per cent in ten years. We have one church there. Raleigh had an increase of 40 per cent in her population, yet we have only one church in that Capital City! Winston-Salem had an increase of 10 per cent in population, and is one of the largest cities in the State, yet we have only one church there. Durham had an increase of 18.5 per cent in population, yet we have only one church in that city of 71,311. Sanford increased her population 101 per cent while we still try to serve with one church there. Except as noted, we have not added a new church in these thriving cities in ten years while most of them are surrounded with "feeder churches" of our Fellowship. This means that, by and large, our people moving into these cities are going into other churches or are dying spiritually.

In Virginia, we find an increase in population since 1940 of 640,907, or 23.9 per cent, and have not organized a new church in that ten-year period. Let us look further: Winchester had a growth in population of 14.4 per cent, and Harrisonburg had an increase of 23.3 per cent. The area greatest affected by increase in population is in Tidewater. Norfolk had an increase in population of 47.9 per cent from 1940 to 1950. Newport News, 14.3 per cent; Portsmouth, 57 per cent; South Norfolk, including recent annexation, 50 per cent plus. Nansemond County had an increase of 10.8 per cent; Norfolk County, 178.9 per cent; Princess Ann County, 111.6 per cent. Yet, we have not had a church "born" in this entire area in more than ten years! Need we ask,

(Continued on page 14.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Southward

For the past two years it has seemed advisable that I make a trip through South Carolina, Georgia, and Florida in interest of Elon College. Many of my friends accuse me of going on a pleasure jaunt. I admit there is a bit of pleasure in a visit to Florida during the winter months. There are also plenty of opportunities to render significant services for the College. There are between 50 and 60 Elon Alumni living in the southern part of South Carolina, Georgia, and the entire State of Florida. To keep in touch with these alumni of the College, is to keep their interest alive.

On this particular trip, I had a very pleasant visit with Mr. and Mrs. Horace Phillips formerly of Suffolk, now of Hardeeville, South Carolina. These are good friends of the College and contribute regularly to its support.

As I parked my car in Savannah, Georgia, someone hailed me on the street. I looked and it was J. L. Wilson, formerly of Burlington, now a successful businessman in Savannah. Mr. and Mrs. George Parkerson, formerly of Norfolk, Virginia, are now living in Savannah. Mrs. Parkerson, nee Nettie Tuck, is a graduate of Elon College. George grew up in the Third Christian Church in Norfolk. He is district superintendent for the Metropolitan Life Insurance Company. This is a very good job. I had a very pleasant visit in their home and a very delicious lunch. In Jacksonville, Florida, we have three young attorneys who are alumni of the College. They are C. C. Howell, Jr., Clark Toole, and W. H. Maness. Mrs. Toole is also a graduate of the College. Bill Maness assembled a group of the alumni and their friends at his home on Ortega Boulevard for the annual alumni banquet. Bill and his wife served a dinner to about sixteen people. We had a very good meeting for the College. There was enthusiastic interest in the present campaign.

In Orlando I talked with some alumni over the telephone but did not have the privilege of meeting them personally. I did form the acquaintance of Mr. and Mrs. Lawrence D. Long of Winston-Salem. Mr. Long is

a brother of Claude Long, President of the National Bank of Burlington, and was the private secretary of the late W. N. Reynolds of Winston-Salem.

While visiting Hardeeville, South Carolina, Horace Phillips asked me to see his friend, Joe Lykes at Tampa. Mr. Lykes is the owner of the Lykes Steamship Company, advertised as one of the largest concerns of its kind in the world. Mr. Lykes is a very striking personality, an astute business man, a loyal churchman, and a friend of the privately endowed colleges of our country. It is good for Elon College to know him and his corporation.

Mr. and Mrs. Castor, Mr. and Mrs. McDonald, Tampa, Florida, are also interested in the College. Mrs. Castor and Mrs. McDonald are sisters of Mrs. A. L. Hook. Also, I had the privilege of meeting Mr. W. C. Franks, a brother of Tommy Franks, who was a school mate of mine. Mr. Franks is a retired government employee and expressed interest in the College.

In St. Petersburg I had the privilege of an introduction to Mr. and Mrs. Roy D. Judd of Norwich, Conn. These are new friends of the College and are interested in its welfare. Also, I had the privilege of renewing acquaintance with Mr. and Mrs. Sidney Jackson, formerly of New York, now of St. Petersburg, and the opportunity of a delicious dinner with them in their home.

Fort Myers, Florida, is a very beautiful city. I had the name of W. P. Franklin as an alumnus of Elon College. Mr. Franklin owns a large hardware store. I walked in the store and asked for Mr. Franklin. The clerk said to me, "Here he comes now." I spoke to him and asked him if he knew anything about Elon College. He said, "I know a lot about it. I was there at the beginning of the College. I was a student at Graham Normal Institute before Elon College was founded." I was the guest of Mr. Franklin for a tour through Thomas A. Edison Gardens, a most elaborate lay out. Before leaving he said to me he plans to remember Elon College in the disposition of his personal affairs. Mr. Franklin has

literally built himself into the life of the city and community.

From Fort Myers I drove to Miami where I had the privilege of worshipping with Dr. and Mrs. Wiley Scott in the Community Church and a great church it is. The church was filled to overflowing and they heard a very excellent gospel sermon. Through the courtesy of Dr. Scott I had the privilege of meeting Mr. August Giger, a retired philanthropist, who, at the close of a conference, expressed interest in Elon College and the type of education that we are giving young people today.

In Pompano I had a conference with Joe John who is an extensive land owner in that part of Florida and who is half owner in a 28-acre tract of land. Elon College owns the other half. There is a semi-land boom in this section of the state and it seems now that the College may be able to retrieve the \$10,000 invested in this land back in the late twenties. If this is possible, we shall be fortunate.

W. D. Browne and family live in West Palm Beach. Unfortunately, Mrs. Browne died about a year ago. Mr. Browne and nine children survive. The children are doing well. They are thinking of establishing a memorial for Mrs. Browne at the College. I made my home in their home at Elon College for three years while a student here.

At Palm Beach I visited the Biltmore Hotel, owned by the Taylor Brothers of Norfolk, Virginia and Palm Beach, Florida; also visited their place of business. They own the shipping line that runs from West Palm Beach to Cuba. At present they are building an ultra modern hospital at their original home, Sea Level, North Carolina.

I returned to the College Sunday afternoon, March 15. My record showed that I had made 28 calls in the interest of the College and driven 2,200 miles. On Monday morning I was in the office ready for hard work.

* * * * *

Apportionment Giving

During my absence no report was made of amounts received from Sunday schools and churches on the conference apportionment. I wonder if our friends realize that we are getting behind in our payments. The compiled report of two weeks makes a very good showing. The College is grateful for these contributions.

(Continued on page 10.)

Foreign Mission Projects Of The Southern Convention . . .

With Our Workers in India . . .

P. S. Bhonsle, Indian Educator and Leader

Prakash Shiwaji Bhonsle is an Indian educator and leader, the son of the Marathi Mission of the American Board, who is principal of the Bible Training School in Rahuri, India. Rahuri is a small town (7,000 inhabitants) near Ahmednagar, but the 60-year-old school enrolls 90 students from a wide area of western India. Through its graduates, both men and women, the school has a wide influence, too. Most of the students are at work before, during, and after, their education at the Bible Training School, in the villages of India. Mr. Bhonsle was orphaned while still a baby. He was adopted by an American Board missionary, who brought him up, made it possible for him to be educated, and who, as he says, "gave me life." While in America in 1950 he visited the missionary who had cared for him, Miss Nugent, now living in retirement in Canada. Of Prakash Bhonsle, the Congregational Christian News Bureau writes: "While his native tongue is Marathi, Mr. Bhonsle also speaks Hindi and most fluent English. He has been called by some of his friends 'Mr. Personality Plus,' for his contagious smile, gracious attitude and completely disarming friendliness make him an 'Ambassador without portfolio' of whom India can well be proud."

Robert and Marie Fairbank are Engaged in "City Work"

Robert and Marie Fairbank are missionaries of the American Board in Sholapur, India, near Bombay, engaged in "city work." Specifically this means that they run a hostel for Indian boys who work in the mills of Sholapur, visit the churches of the city and the area surrounding it, counselling with leaders, suggesting new ideas, keeping things running smoothly. It means also that Mrs. Fairbank helps run a social center in Sholapur, which has for many years been a place of influence and strength. Bob Fairbank has an additional job: secretary and associate

treasurer of the Marathu Mission of the American Board. This is sometimes a full time job in itself. And in 1952-1953, when famine in the Sholapur area became acute, both the Fairbanks took time from their already busy schedules to help set up a famine relief distribution system, help get food which had been sent from America into the villages and towns of western India where it was very much needed.

Bob and Marie Fairbank come from widely different backgrounds. Bob is a fourth generation missionary, and was born in Sholapur. A graduate of Amherst (1920) and of Hartford Theological Seminary (1926) he worked in Vadala, a mission center not too far from Sholapur, immediately following his college training. When he returned to the U. S. for further study in 1923 and enrolled at Hartford, he met Marie Lively of Oklahoma, who had come from Park College to study at the Kennedy School of Missions. The Fairbanks were married in 1925 and that year were sent out as missionaries of the American Board together. The first years of their married life were spent in Vadala, where even then they had large responsibilities, Marie as manager of the school and baby welfare center, Bob as supervisor of the mission schools and the churches of the Vadala district.

Now back home in Sholapur, they are hard at work. And the work that they are doing counts in today's India. They are training leaders for the morrow (Marie recently turned over the direction of the social center in Sholapur to a young Indian) and in virtually all they do they contribute to a growing, vital, self-supporting church. Mr. and Mrs. Fairbank are projects of our Reidsville Church.

Ed and Frances Riggs Practice Medicine!

Dr. and Mrs. Ed Riggs are young missionaries of the American Board, who have had enough experience in the few years since they sailed (singly) to China in 1946 to make a lesser

couple's hair curl. Both have had medical training. Both are fourth generation missionaries. Both were sent in 1946 to help reopen the Shaowu Mission of the American Board, closed for years by World War II, 250 miles inland from the China coast in the frontier city on the River Min, Shaowu. They met, therefore, in Shaowu, and having worked together decided they liked and would be married. They were so married in 1948. Shortly after their marriage they decided that they should push the influence of the mission into the villages surrounding Shaowu, and moved to a village several miles from the city and from the mission hospital, which was left in the charge of Chinese national workers. Then came civil war, which broke virtually around their heads, which forced them to move to the coastal city of Foochow, and eventually from China altogether. But their desire to be of use to the cause of the kingdom of God continued unabated, and they were assigned to India, to a station which needed just such a couple.

In India Ed and Frances, and their two children, were assigned to Manamadura, a station where the American Board, in cooperation with Leprosy Missions Societies, maintained a hospital and dispensary for sufferers from Hanson's disease, as people with leprosy are now called. They were assigned to public health work, too, which was a first love with both. Before long, however, they felt that the work of the station could be handled pretty well without their full time help, and they moved to an Indian village out from Manamadura, where there was a small hospital and where there was tremendous need for medical information and aid. They are at work there today—living close to the people—sharing their skills and their concern—and raising two lovely children, too. And the amazing thing is that with Ed and Frances Riggs, each of these things is being done as though there was nothing else to do. In rural India, they are making their lives count.

Higher Education Scholarships for India's Future Leaders

Everyone who comments on the situation in India today says that it may be only five years more that are available to representatives of the west, of Christianity, to make their impact on India. After that doors may be closed—as doors are closed in China today.

(Continued on page 12.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

Eastern Virginia Rallies

Mrs. Ray F. Gordon, vice-president of the Eastern Virginia Woman's Missionary Conference, sends the following information about the Rallies in that area.

Dates and places are as follows:

Waverly District—Waverly, Church, March 31.

Suffolk District—Cypress Chapel, April 1.

Norfolk District—South Norfolk, April 2.

The theme of the Rallies is a very intriguing one, "Is It Nothing to You?" The guest speaker will be Miss Hildegard Thiem, whose picture you will find on this page along with information concerning her most interesting life.

The program for the Rallies will be:

Call to Worship.

Worship Service.

Roll Call of Societies.

Recognition of Visitors and Ministers.

Appointment of Committees.

Address by Miss Thiem.

Special Music and Offering.

Hymn and Benediction.

Lunch.

Hymn and Prayer.

Superintendents' Forum: "It Is Something to Us."

Business.

Closing Meditation.

It is hoped that every church in the Eastern Virginia area will be well represented. They are reminded to turn in names of delegates to the Woman's Convention at their Rally.

* * * * *

Miss Thiem Will Be Rally Speaker

A skilled linguist, speaking French, Spanish, German, English and Palau, Miss Hildegard Thiem, German-born Christian missionary under the Liebenzell Mission of the U. S. A., is on her way back to her work in the Palau Islands in the South Pacific.

She will be the guest speaker at the Eastern Virginia Women's Rallies, scheduled to be held March 31, April 1, and April 2.

Miss Thiem finished her linguistic

studies at Wiesbaden and Frankfurt, and was commercial correspondent and interpreter in French and English for a time, after which she was governess to the children of a Dutch baroness, a job which included German lessons.

In 1931 Miss Thiem entered the Liebenzell Seminary in Germany for missionary training and after graduation was ordained and sent to the Palau Islands in Micronesia. This was in 1935, and she did evangelistic work as well as teaching until 1940,



MISS HILDEGARD THIEM

when she returned to Germany for furlough.

Prevented from going back to her work in the South Pacific by World War II, Miss Thiem worked for over six years in an Evangelical Fellowship Church in the Province of Hesse. The latter part of this enforced absence from her mission field was spent at Liebenzell serving the mission in various ways, including teaching. Her main task while there was the translation of the New Testament into the Palau language.

In 1952 Miss Thiem reached the United States, and has been at the Schooley's Mountain, New Jersey, headquarters of the Mission Home Eben-ezer. That summer Miss Thiem took courses at Boston University, and in the fall of the same year made an extensive trip into the middle west speaking widely in the company of

two other missionaries, one of whom was on her way to Manus Island.

Miss Thiem expects to leave for her work among the Palau Islands in May. In the Truk area the Liebenzell missionaries will be working in cooperation with missionaries of the American Board.

* * * * *

"The Cross of Calvary"

A Worship Service by

MRS. RAYE V. KNIGHT, *Chairman of Spiritual Life, Eastern Virginia Conference.*

With a Cross as the focal point of the worship center, and to a background of very soft music, the leader reads:

"God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

Soloist sings first verse of "The Old Rugged Cross."

"And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, My God, my God, why hast thou forsaken me?"

"... Jesus crying with a loud voice, said, Father, into thy hands I commend my spirit; and having said this he gave up the ghost."

"Now the centurion and they that were with him watched Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God."

Prayer: Our Father and our God, we come to Calvary again to view the Cross of Jesus and to seek to understand as never before the meaning of the love which was poured out for the world. We pray for the valor of true faith and the power of loving spirit, that we may be worthy followers of Christ. Amen.

Meditation on the Cross: "The hill of comfort is the hill of Calvary. The house of consolation is built with the wood of the Cross. The temple of heavenly blessing is founded upon the riven rock, riven by the spear which pierced Christ's side. No scene in sacred history ever gladdens the soul like Calvary's tragedy."

"Is it not strange, the darkest hour
That ever dawned on sinful earth,
Should touch the heart with softer power
For comfort, than an angel's mirth?
That to the cross the mourner's eye should turn,
Sooner than where the stars of Bethlehem burn?"

(Continued on page 15.)

A Page for Our Children

MRS. R. L. HOUSE. *Editor, Southern Pines, N. C.*

An Unusual Island and Its People

There are many interesting and unusual places in the world. One of these is the island of Bali located east of Java in the West Indies, and containing 2,000 square miles. This island has the world's slimmest women, fattest pigs, has no drunkenness, no beggars, and no child marriages. The island is also interesting because each inhabitant attends to his own business.

On fan-shaped Bali live a million inhabitants, who are never in a hurry and who spend much of their time praying to pagan gods and outwitting pagan devils. Every act of every inhabitant is a service to the temple gods, and every spot is considered holy and every peaceful hour is sanctified to holy life.

The economic and social life of the island is guided and controlled by the religious beliefs of the natives. No one is rich and no one is poor. Crime is rare, but when a trial is necessary it is conducted in the council yard between midnight and day, and usually on a moonlight night, for there is no other light.

The history of the island is shrouded in mystery. The Hindus from India invaded the place about 700 A. D. and the records of the island date from that time. It remained an Indo-Javanese colony until 1518 when Java lost control to the leaders of Brahmanism, Buddhism and Hinduism. As a consequence of this mixture of peoples and religions, the island is a land of strange beliefs and many barbaric customs.

The inhabitants, both men and women, are skilled artisans, and for centuries they have made a cult of beauty. Highly specialized in designing, their craftsmanship in silver, stone and wood is known and highly prized in many parts of the world. Not all natives, however, make their living as craftsmen. Some are farmers who cultivate rice as the major crop on land that is scientifically irrigated. Cattle are raised, but for export only, since the only meat eaten is pork.

In recent times attempts have been made to modernize Bali, but the inhabitants prefer to carry on as they

have done for centuries. It is quite possible that if they if they were subjected to the ways of modern man, in time they would become extinct.

BUILDING FUND COMMITTEE MEETS.

(Continued from page 2.)

lies were set up for our Conference, to run on three consecutive nights, each of these to be dinner meetings. The time and place of these meetings were as follows:

Liberty (Vance)—Tuesday, March 24, at 6:30 P. M.

Sanford—Wednesday, March 25, 6:30 P. M.

Wake Chapel—Thursday, March 26, at 6:30 P. M.

These meetings were set up in these three districts in order that every church in the Conference would have the opportunity of attending one of these rallies. It was decided that a letter should go out to every pastor and Sunday school superintendent in the Conference, urging their support. It was suggested that every church be represented by the pastor, Sunday school superintendent, chairman of the Finance Committee, president of the Women's Society, president of the Young People's Society, and any other key persons.

The program for these rallies was as follows:

Devotions—Fred Register.

Film: "Basis of Blueprint."

National Building Fund Campaign —W. K. Newman.

Southern Convention and Eastern North Carolina Conference — I. H. Vickery.

Discussion.

Two new members were named to the Building Fund Committee: J. Earl Parker and Will L. Wood.

Members of the Committee present for this meeting were: I. H. Vickery, chairman, Fred Register, L. L. Vaughan, W. T. Scott and W. A. Grissom.

HOLD FIRST SERVICE.

(Continued from page 3.)

of the construction work. This new group has a fine spirit of solidarity and consecration. The church has

been a great blessing to the community.

At the first service held on Sunday morning, March 22, there were eighty persons for Sunday school and 110 for morning worship. The first sermon was delivered by the pastor, Rev. John G. Truitt, Jr. In the afternoon, at 3:00, the members of the church together with a large representation from nearby Congregational Christian Churches of the area filled the building for the service of consecration. The pastor was in charge of the service and other parts taken were as follows: invocation, Rev. Kenneth D. Register, pastor of the Union Ridge Church; historical sketch of the Lakeview Church, Dr. Wm. T. Scott, representing the Mission Board; scripture lesson by Matt Currin, Jr., ministerial student at Elon College; a solo, "Bless This House," Ronnie Black accompanied by James Clyburn, music students at Elon College; sermon, "Consider the Church," by Dr. John G. Truitt, Sr.; act of consecration, Rev. W. W. Snyder, pastor of the Beverly Hills Church and president of the North Carolina and Virginia Conference; prayer of consecration, Rev. H. E. Robinson, pastor of the First Church, Burlington. Those present for this service were much impressed with the opportunity and with the facilities we have at the new Lakeview Church.

Heartiest congratulations to John G. Truitt, Jr., and his people in a job well done.

W. T. S.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

The amounts received for 1953 are from comparatively few Sunday schools and churches. When contributions begin to come in our reports will be more inspiring and more helpful.

Previously Reported \$1,512.50

Eastern N. C. Conference:

Liberty (Vance) \$ 50.00

New Hope 3.00

Fayetteville 2.50

Eastern Va. Conference:

Norfolk, Bay View \$ 20.00

Newport News 400.00

N. C. and Va. Conference:

Ingram S. S. \$ 36.04

Pfafftown 13.00

Beverly Hills, Burlington

S. S. 12.08

Virginia Valley Conference:

Mt. Olivet (G) \$ 5.00

Winchester S. S. 8.34

554.96

Total to date \$2,067.46

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

The Young People of both Virginia and North Carolina are meeting in their Annual Rallies within the next few days. It is hoped that there will be full reports of these occasions for this page.

If there is any truth in the statement that there is always a lull before a storm, there should be a veritable storm of material sent in by the young people of our Convention and Conference Fellowships within the next few weeks.

* * * * *

"Relax With Max"

Maynard Wells of Semora, N. C., sent in the jokes for today's issue. Thanks, Maynard.

* * *

AN IDEAL CHURCH MEMBER.

A horse trader once went to Henry Ward Beecher and said: "Mr. Beecher, I have a good family horse I want to sell you. He is a good carriage horse; he works double with any horse and on either side of the tongue. In short, he is a good all-round horse and a good team worker."

Mr. Beecher replied: "My friend, I can't buy your horse, but I would like to have him as a member of my church!"

* * *

MARK IT FRAGILE.

A woman was mailing her family Bible to a brother in a distant city.

"Does it contain anything breakable?" asked the postal clerk.

"Just the Ten Commandments," she replied.

* * *

JUST BRAGGING.

John, six, and Sue, five, were visiting their grandparents who had just bought a television set. Pointing to the aerial, John said, "Granddaddy, what is that?"

"Silly," piped Sue, "don't you know? They put that up to let folks know they have television."

The law of harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.

—G. D. Boardman...

THE CHURCH AND EDUCATION IN THE SOUTHEAST.

(Continued from page 5.)

There are some hopeful clues and some genuine pioneering going on along these lines. This disintegration of individual and community life was going on at a rapid pace in the state of Montana. Recognizing the importance of this process for the rest of the nation the Rockefeller Foundation provided a substantial sum of money to enable a corp of workers to understand what all of this meant. Baker Brownell and his colleagues went into the State of Montana to see what could be done toward bringing back the wholesomeness that had gone out of so many communities and out of individual lives as well. That story is told in a number of places. Perhaps the best popularization of the account is "Small Town Renaissance" by Richard W. Posten. Brownell's own philosophy of the venture is to be found in his "The College and the Community."

Theologians have generally been pretty suspicious of sociologists and vice versa. The issues in which we in the Southeast are concerned are both theological and sociological. One of the pioneering fronts along which theologians are working is that of the meaning of the word community and the significance of the concept community for individual welfare. But significantly this is what the sociologists are doing, too. All of a sudden we have awakened to the importance of the small group and the local fellowship for individual wholesomeness. Perhaps our very special concern in religious circles with individual salvation has obscured the fact that all individuals are a part of social groupings. There is no such thing as a socially unconditioned person. Salvation, thus, may be personal but unless it recognizes the group life and the part the "community" plays our efforts as religious leaders are doomed to severe restriction.

Now where does our Congregational Christian denomination fit into all of this? As we heard Douglas Horton state last night, a part of our genius as a denomination stems from recog-

nition of the importance of the congregation. The congregation is the small group—it is the company of those who can help to make us what we might be because of all the benefits accruing from membership in a warm, understanding and searching fellowship.

As a denomination, likewise, we have always been willing to experiment, to adapt ourselves to changing situations. Great religion has always helped men break out of formal patterns and to heed the admonition and counsel of the Holy Spirit which can be captured by no established forms. We need churches then which can demonstrate what a true congregation might be. This involves a willingness to experiment and to appropriate to ourselves the gains made along many lines by the pioneers of social thinking.

Prominent in our deliberations here has been the question whether our college students will take an active part in the life of our churches. Actually we have been rather critical of the colleges because they have not trained young people to take that kind of an active part. I believe the answer lies in the area we have just been discussing. College students, in their various collegiate disciplines, have come to know that one of the pioneering edges of our society is the study of the relation of an individual to his group. Colleges all over the country are awakening to the importance of the small community. It is becoming the new laboratory of the Social Sciences for many colleges and universities. This is not something foreign and extraneous to the church—this is the new frontier of the church. There is hardly time here to spell this out fully. Let it suffice to say that this is a part of the theological revolution of this century.

Thus because of our traditions of pioneering along so many lines we can wish for our denomination that it might grasp the meaning of these new developments and appropriate to itself the many new resources available. As a ministering church here are new tools for our service.

Rev. Dorothy Ann Weaver, a Vermont Congregational Christian minister and Minister of Education in the Jericho Congregational Parish, has accepted the post of Director of Children's Work for the Congregational Christian State Conference of Illinois, having begun her new work on March 15.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"The Living Lord"

LESSON I—APRIL 5, 1953

MEMORY SELECTION: "I am the resurrection, and the life."—John 11:25.

LESSON: Matthew 28:1-10, 16-20.

DEVOTIONAL READING: John 11:17-27.

What We Do Not Know.

There are some things which we do not know that are connected with the Easter Story, and we might as well face this fact. We do not know, for instance, how an angel could roll away a stone, and talk to women so that they could understand what he was saying. We do not know what became of the body of Jesus. We do not know how a man who was dead on Friday was alive again on Sunday morning. We do not know how this man could suddenly appear to his friends, talk with them, have company with them, and then suddenly disappear. We do not know by what strange process the physical body of Jesus was transformed into this kind of spiritual body. The gospel writers themselves did not know, or if they knew, they did not tell us. We are in the presence of the unexplained, and the unexplainable. Christians have to admit that there are some things about the Resurrection of Jesus that they do not understand and cannot explain. And so far as the writer of these Notes is concerned, these things do not bother him. For there are some things that we do know, and these things are the things which count.

What We Do Know.

We know that something happened between Friday evening and Sunday morning, something which cannot be explained, but something which cannot be explained away. On Friday evening the friends of Jesus lovingly dressed the body of their dead Friend and laid it in a tomb in a garden. A deputation of Roman soldiers saw to it that the tomb was sealed and that guards were posted to make sure that nobody molested the body. And yet, when a group of women, and later two of the disciples of this man, came to the tomb, it was empty—there was no body there! That empty tomb is a solid, stubborn historical fact. Try

to explain it away! Did the Roman or Jewish authorities steal the body? If they had, think with what fiendish glee they would have produced it when the disciples of Jesus began to preach that he was alive again!

Did the disciples and the friends of Jesus, in spite of an armed guard, steal the body of Jesus? The critics and cynics ask us to swallow a lot of bunk and baloney, but that is going too far! For these disciples went out and preached that their Master was alive again: they had seen him, they had talked with him. They not only made the fact that he was alive again the central theme of their preaching—they were willing to risk their lives and to die for it. Is it likely that they would do this if they knew it was all a ghastly lie, if they had the dead body of Jesus!! We do know, therefore, that the tomb was empty, and not by natural process.

We know, too, that there was a revolutionary change in the disciples after that first Easter Sunday morning. The thing that happened had changed them from cringing, cowardly, discouraged, defeated men into courageous, crusading, conquerors. How account for that change? We can account for it only by the fact that they were convinced that he was alive again—they had seen him, more than one of them had seen him, they had seen him many times, they knew he was alive! And with great power and persuasiveness they witnessed to this fact.

Then, of course, we know that there is the Christian Church, the Church of Christ—a great and enduring reality in the world. It is the greatest institution on earth, greatest in numbers, in wealth, in influence, in mission. And the Christian Church rests on the foundation of faith in Jesus Christ as being alive again and forevermore from the dead. The Church of Christ itself is the most impressive witness to the fact that Jesus Christ came alive from the tomb. My dear friends, there are some things about the Easter Story that we do not know, but there are some things that we do know. And the things we do know are far more important than the things we don't know. Things that we experience are far more im-

portant than things we cannot explain.

What We Can Believe and Hope For.

Because of what we know, there are some things we can believe and hope for. Space forbids anything but a brief mention of them. We can believe and trust God and Christ. For Christ kept his word and his promise here, and he can keep it everywhere and anywhere down the line. We can believe the Scriptures—they are authentic. We can trust the universe—it conserves personality and moral values. We can believe in immortality in the sense of personal continued existence. We can believe that because Christ lives, we too shall live. We can believe that our dead who die in Christ are with him and alive forevermore. We can hope for a reunion with those who have gone before, in the Father's house of many rooms.

What We Should Do.

It was the living Christ, into whose hands the Father had given "all authority," who commanded his disciples "to go into all the world and make disciples of all the nations, baptizing them into the name of the Father and the Son and the Holy Spirit, and teaching them to observe all things" that he had commanded them. Easter brings confirmation. It also brings a commission. It brings comfort. It brings also compulsion.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

WITH OUR WORKERS IN INDIA.

(Continued from page 8.)

What should be done, if this be true, in India, today, so that five years from now the Christian movement will be on as strong an Indian basis as possible? The answer seems obvious: get busy raising up Indian leaders who will carry on the work of the Church and of the missions which we have begun and carried along so far. And the American Board, in our name, is working on this obvious answer. It is training men and women for leadership, in the churches and mission centers. It is sending more young people to school, selecting those who show promise and putting funds aside to make their higher education possible. Scholarship aid helps mightily in this process of course: oftentimes the most able young people in India (as in the U. S. A.) are the ones

least capable of financing their own education and training.

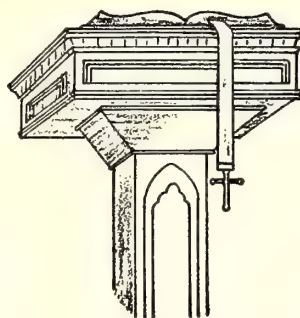
But India needs men and women trained in Christian institutions for other reasons, too. Observers of Indian life say that unless there is raised up for Indian public life a group of leaders who cannot be corrupted, who will hold the interests of the multitudes close to their hearts, the future of India as an independent nation is itself in jeopardy. Higher education scholarship aid builds a stronger India for the morrow. And a strong India will also be a friendly India to a cause Christians hold dear: the increase of freedom among men.

United Theological College of Western India

United Theological College of Western India, in Poona, near Bombay, is a union institution, in which we Congregational Christians share with two other mission groups. It enrolls about 24 students (about half of them women) who serve as pastors and teachers in some cases as professors following their graduation. Two of our missionaries serve on the staff. The course of instruction is similar to that of a seminary in the U. S. A.—Greek and Hebrew are taught, as well as church history and Bible—but there is a difference. In India, colleges are affiliated with central universities; Poona's Theological College is affiliated with the University of Serampore, which conducts the annual examinations. As a consequence, most persons taking the examination fail to pass. But a *failed* B. A. is almost as good as a satisfactorily passed B. A. The same goes for B. D. degrees. Poona has a pretty good record for work, however. One of its students in 1951 received the highest ranking of all students from all other 12 schools affiliated with Serampore.

The College has recently begun a kind of "in-service-training program" for men in the ministry. It offers them refresher courses, guides their reading, helps them find new and better ways of doing their everyday work. Its students do field work in the villages during their studies. Some are married and bring their families to school with them, however (in a recent year the campus family included 40 children), and therefore have not too much time for work in the churches. There is a tremendous need for workers, however, since of the 102 churches in the Poona area only 60 are served by ordained pas-

(Continued on page 15.)



"The Faith of the Christian Woman"

*A Radio Sermon
Delivered Over Station WEDO*

By REV. JOHN F. C. GREEN, D. D.,
McKeesport, Pennsylvania.

This is the Lenten Season. Around the world, in the Christian Church, devout believers are trying to make the faith more real to themselves by something extra that they do or that they do not do. Many give up little luxuries, of sweets, or nicotine or drink. Some give more time to religious reading and prayer. These things are outward things that should set forth the inward, spiritual truth. They are good—in any way of a measure of self-discipline—as means to the end, and that end is the realization of the experience of Christ: that he may live in his followers. It is significant in all the Bible-story, how much Jesus dealt with women. To women first came the sacred annunciation. Women are at the foot of the cross; women came, first to the tomb, and to them was first given the word of the crowning resurrection.

Thus it is ever. Look about the churches. Take the women at worship and at work out of the churches, and—we wonder—would the churches be able to continue their high vocation! Thank God for the women!

Strange it is that in many churches women have been barred from the direct leadership and responsibility for the direction of the Church. There is, of course, St. Paul's comment, "Let the women keep silence in the churches." There is also his note, from an unmarried man, "A woman's crowning glory is her hair." He did not like the hats, perhaps! But he urged that for the sake of avoiding offense, in Greece, whither he wrote, the women conform to the custom. A woman, with head uncovered, exposed herself to ugly imputations as to her character. Nowhere did he, nor the Lord profess that women should be seen, not heard, or that the fruit of the work of their hands, should be silently accepted and that they should be

relegated to the background in church management. In Christ there is no East or West; nor is there male and female in the perfection of the spiritual life.

In my now many years of ministerial service I have seen many congregations at worship and at work. And the world around, it seems, women are the first to hear the Master's word and the most faithful followers of His teaching in His work. One wonders what the great American Protestant missions that have circled the world since 1810 would have accomplished, had not women in the countless churches made the support of missions their own obligation! And that outreach of the Church into all portions of the world stands as a missionary movement second to none in the whole history of the Church. Look at the local congregations! Sometimes the men officers come together for stated meetings, monthly, perhaps. And too often the contribution of these leaders in actual work is minimal. In other words, the proportion of workers and worshippers in our churches, of men and of women, is heavily in favor of the women. And, therefore, thank God for the loyalty of the women!

In the present Scripture, the Syro-phenician woman proved her faith in Jesus, when his own people were in doubt. She needed help for her daughter, who was demented, "possessed of the devil," said the contemporaries of Jesus. Nor would she be turned away from her quest for his help. The Jews despised her as a Gentile, and the orthodox would have felt that they needed cleansing, had even her shadow fallen across their path. And to test her faith, Jesus used the term that these would apply to her, a "dog." But she returned, in meekness and deepest humility, "Yea, Master, but even a dog eats of the crumbs that fall from the master's table."

It is touching, that as Jesus faced the supreme test of the cruel trial and the cross, he retired to the home of friends, Mary and Martha and their brother Lazarus, whom he had raised from the dead at the pleading of the sisters. There in human friendship, in the ministrations of these women, he met and enjoyed the last fellowship of his earthly course: thence he went to the constitution of the Last Supper in communion for all his Church, and through the agonizing prayer, in the fellowship with the Father above, to the saving sacrifice of the cross.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Raising a small family of your own is a real job. Raising a family of eighty children is a "really real job."

It is because of so many good friends with kind, generous ways of thinking, that the burden is lightened enough to make the work a pleasure. Frequently a fellow who understands just sits down and writes a check and sticks it in an envelope and mails it to the orphanage. Many of them say very little, several of them say nothing. They let the check be a silent way of saying: God bless you, brother. Go ahead and do the best you can for I think the children are in good hands. At least I can always think they mean pretty words as well as real help. And I am telling you it does help our spirits here as well as furnish funds with which to run the institution.

This week's report shows for the week \$622.71. A good many people had to think of us to make the week's income reach that good figure. I want you everyone, and all the other friends of former weeks to know that I am most grateful.

The children did their prettiest at Reidsville the other night, and the Reidsville church, with their genial and efficient pastor, did well by them in turn. It was a great occasion and we were all very happy. It is something the children get a real joy out of doing.

On the 29th, Palm Sunday afternoon, from 4:30 to 5:30, we are expecting between four and five hundred young people from all over this state to visit the orphanage. They will be holding their annual Rally on the college campus.

JOHN G. TRUITT,
Superintendent.

REPORT FOR MARCH 19, 1953.

Commodities for the week.

Mrs. A. Y. Allred, High Point, N. C., Clothing.

Circle 5, Women's Fellowship, Suffolk Christian Church, Towels and toilet articles.

Sunday School Monthly Offerings.

Amount brought forward \$3,548.97

Eastern N. C. Conference:

Catawba Springs \$47.48

Damascus 20.00

Ebenezer 34.59

Mt. Auburn S. S. 5.65

Plymouth—Special 10.00

117.72

Eastern Va. Conference:

Newport News S. S. \$13.65

Bay View—Special 5.00
Windsor S. S. 10.00

28.65

N. C. and Va. Conference:
Burlington S. S. \$89.37
Union (Va.) S. S. 10.00
Beverly Hills S. S. 13.88

113.25

Western N. C. Conference:
Zion \$30.00
Zion (for Hugh Black) . 8.50

38.50

Virginia Valley Conference:
Winchester S. S. \$ 8.34

Total \$ 306.46

Grand Total \$3,855.43

Special Offerings.

Amount brought forward \$3,207.78

Miss Georgia Bradley,

Mebane, N. C. \$ 1.00

Mrs. C. E. Newman, Vir.

gilina, Va. 1.00

Mr. & Mrs. W. M. McPher-

son, Burlington, N. C. . 20.00

A. C. Shearer, Chapel Hill,

N. C., in memory of

Donald R. Sutherland . 5.00

Mrs. Anna Lee Johnson,

St. Petersburg, Fla. . . 5.00

Mr. & Mrs. J. J. Felton,

Suffolk, Va. 10.00

George B. Helmer, New-

port News, Va. 10.00

Lawrence S. Holt Fund . 150.00

Damascus Missionary Soc-

iety, Sunbury, N. C. for

Raymond Harvell 30.00

Mrs. O. B. Jones, Norfolk,

Va., in memory of Otis

B. Jones 5.00

Ladies' Bible Class, Hol-

land Church 10.00

Mr. & Mrs. J. L. Read,

Norlina, N. C. for Ella

Jean and Angelee Haith 20.00

Special Gifts 49.25

\$ 316.25

Grand Total \$3,524.03

Total for the week \$ 622.71

Total for the year \$7,379.46

CHURCH BUILDING FUND.

(Continued from page 6.)

"Where is 'room' for a new church?" Need we ask, "Why should we go over-the-top in this campaign for the Church Building Loan Fund?"

WHAT SHALL WE DO?

We must have money, beyond the ability of the people in these hi-potential areas to provide, if we are to measure up to our responsibilities. There are similar situations in other parts of the country. The campaign to raise \$4,500,000 is on a national scale. That means that the nearly six thousand churches in our Fellowship will join in providing the funds to build new churches in these waiting situations of increased population. Again we say, "Thousands will help us build a local church!"

WHEN DO WE BEGIN?

The National Campaign for these funds began last July. The campaign in the Southern Convention was postponed until March, 1953, so as not to interfere with the campaign to raise \$2,500,000 for Elon College. That campaign closed February 28, and the Building Loan Campaign began March 1.

IT IS UP TO YOU

Our goal for the Southern Convention is \$136,000. If the facts and figures in this article have moved you to action, we will succeed in raising it. At least 30 per cent of all we give will be earmarked for use in the Convention. Since we have already received many times more than we are now asked to give, dare we do less? Other information, with plans for procedure, will come to you from your Conference Committee. We bid you Godspeed and Good Luck!

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

CHURCH WOMEN AT WORK.

(Continued from page 9.)

"Light springs from the midday-midnight of Golgotha, and every herb of the field blooms sweetly beneath the shadow of the once accursed tree. In that place of thirst, grace hath dug a fountain which ever gushes with water pure as crystal, each drop capable of alleviating the woes of mankind.

"We never should have known the love of Christ in all its heights and depths if he had not died; nor could we have guessed the Father's deep affection if he had not given his Son to die."

When Jesus came to Golgotha, they hanged him on a tree,

They drave great nails through hands and feet, and made a Calvary;

They crowned Him with a crown of thorns, red were His wounds and deep,

For those were crude and cruel days, and human flesh was cheap.

When Jesus came to Birmingham, they simply passed Him by,

They never hurt a hair of Him, they only let die;

For men had grown more tender, and they would not give Him pain,

They only just passed down the street and left Him in the rain.

Still Jesus cried, "Forgive them for they know not what they do."

And still it rained the winter rain that drenched Him through and through;

The crowds went home and left the streets without a soul to see,

And Jesus crouched against a wall and cried for Calvary.

Soloist sings first verse of "I Gave My Life for Thee."

Prayer: Dear God, forgive us, we pray, for the thoughtless and careless way in which we often have regarded the Cross and all that it symbolizes. Help us this day to enter into sympathetic understanding of the full meaning of the supreme sacrifice which was made that we might have eternal life. Amen.

WITH OUR WORKERS IN INDIA.

(Continued from page 13.)

tors. The school operates on a budget of about \$7,000 a year, of which our contribution is a very small part—but essential. And it does a work which in the U. S. could not be done for five times that amount—and a work very much needed.

Evangelistic Work in North Central Council, South India

Samuel Devapragasam is an Indian national pastor who lives at Dindigul, a town on the northern edge of our Madura Mission area. He is an

evangelist through and through. As chairman of his area committee for the Church of South India, he is constantly urging missionary outreach into villages and towns and settlements which have as yet no organized church. The "task force" in this campaign is the Gospel Band, a group of three or four people who have had experience in church work who enter villages and hold meetings—perhaps by day, perhaps by night—for whoever will come. The meetings are preaching and singing services, but they are good education, too. And they are productive. In 1951 more than 350 people became Christians in a half dozen villages where extensive work had been done. Fuller reports written by Devapragasam are available, should anyone wish them. They are remarkable testimony that even in a famine stricken area the church of Jesus Christ is on the move. This work is the project of Gibsonville and Shallow Ford Churches.

Indian Bible Women

Bible Women are women, usually of the older generation, who do evangelistic work in the villages in which they live. Some are illiterate, knowing the Gospel by heart and reciting from memory long passages of scripture in their talks with the women folk of their community. Some, on the other hand, are not only literate but also actively engaged in helping others become so. They use the Laubach charts like experts, and in little Indian villages are a source of strength and light. Bible women are usually paid very little, and some serve entirely on a volunteer basis. But they are part of the work of the church, and are visited on occasion by their Indian superintendent, to whom they report on results and problems, from whom they receive encouragement and advice. In many villages of South India the Bible Women are the backbone people of the communities: In India as in the U. S. A. one should not underestimate the power of a woman. As she goes about to the homes of her village, visiting, comforting, helping, the Bible woman—who is a kind of pastor at large in the name of the church—brings the Gospel to the basis of India's life. Betty Gibson Class of Rosemont and the Shallow Ford Church support this work as projects.

The Vadala Station

The American Board leaflet "Point Four Plus" carries a picture taken at Vadala, India. It shows a missionary,

Gifford Towle, and an Indian colleague, George Smith, examining a good crop of jowar (sorghum), produced on the Vadala model farm. In an India perpetually hungry, a crop like that shown teaches a convincing and pleasant lesson.

Vadala is a station of the Marathi Mission of the American Board in western India. Its ministries cover a variety of needs. There is an elementary school there, which takes village children through the primary grades. There is a vocational school, which trains boys in such trades as carpentry, sisal fibre working, and farming. There is the Vadala farm, a demonstration center for the Vadala area. Because of it farmers from all around are learning to improve their fruit, egg, and crop production. There is a hospital at Vadala, too. It ministers to more than 3,000 persons annually. There is a Baby Welfare Center, which ministers to both mothers and children. And there is the church, under national leadership, which is the center of Vadala's program.

Each of the activities which the American Board maintains in Vadala is itself a kind of demonstration of what can be done in India's villages to make life healthier, cleaner, more satisfying. The Christianity which Vadala displays is a practical and living faith.

Vadala is a center of influence which is lifting a region of western India, lifting it at the real roots where governments sometimes forget the people live.

PLEASANT RIDGE PROJECT.

(Continued from page 2)

taking projects. One class is collecting scrap metal; another, paper. One class is setting out a birthday jar, which will receive gifts from each member when he has a birthday, and other classes are preparing projects under the leadership of J. C. Newell, who heads the church's Lord's Acre Committee.

The proceeds of these many and varied efforts of the members and friends of the church will be dedicated at the church on Thanksgiving Day, when the annual Harvest Day Festival will be observed. These gifts will be used to complete the payment on the new Sunday school rooms and for the interior decoration of the sanctuary. But the project is more than that—it is the giving of thanks to God for his many blessings—it is the joy of working together in his Vineyard.

North Carolina CROP Reports Year of Activity



Dr. John D. Metzler (left), National CROP Director, Receiving check for \$10,800 from Rev. Carl R. Key of Durham, N. C.

At a recent meeting of the North Carolina CROP Executive Board, Carl R. Key, State CROP director, and a minister in the Congregational Church, reported on the full year of work. In 1952-53, cash receipts, food shipments and contributed services amounted to \$29,902.76. Three carloads of corn were shipped from the state. Two thousand cases of powdered milk were sent to Pusan, Korea, in January and should arrive in time for distribution this winter; and 7,500 pounds of peanut butter from Northampton County were nearly ready for shipment to Athens, Greece, and Istanbul, Turkey.

Dr. John D. Metzler, national director of CROP, from Elkhart, Indiana, attended the annual board meeting; and Mr. Key presented him a check for \$10,800 to be used on expenses and food shipments by the National Office. Much greater quantities of food can be sent overseas by purchasing in bulk and shipping the same way.

"Great unmet food needs still exist in Europe and Palestine and Korea among the many refugees there," declared Dr. Metzler. "India and Pakistan, Trieste and Northern Greece are other needy areas. The Christian Rural Overseas Program is asked by Church World Service and the distributing agencies overseas for at least 6,000 tons of bulk food toward meeting the minimum feeding needs in 1953-54."

Rev. Mr. Key was re-appointed State director for 1953-54.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, APRIL 2, 1953

NUMBER 14

Open Your Door to Christ

By C. REXFORD RAYMOND

"Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him and sup with him, and he with me."—Revelation 3: 20.

"And Jesus came and spake to them, saying, All power is given unto me in heaven and on earth. Go ye, therefore, and make disciples of all nations, . . . teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."—Matthew 28: 18-20.

Christ said our open door lets Him come in!
Learn what that message means for us today:
We sup together, for we are akin.
Henceforth He will abide with us alway.
If Easter only means to us that Spring
Has brought us blossoms and the singing birds,
Heed this, glad Easter's world-wide carolling
Is not in terms of Spring or vernal words.

For Easter comes to tell us Christ is here
At dawn, high noon, and through the darkest night.
All days are His alike throughout the year;
His presence shines in us to make life bright.
If we will open wide the door for Him,
The path to peace and joy will not be dim.

News Flashes

A special graduate school for rural ministers is to be held again this year at Emory University, Georgia, July 14-29.

Dr. John R. Scotford, formerly the editor of *Advance*, who is now freelancing, has been on a speaking tour in North Carolina. While there he visited Southern Pines and Chapel Hill.

Dr. W. Millard Stevens has been conducting a pastor's class at the Christian Temple as a part of the pre-Easter program. On last Sunday he was rewarded for his work by having the entire group enter the church.

Mrs. Robert Lee House will represent THE CHRISTIAN SUN at the three-day session of the Associated Church Press, which will be held in Washington, April 8, 9, 10. The managing editor hopes to be able to attend one day's sessions.

Two classes have recently named their groups after people in our Convention. Hope Mills, in North Carolina, organized a young women's Bible class recently and named it for June Joy House. A class organized at Newport News, Virginia, has become the Howard S. Harcastle Class.

The congregation of the Christian Temple in Norfolk, Va., has voted to begin recommended renovations of the church kitchen and other parts of the building. The work is to start immediately, and the church hopes to have it completed at an early date. The estimated cost is around \$10,000.

Dendron Church Dedicates Memorial Window

The Fellowship Window recently installed in the Dendron Christian Church, Dendron, Virginia, was dedicated on Sunday morning, March 15. The window is a reproduction of the painting of the Head of Christ by Sallman. It was contributed by friends and members of the church in commemoration of the Fiftieth Anniversary of the church, which was observed in November, 1951.

Rev. James Madren, the pastor of the church, was assisted by Rev. R. E. Brittle and Rev. J. M. Roberts. Mr. Roberts offered the dedicatory

prayer and Mr. Brittle preached the morning's sermon. The special music consisted of an anthem, "Lift Up Your Heads," by Emerson, and a selection by a quartette composed of Mesdames J. R. Bishop, J. W. Maynard, L. T. Williams and P. I. Leadbetter. Mr. Madren conducted the dedicatory service.

An outstanding feature of the occasion was the reading of a poem of her own composition, "Behold, the Christ," by Mrs. B. V. Hargrave of Franklin, Virginia, a former member of the church.

Helen Kenyon, Inspiration and Brass Tacks

One of the great things about our Church Building Fund Campaign is the number of people who are working on it, and working hard, both on the church, association, conference, convention and national level. Few, if any, work harder than Helen Kenyon, the national head of the Speaker's Bureau. She does her own work well and she inspires the rest of us. She came up the other day with the following which I find too good to keep to myself.

1ST BRASS TACK—*Do it now.* Declarations of Purpose to be in before April 30.

Why? Small tacks:

- Expensive to keep the national set-up another year.
- The need, the crisis.
- Will lose out in enthusiasm if it drags. Ronald Bridges' "Gee Whiz."

2ND BRASS TACK—*Accept your goal.* After educating your people.

Small tacks:

- The materials—have you ordered them?
- The film—have you shown it?
- A speaker to tell the story—have you had one?

3RD BRASS TACK—*Sign and send in your Declaration of Purpose*, and keep the duplicate in your church files.

4TH BRASS TACK—When you have done it, help another church to do it, too.

Someone recently said of some of the churches in a State Conference: "A lack of sense of time and of urgency is their privilege, but our problem."

Let's get down to Brass Tacks and get the job done now!

WM. KINCAID NEWMAN.
Area Director.

Unique Maundy Thursday Candle-Light Communion Service at Richmond Church

On Thursday night of Holy Week, known as "Maundy Thursday" in church nomenclature, the First Congregational Christian Church, Richmond, Virginia, will observe Holy Communion after the traditional observance by the Waldenses in the thirteenth century.

The Waldenses are generally recognized as constituting "The First Protestant Movement"—the group of Christian folk originating in France and Italy—and claiming, upon their withdrawal and excommunication from the Roman Catholic Church, to be the revival of the First Century Church. The movement was named after the founder, Peter Waldus, a very wealthy merchant of Lyons, France, who founded the sect about 1170 A. D. The group, down through all the centuries since and today, are characterized by their deep religious interest, their high spiritual and moral idealism, their superior personal conduct, and the place of prominence accorded to the laity in the life and activities of their churches, now to be found in various parts of Europe and other sections of the globe.

This sect of dissenters from the ecclesiastical system of the Roman Catholic Church more than three centuries before Martin Luther introduced his Reformation, still survives.

In the twelfth century A. D., they were driven by tragic persecutions to the valleys of Piedmont, where the sect today has its largest representation. The persecutions which these noble people suffered included the burning of their homes and churches, the destruction and confiscation of their property, and the molesting unto death of many of their leaders.

The Waldenses profess substantially the Protestant principles of faith—their doctrines from the early beginning of the movement being largely the pattern followed by the various Reformation leaders more than three centuries after the far-seeing layman, Waldus, launched the Waldensian Movement.

The story of the founding and the subsequent history of this unique Christian movement is one of the most interesting chapters in all the history of Christianity. That story reads like a thrilling romance. Its founder, Peter Waldus, after a very unusual religious experience, was led, after providing for his family, to

(Continued on page 13.)

Laymen and the Church . . .

J. Earl Danieley, Editor, Box 515, Elon College, N. C.

Project of the Southern Convention Laymen

When the Southern Convention met in Durham, N. C., last year, the Laymen's Group voted to undertake the development of the Conference Center to be set up at Moonelon as their project for the biennium. In this connection, plans have gone on for the building of the first unit in this development.

THE CHRISTIAN SUN is presenting on the back page of this issue a perspective sketch and floor plans for this first unit, which will house an auditorium or dining room and the administrative offices, in the hope that this presentation will further the work of this program.

* * * * *

Suggested Program for April

This is the second in a series of suggested programs entitled, "The Layman and His Relationships." Although you may not use the material now, clip it and save it, and use it at some future time.

"THE LAYMAN AND HIS CHURCH."

HYMN: "Blest Be the Tie," "I Love Thy Kingdom, Lord," or "The Church's One Foundation."

SCRIPTURE: Matthew 16:13-19; Acts 6:1-4; Psalm 1.

PRAYER: We pray today, our Father, for thy Church, not only as it is but as it can become. Help us to make it strong, effective and alive. Amen.

MEDITATION: A Congregational Christian layman can truly be proud of his church heritage. As one of the oldest denominations or Christian fellowships in America, it has had no little part in the shaping of our government. It has helped make democracy.

Is the church just the little white frame building in the middle of the village or the red brick building at the country cross roads? What about the Southern Convention of churches or the local conference? Have our men ever heard of the General Council or the International Council of Congregationalism?

A good Congregational Christian layman is also aware of his partici-

pation in the National Council of Churches of Christ in the United States of America, as one of the thirty denominations which support that body and furthermore would proudly relate his support of the World Council of Churches which meets in 1954 in the United States.

The Congregational Christian layman sees more than a building or a group of like-minded folks, on a local, national or international level, but also a distinct philosophy toward religion. No one can tell him or his church what to believe, how or when they shall worship, or how his church shall be organized. In this freedom, however, there is a terrifying responsibility which too often is utterly ignored.

A layman has just begun church life when he joins. That membership should mean attendance, financial support, through study a thorough understanding of the entire program, loyalty to the minister and all the staff, constant application of Christian principles to the church and all of its relationships to the community.

QUESTIONS FOR DISCUSSION:

1. How can our church building be made more attractive?
2. What is our church program? Daily-weekly-monthly-annually?
3. What is the job or mission or

(Continued on page 8.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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Date 195 . . .

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the **EDITOR'S** *Desk*

Christ's Call to Our Troubled World

By ROY C. HELFENSTEIN

Mankind itself, together with rampages and irregularities of nature, is responsible for the world's troubles. The sins of man, and not the will of God, have brought the havock and peril which today threaten the security and perpetuity of civilization itself.

Christ's call to our bewildered and troubled world is God's call for individuals, for groups, for homes, for business, for industry, for education, for the nations, and also for the Church itself, to "repent and believe the Gospel." Yes, the Church of the Crucified Christ must also repent of its complacency, its self-sufficiency, its coldness of heart, its credal barriers, its unchristian attitudes, its lack of vision and passion in service.

Human happiness and social security can be realized in no other way than by genuine repentance all along the line, and the exercising of sincere belief in the efficacy of the Gospel of Christ for every realm of human relationship. The pernicious lie proposed by the philosophers of humanism, namely that man is sufficient in and of himself to carve his own destiny and to insure his own salvation, should be apparent to every thoughtful

person. Without God's guidance, which is never imposed, but which must always be sought, man in and of himself is lost in the maelstrom of life's uncertainties. Human progress can only be realized by mankind working in cooperation with God.

The Gospel is the Good News that "man is not only worth being saved but also that he can be saved," if with all his heart he truly seeks the Lord.

It is not "the fear of God" that men and women in our modern world need, but belief in and love for the God whom Jesus loved and worshipped, and for God's Church. That is what the modern world so desperately needs. Mankind needs only to "fear" the consequences of ignoring God.

The Good News of the Gospel of the Risen Christ is that God is a loving Heavenly Father and that salvation and man's fullest self-realization are available to all who repent and believe.

Our sins and our rejection of God do not enrage our loving Heavenly Father—they break his heart, as sin and the rejection of his Son broke his heart at Calvary. That is the eternal message of "The Cross."

After Evangelism--What?

By J. EARL DANIELEY

Much has been said and written within the last few months on the subject of evangelism. One would almost believe that it is an end within itself. There are many who believe that once we tell the "good news" to a person, and that person professes to believe the "good news," that there is nothing else to be done. Is this true? Or is this person a newly-born Christian who needs care, help and guidance? Is not living the Christian life a matter of growth and do we not all need all of the assistance that we can have?

There are certain steps for the newly-born Christian to take; the number and arrangement here given are arbitrary, but they include much that is absolutely essential:

1. **Join the Church.** This is a very important step, but it is not a cure-all. However, it is important to identify oneself with others who are like-minded; spiritual growth is more likely to continue when the person is thus associated with those seeking the same ends.

2. **Worship Regularly with Christians.** It is agreed that one does not have to go to church to worship God; but the Church is a fellowship of worshippers, and it is a good place to go to grow!

3. **Daily Devotions.** Exercise of spirit as well as exercise of body and mind is important. One needs daily to practice the presence of God; to be still and recognize the reality of God; to be quiet and listen to the voice of God.

4. **Take an Active Part in the Church.** If one is to serve, he must have something to do; there should be some job in your church for each person; it should be something he can do; it should be important enough to warrant taking his time; it should make a definite contribution to the church. He should also have an opportunity to enlist others for the Sunday school and the church.

Our program of evangelism is important, but it will fail if we fail to keep those we win; to help them to grow and to become of service to God and to the Church.

The Church for These Times

An Address before The Southeast Regional Meeting

By REV. AURELIUS PINCKNEY
Louisville, Kentucky

Let us, for a brief moment, fling up the back window and look at a segment of time in our world. The condition of the civilized world was propitious for the spread of a new religion at the birth of Christ. There was one world bound together by Roman law and Greek culture. The philosophy of the Greeks and enlarged and educated the intellect, but the up-building and construction of the Roman empire had loosened the bonds of immorality and blunted the sting of conscience. Philosophy sought at that time, as now, to answer some of the hard questions respecting man and his destiny or to give man some practical guidance in life or solace in the cruel grinding circumstances of Roman life. For, in truth, the Augustan age was an age of darkness in which licentiousness and human cruelty was at its zenith; liberty in all its aspects lay prostrate; Roman virtue gave way to sensuality; hope to despondency; the west turned to the east in the faint hope of finding light and help. Here in the very heart of crises the Savior of mankind was born.

This carpenter of Nazareth moved straight to the heart of simple folk, not in terms of destruction, but in terms of a complete fulfillment of all the longings of the human soul. At the core and center of every life is God—a God who is Father, a God who orders, a God who sees, a God who guards and guides, a God upon whom we can depend.

“Shall we destroy Caesar?”

“No! Caesar is necessary, for he represents orderly government. This is what we must have.”

“Shall we cling to the letter of the law?”

“No! Justice must be tempered with mercy. Who is without sin among you?”

“Shall we love those who love us and extract a tooth or pluck out the eye of him who spitefully uses us?”

“No! Love him. Love everybody. Love thy neighbor as thyself. And Peter, as you do, you come to be like me, sons of God, a rock that shall not be moved. Yes, upon it ‘I’ll build my church and the gates of hell shall not prevail against it.’ ”

“These are everlasting truths I give you—truths sealed with my blood. Like me they will be crucified and buried but like me they will rise in the newness of life. At Pentecost they will speak for me; they will speak for me in Jerusalem, at Antioch, in Corinth, on Mars Hill, in Macedonia, in Rome, in ages called Dark, in the Renaissance, at Plymouth Rock. The embodiment of them is my church. They will always be the symbols of my resurrection.”

So, then, the Church for these times was the Church for other times—changeless and the same. It will be first of all a church centered in God; secondly, it will be a church with a dynamic faith; third, it will be a church without fear; fourth, it will be a church with a message.

The founders of the early church set at naught the omnipotence of the State. Like Socrates, they resisted the power of the State when conscience protested. Peter and the Apostles were seized by the ruling class and thrown into prison. At the gates guards were placed to prevent their escape. But angels came to the rescue and set them again in the market place where they preached the eternal gospel of Jesus Christ.

“Did we not command you,” said they, “not to preach in his name?”

The celebrated reply came, “We ought to obey God rather than men.” A higher law, a power supreme, an authority above that of the State was recognized.

Is it not conceivable then, that the church centered in God, leaning close to his throne, could literally lift the State with all its imperfections into the kingdom of God? For, as you are aware, the kingdom of God means the kingdom of good, of sincerity, of love and humility, of the lofty, of the spirit, of the soul. It is of men and for men. It is in us.

We are admonished in sacred scriptures to be perfect even as God is perfect, be holy as God is holy, be just as God is just, but through Jesus Christ God becomes our Father and the Father is love. So the church for these times must be a fountain of love where all people of whatever race or nation they may be can come and

drink of the water of life freely, above the margin of social state or cast.

The woman with the issue of blood had heard about Jesus. It was good news. Strangers came and spoke of his power. “I know,” said she, “one day He’s coming by. He’ll make me well again.” That day came. The teeming populace swarmed about Jesus. There was no way for a feeble woman to breast the human tide for audience. But inside of her there was a growing, propelling, moving faith that He could and would make her whole again. Faith? Yes, she had it! Here was faith with power, neither weak, supine nor vacillating. Through the press of the crowd she moved. She touched Him. She was made whole again.

Here in our little corner of the world, the opportunities for laboratory experimentation in Christian experience and action is unlimited. Shifting populations are ubiquitous; transitions from agrarian to urban communities are evident; old attitudes toward ethnic and racial groups are slowly changing for the better; new concepts of one world are in the process of formation. Indeed, the church for these times must keep undimmed its faith in God, its faith in itself, its faith in its destiny.

In the crisis of our nation, some of us remember the heartening, reassuring words that tumbled from the lips of a stricken, crippled man as he stood on the threshold of despair and grasped the reigns of power. “There is nothing to fear except fear itself.” With God as the center and circumference of its life, the church will fear no evil, his rod and his staff will comfort it. So, on the basis of this divine assurance we ask, will this church be shackled by public opinion, however wrong that opinion may be? Will it dare to stand on its feet and say “this is right, this is from God?”

I can tell you what happened in other times: There was tribulation, distress, persecution, famine, nakedness, peril and the sword. Yea, they were killed all the day long. But in the deathless words of St. Paul, “Neither death nor life, nor angels, no principalities nor powers, nor things present, nor things to come shall separate us from the love of God which is in Christ Jesus, our Lord.”

The eternal truths of God is the message of the church. This spiritual food will always be its message. This must come clean and clear cut, uncompromisingly against sin. It must

(Continued on page 8.)

The American Board-- A Five-Minute Survey . . .

The humid air of the jungle mellow the light of the flickering lamp. Inside the jampacked thatched building the people are singing their praises to God. Gathered at the end of a long day of labor, they lift their hearts with the rhythm of a familiar hymn. The words as sung are unknown to the visitor though he knows them well enough in his own language, and he sings with them:

*Elect from every nation
Yet one o'er all the earth . . .*

The experience is intensely meaningful to the men and women who make up the congregation as well as to the visitor. You can see it on their faces, even as the lamp flickers.

Our Congregational Christian Fellowship reaches around the world. This congregation—in Africa or India or the Philippine Islands or wherever it may be—is an out-post of the growing edge of our world-wide fellowship. The organization of our churches which helped to create it is the American Board of Commissioners for Foreign Missions.

The American Board was organized in 1810, “for the purpose of propagating the Gospel in foreign lands by supporting missionaries, by diffusing a knowledge of the Holy Scriptures, and by maintaining appropriate Christian activities and institutions.”

Across the decades this purpose has been carried out through churches, schools, hospitals and clinics, presses, industrial and agricultural projects, welfare centers, and the homes and personalities of missionaries and their national associates.

The American Board works today in fifteen mission areas in Africa, China, India and Ceylon, in Europe and the Near East, Japan, the Philippines, Micronesia and Mexico.

At work in these missions are more than 300 missionary representatives of our Congregational Christian churches. One in four of our missionaries is an ordained minister. Two in four are women. Almost all missionaries are college or university graduates, and a majority have had post graduate training in some special field. Two dozen of them are medical missionaries; more than five times that many are teachers.

Besides the missionaries stand more than 8,000 overseas national Christian leaders, the indigenous men and women teachers, preachers, doctors and nurses of our missions. Many of these national Christian leaders have been trained in our schools; some have studied in America. National leaders take major responsibility for the continuing work of our missions. They are a healthy fruit of our mission enterprise.

Together, our missionaries and national associates work in nearly 500 churches (more than half of which are self-supporting), three dozen universities and colleges and theological seminaries, eighteen training schools, fifty-seven secondary schools, and more than 1,000 primary schools. Medical work is carried on in twenty-one hospitals and thirty-four clinics. There are twenty-four social centers affiliated with the American Board missions around the world, too.

Each year more than ten million pages of Christian literature are produced under American Board auspices abroad. Contributions to the work from the field, including the sums paid for schooling and medicines, match contributions from America a little better than 1 to 1.

The American Board is governed by approximately 1000 corporate members who are representative of our entire Congregational Christian fellowship. The Board holds meetings annually. In between meetings its affairs are administered by the Prudential Committee of forty members.

The executive staff consists of the Executive Vice-President, who is the chief officer, and the secretaries of the various departments of the Board. The Foreign Department handles all correspondence with the fields; the Treasury Department manages the funds of the Board; the Missions Council does the educational and promotional work; the Medical Department has general oversight of all medical work and cares for the health of our missionaries. The Research and Candidate Secretaries complete the list. American Board headquarters occupy the major part of three floors of the Congregational House, 14 Beacon Street, Boston.

Support of the American Board is derived from gifts from churches and

from individuals, from legacies and matured conditional gifts, and from income from invested funds. The budget each year is more than a million and a half dollars.

The the American Board more than 300 missionaries and 8,000 national leaders are today teaching, preaching, building the church, healing, serving, creating a better life. They are extending the Kingdom of God among men in fifteen mission areas. You and your church can participate, and have a world-wide influence for good, by supporting them and the American Board, through your interest, your prayers, your gifts. — *The Missions Council.*

“Getting the Most Out of Life”

And who doesn't want just that! It is the one greatest desire of every person. We want people to like us. We want to be at home with everybody. We soon learn that to have good neighbors, we must be a good neighbor. To get the most out of life, we must be efficient—know how to get things done

One of the hard things is to get acquainted with self. Find out what our limitations are and to discover that we are dependent on a higher power. “I can do all things through Christ who strengtheneth me.”

Another thing and a very important one, is to know how to take care of the health of this body in which we live. We can't have health by thinking sickness. We can't have wealth by thinking poverty. In the 37th Psalm we find these verses: “Delight thyself also in the Lord, and he shall bring it to pass—give the the desires of thine heart.”

We come into life to manifest the divinity within. We are created in the image and likeness of God. To glorify him in all we do is our daily business. In what frame of mind do we go to bed at night? How do we get up in the morning. Ever stop to think what you mean when you say, “Good Morning” to your neighbor. We simply mean *that is our wish!*

Some people seem to enjoy poor health. They like to talk about how bad they feel, how the world is going to the devil, how corrupt our government is, how crooked politicians are. All of this adds up to one thing—the importance of having a time and place where each day at a fixed hour we may steal away and be alone with Jesus. The Master felt the need of that quiet hour, because he left

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News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Valley Conference

The churches in the Valley of Virginia have had the custom for many years of meeting as a delegated body twice a year. They meet in the spring and until recently, in the summer, but now the second annual meeting of the conference is held in the fall. As a rule, practically all churches are represented at these conference occasions. The delegates and ministers enter heartily into the one-day program and much good is accomplished.

The spring session of this conference was held Thursday, March 26. The conference met at Bethlehem Church. It was my privilege to attend a very good session. Mr. K. B. Dofflemeyer, an active layman, is the president, and Mr. Clarence Phillips, a layman, is the secretary. They do a good job of presiding and recording. An impressive devotional service was held by Reverend Mr. Rohart who holds a pastorate in the Valley, serving five churches. He called the conference and all to prayer. It was an impressive occasion.

Dr. Fred Buschmeyer, assistant minister of the General Council, Mr. Martin Garren, a layman of Greensboro, N. C., and Superintendent W. T. Scott, addressed the conference. The theme of the conference was "Open Doors"; and Dr. Buschmeyer spoke on the many doors that the church, in its program, opens up to the members of the church. He noted particularly the doors that the Building Fund Campaign will open for people living in unchurched communities. Mr. Garren and Dr. Scott appealed to the ministers and delegates to support the Building Fund Campaign in earnest and with convincing generosity.

In the afternoon the secretary called the roll of all the churches. Some delegate representing every church, reported projects undertaken during the year and the results.

It was a very interesting session of conference. I enjoyed being present. The conference was reminded that the campaign to raise \$2,500,000 for Elon College is in progress. This campaign was authorized by the Southern Convention and accepted by every local conference constituting the Convention, and every local church should

share the responsibility of doing something worthwhile about this before undertaking new obligations and new campaigns.

* * * * *

The Two and One Half Million Dollar Campaign Fund

A number of interested persons throughout the Convention are anxious to know how the college campaign is coming along. I could add my anxiety to theirs if it would do any good. A number of our churches have submitted very good reports. I had planned to report in detail, naming the churches that have conducted the campaign and indicating the amounts given in pledges and cash payments. In the office we are finding that this is quite a job. No report should be made until we are reasonably certain that these reports are correct. Those who have followed reports concerning the campaign recall that this new phase of the campaign (the last five years) was launched about two years ago. At that time the total amount received during the preceding five-year period totalled in round figures \$1,000,000.00. The total amount secured to date will total approximately \$1,340,000.00 which means that in the last six-year period we have secured in cash and pledges approximately \$340,000.00.

This leaves us a long way from the goal of \$2,500,000.00, but we have nearly four years to go. With a vision, a passion, and a determination we can reach this goal without difficulty.

I am sure that the church and friends of Elon college would be more determined about this campaign if they could but realize the full significance of Elon College, our College, being well equipped and made a strong institution from every standpoint. Whatever the church undertakes, it needs trained leadership. This is the business of our College.

Elon College is dedicated to that task in the name of Christian education for our church.

* * * * *

Apportionment Giving

In the conduct of a program for the church in these days, there are many items that claim the attention of the church and clamor for financial

support. This is to be expected. We are a part of a complex society with a multiplicity of opportunities and responsibilities.

The church, in the midst of a society such as ours, has a responsibility unequalled by the church at any age. The local program, including improvements to the physical plant, new buildings, new furniture and the current budget, not only require money but more money than at any previous time. The membership of the church has these responsibilities. No one else would. When the individual member thinks of all of these calls for local sustenance and then the calls on him for interests, institutions, and boards beyond the local church, he is not only confused but sometimes seems to be staggered by the responsibilities. The only way to meet all of these demands and silence all of these calls is for each individual member of the church to put his giving on the Biblical basis—that is, to take one-tenth of his earnings and put this tenth into the storehouse of the Lord and see if that will not bring to him a blessing, a blessing in peace of mind, contentment of spirit and joy of heart and soul. It is a joy for one to feel that he has met his obligations to his church in every particular and it certainly is a joy for a church as a whole to feel that it has not faltered in its support to any necessary cause of his church, locally or beyond its parish.

We shall rest ourselves in the hope and faith that our church shall live up to its opportunities in all phases of its program; that the Kingdom may come in its own councils and in the councils of the Kingdom of God on earth.

* * * * *

The Sustaining Fund

I regret the necessity of calling to the attention of our people the necessity of the Sustaining Fund for Elon College. The contributions for the past two years to this fund for the College has been the difference between a balanced and unbalanced budget. Had it not been for the help received from the Sustaining Fund, the College would be in the "red" today and rather heavily. If we allow the College to slip back into debt in its operating program, it will be difficult to catch up and get out again.

I know that we have many causes but I doubt if we have any that is more necessary, more urgent than the Sustaining Fund. A number of our
(Continued on page 13.)

Foreign Mission Projects Of The Southern Convention . . .

The General Fund of the American Board

The American Board of Commissioners for Foreign Missions is the overseas arm of the Congregational Christian Churches of America. It is the oldest foreign missionary society in the United States, and for many years served as the society not only for Congregationalists but for Presbyterian and Reformed Church people, too. Today it operates missions in 14 countries—missions which are staffed by 350 missionaries and more than 10,000 national leaders. It operates on a budget of more than \$1.6 million—to which is added about \$2 million in contributions received on the various fields to extend and carry the work forward. The American Board's main emphases are two: To extend the Church of Jesus Christ and to train national Christian leaders to do the work which missionaries have pioneered. Approaching now its 150th birthday (the Board was organized in 1810) it remains one of America's outstanding societies, in many ways the most respected and most pioneering of all overseas church agencies.

Toward the basic budget of the Board the Congregational Christian Churches give more than \$1 a year. And this million dollars works in their name—in the task of preaching, teaching, building the church, healing, serving, creating a better life—through churches, schools and hospitals and social centers all the way around the world.

What Are We Doing About Relief and Reconstruction?

Our world is not a pleasant place in which to live—if you are a victim of war. Huddled in tent cities in the Lebanon—not a hundred miles from Palestine—and in the rubble of the cities of Korea—are thousands upon thousands of refugees. Millions more are in Germany and France and Austria. And in Italy there are hundreds of thousands of persons who have all but lost their hope. In Spain, in India (where famine walks again for the fifth straight year), in Japan, in the Philippines—wherever there is

need to which our churches can minister—the Relief and Reconstruction Fund of our denomination is at work. The organizations through which it operates are the Congregational Christian Service Committee, the American Board and the Home Board, Church World Service, and the World Council of Churches. Among 30 million refugees, 100 million hungry, through R. and R. we are showing our Christian compassion on our brothers who stand in need we can scarcely imagine, but which they, every day and every minute, feel.

Leona Burr and the Work in Japan

Leona Burr is a missionary who has really been around. She was born in South Dakota, was a teacher in a public school in the midwest, went to China in 1919, where she was assigned to school work in Shaowu 250 miles up the River Min from China's coast. That job lasted five years; then she was shifted to Kienning. And then in 1927 she was sent to India for a year—to work at a girls' high school near Bombay, and to interpret China to India and India to the world. Back in China in 1930 she was assigned to Foochow College, at the mouth of the River Min. Then came the Sino-Japanese War, when Foochow was under attack and privation and uncertainty and sirens and guns were the order of the day. In 1940 Leona Burr was reassigned to Fukien Christian University, now exiled to Shaowu. But war caught up with her there, and she was reassigned in 1944 to the inland university of Hwa Chung. Here not far from the Burma border, she taught on logs in open air classrooms. Wars had in 1946 brought her back to Fukien Christian University on its home campus at Foochow. But then again she was reassigned to Shaowu again for a year, then back to Foochow. In the U. S. in 1948 for furlough she was asked to serve another year in Shaowu—and then, after a year in Foochow, war came again and she was reassigned to Japan. She is now teaching English at Kobe College in Nishinomiya, but her impending furlough in 1953 will probably mark her retirement.

So Leona Burr has been around.

She has served the Church of Jesus Christ in a dozen communities in different lands. And wherever she has been she has cared for the task at hand with devotion and strength. Versatile is one word which describes her, and committed is another.

LAYMEN AND THE CHURCH.

(Continued from page 3.)

purpose of our church, locally? universally?

4. Why should we cooperate in our Southern Convention project?
5. Where can the layman make his best contribution to the church?
6. Why do I believe in my church, and what does it really mean to me?

This program has been adapted from material sent out from the national office of the Laymen's Fellowship at Pembroke, Ky.

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"No Letter Today"

I seem vaguely to remember hearing on the radio some years ago a song by the name, "No Letter Today." Serving as editor of this column, I am coming to a greater appreciation of just what the author of the song had to say. To date the response to the column has been somewhat less than we expected. We repeat what we have said before: if this column is worth the time and the space which it occupies, it is because it is being useful to our men's groups. The only way that we can know that is for you to let us hear from you. Your comments and suggestions are invaluable as we attempt to plan the work. Let us hear from you. J. E. D.

THE CHURCH for THESE TIMES.

(Continued from page 5.)

stem from the very heart of Jesus, stabbing in, sinking into the heart of the individual as he sits in his pew. For paradoxically, he is the church. This message, through him must mold and motivate the thinking and actions of the community of which he is a part; it must and will shape the destiny of the nations; it must circle and girdle our world in bonds of love.

Go, preach the gospel. Use whatever means there are at your command—pulpit, radio, television, gymnasium, psychiatry, council, prayer! Teach all nations, baptizing in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, says Jesus. And lo I am with you always, even unto the end of the world.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheville, N. C.

The Woman's Convention

"Rejoicing in Our Task" is the theme that has been chosen for the Twenty-First Biennial Session of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches which will be held at the First Christian Church, Burlington, N. C., April 28, 29.

Delegates and visitors from each church in the Convention are invited to attend the two-day session which will open at two o'clock on Tuesday and close with lunch on Wednesday. Visiting delegates will be overnight guests of the members of the Burlington Church.

A Fellowship Dinner will be held on Tuesday evening at six o'clock. It is hoped that many women who live in the Burlington area, but who cannot attend all the sessions of the Convention, will join the delegates for this dinner and the evening session of the Convention. All women's society presidents are asked to cooperate with the entertaining church by sending in the list of their delegates desiring overnight lodging and the number of reservations for the Fellowship Dinner by April 10th, using the return post card that has already been mailed them. (If any society president failed to receive their card it will be appreciated if they will send the above information to Mrs. Harold Ingle, 422 Moorehead St., Burlington, N. C.)

Dr. Henry Smith Leiper of New York City heads the Convention program as the featured speaker. Dr. Leiper, an internationally known Congregational Christian churchman and ecumenical leader, is Minister and Executive Secretary of the Missions Council of the Congregational Christian Churches. He will speak on the subject, "Life and Task of the Church Around the World."

Rev. and Mrs. Wm. Q. McKnight, for over twenty-five years missionaries to Japan, will be guests at the Convention. Mr. McKnight has been invited to speak at the Tuesday afternoon session. The McKnights will be remembered as having gone to Japan in 1919 as missionaries from our Christian Church. They served under

the American Board following the merger with the Congregational Churches in 1931.

A number of reports and quite a bit of very important business will claim the attention of the delegates at this biennial session of the Woman's Convention. It is hoped that all churches will have their full quota of delegates present for the entire session. Officers, departmental superintendents, and standing committees of

EASTER CAROL

Cheer up friends and neighbors,
Now it's Easter tide;
Stop from endless labors
Worries put aside:
Men should rise from sadness,
Evil, folly, strife,
When God's mighty gladness
Brings the earth to life

All his truth and beauty,
All his righteousness,
Are our joy and duty,
Bearing his impress:
Look! the earth waits breathless
After Winters strife:
Easter shows man deathless,
Spring leads death to life.

Ours the more and less is;
But, changless all the days,
God revives and blesses,
Like the sunlight rays.
"All mankind is risen,"
The Easter bells do ring,
While from out their prison
Creep the flowers of spring.

—Anonymous,
Tr. by Percy Dearmer.

the Woman's Missionary Convention; officers of the three Women's Conferences; and holders of Life Membership Certificates are also voting delegates.

The committee on registrations will begin registering the delegates at 1:30 o'clock on Tuesday afternoon. Any delegates arriving by bus or train and desiring transportation to the church will please notify Mrs. Ingle of the time and place of their arrival.

MRS. W. B. WILLIAMS,
President.

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More About Jennie Pratt

The women of our Missionary Societies who used the Christmas Friendly Service program written by Mrs. W. E. Wissemann will be inter-

ested in reading the article, "Mrs. Liberty of Ellis Island," which appears in the April issue of *Coronet*. The three-page article, written by Adeline McConnell, tells in a very interesting manner of the work of Mrs. Jennie Pratt who has "declared her life to the bewildered little immigrants who seek to become Americans."

MRS. W. B. WILLIAMS.

* * * * *

World Day of Prayer at Elon College

For several years at Elon College the World Day of Prayer has been observed together by the Woman's Society, the college students and the high school students in one common service of worship at the Elon College morning chapel hour.

This year, by invitation of our Women's Society president, the pastor of the Elon College Community Church, Rev. Howard P. Bozarth, planned and conducted a beautiful and dignified prayer service. Representatives from the students and faculty, as well as from the women of the church, were designated to give the introduction, to read the Scripture and to pray for special causes appropriate to the day.

Special prayers were led as follows: Church Universal—Dr. L. E. Smith; Missions and Missionaries—Dr. Jas. H. Hess; World Wide Fellowship of Students—Matt Currin; Institutions of Higher Learning—Dr. D. J. Bowden; Schools and Children of All Lands—Dr. James P. Hill; Men and Women of Our Armed Forces—Geo. Barron; United Nations and World Peace—Mrs. W. W. Sloan. Others participating were Tom Targett, Grace Mathews, and Sammy Nelson.

All united in the closing unison prayer from the Pilgrim Hymnal.

* * * * *

Durham Church Reporting

Our women under the leadership of Mrs. D. M. Estes, president, have been very busy with meetings of various kinds, with serving dinners and the bazaar held at the church last fall. However, we have been slow in making a report.

We have three groups, the regular society and two circles. Each group meets separately, except for special occasions when we meet jointly.

We have followed the Packet pretty closely. One program, "Together With God," from the booklet, "Building With Love and Gratitude" was

(Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Holy Week

This is Holy Week, and it is Holy Week around the world. Different people celebrate it in different ways, but for Christians it remains the last week of Jesus' life on earth.

Each day has its special meaning. Each day has its own history. Some of the boys and girls who went to church last Sunday received a palm branch to take home. This is a symbol. Symbols remind us of something and by palms we are reminded of Jesus riding on the little donkey and the boys and girls going before him with flowers and palm branches.

Some of you will be having services of Communion in your churches tonight. It is called Maundy Thursday. It is the night of *Pasa* or Passover that our Jewish friends observe, but for us it is called the Last Supper.

Tomorrow will be Good Friday, and it is a day of sorrow, when pain came to Jesus and he left the earth.

But Sunday brings Easter and with it a great message of joy. The day tells us that Christians can overcome the pain and death of earth and live anew. It is a day of rejoicing. It comes when flowers are blooming, birds are winging, and we wear new clothes as a symbol—a symbol of new life.

Some people just go to church on Easter, and they go so that others may see their corsages and clothes. Others go because they love the church and go every Sunday. It matters not if their clothes are old or new, what does matter is that God has made a promise of new life to us.

Others who go will be happy as they think of people around the world celebrating Easter. Some of them are having their first Easter, for they have not known of God, the Father, and Jesus, the Son, before. Perhaps these people live in far off India or Africa, and the missionary teacher or preacher has just told them this joyful news. How wonderful it must sound to little ears who have not heard before of such love and hope! There may not be pots of Easter lilies or fragrant corsages or choirs singing, "Alleluia," but the love of God is the same as with us.

If you have filled your Cent-a-Meal jar or box, you have helped bring the story of Easter and a Risen Saviour to many in far places.

Listen on your radio to the lovely Easter services that will be broadcast. The Knights Templar have an interesting one, as do the Moravians at Winston-Salem, N. C. With music, voices and hearts, let us greet one another as they did of old, "He is risen!"

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"Parents' Influence, Unlimited"

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

At a Y. W. C. A. luncheon I had called a pretty girl who was serving me, "Mable." Often had I chatted with her as she worked by the lockers after I had been swimming in the great pool.

Several days later the gentle-voiced maid smiled at me. "You forget my name's Kathryn! I didn't want to correct you before a crowd," she said.

I am still thinking of her courtesy. How delightful it is when we meet, also, among the so-called cultivated circles, persons who, like Kathryn, are thoughtful of the feelings of those whom they contact.

We talked of this and other subjects as a number of us chatted at a volunteer organization meeting.

"One of my friends, Betty Brown, heard someone call attention, before strangers, to a word I had mispronounced," remarked Edith Tanner. "Betty's eyes didn't know whether to twinkle or snap, but when she saw I was embarrassed, she said, 'Never mind, Edith, the exception proves the rule.'"

A usually reticent mother spoke up. "An acquaintance of mine took every opportunity to put me in a bad light. You know the type who provokes a laugh at another's expense!"

"What did you do?" someone asked.

"I thought of retaliating—then I remembered how often I've told my boys, 'Don't lower your standards because the other fellow does,' and I kept silent. I'm thankful to say she left the city."

I remembered a Serbian proverb and repeated it: "He who preserves a wise silence speaks well."

Mary Ainger, who has a Master's degree in eugenics, glanced at the tips of her red shoes. "If we remember our children are mirrors reflecting their parents, we shall be likely to display a little wisdom," she said.

"Apropos of mothers' and dads' examples." Betty's twin sister, who loves to "study folks" as she calls it, cut in, "I noticed a father, mother, and bluejeans-age son as they left a restaurant. They were extremely well-dressed, but all three—well you excuse me if I tell you?—were actually using toothpicks as they walked along the street."

"Now we're on my pet subject," Judy Finley, the lovely reddish-blond mother of five, eagerly began as she entered the discussion. "While the more formal way of living—the old grand-manner way—is gone forever, we still need some of the restraint and good breeding that was a part of it. Heaven protect us from a stuffed-shirt manner, but some of us have let down the bars much too far. Don't you think so?" Her voice was low and soft, the way I try to keep mine during a discussion, but don't.

"How right you are, Judy!" our psychologist agreed. "But, in spite of all we can do, our youngsters will have bad manners of one kind or another occasionally. Just when I think I'm getting somewhere with my Home Charm School one of my brood is audaciously rude. However, I never make an emotional issue of the breach. If one does," she looked up, glancing at each of us brightly, "the child will remember the argument rather than the point you're trying to put over."

My husband, bless him, brings home ideas he picks up from friends. His latest is of the father of four who never disciplines a child in the presence of anyone else. When needful, dad and "offender" go to a small study and hold a conference. He believes this is a fine way to build a good father-child relationship. For, alas, too many parents, especially fathers, never *really* listen to their offsprings' points of view.

"After all," this understanding father told my husband, "it's not the good—or—bad behavior which counts so much; it's a child's *attitude!*"

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Pilgrim Fellowship Rally Held at Suffolk, Virginia

A Statewide Pilgrim Fellowship Rally of the Congregational Christian young people of Virginia was held on Saturday, March 21. The rally was at the Suffolk Christian Church, and there were many young people present from the various Congregational Christian Churches of Eastern Virginia and the Valley of Virginia.

There was a report from the Valley of Virginia on "The Lord's Acre," which is a garden planted to raise money for the church. Reports from Eastern Virginia were on CROP (the Christian Rural Overseas Program), which is sending food and clothing to poor people overseas. Another report concerned the Eastern Virginia Budget.

The speaker of the evening was Nick Piediscalzi, the national president of the Congregational Christian Pilgrim Fellowship. He gave a very inspiring talk on the meaning of Pilgrim Fellowship.

The rally was concluded with the presentation of the religious play, "Release," by the Elon College Radio Actors.

ROBERT GREEN,
Rt. 2, Mt. Jackson, Va.

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The Counselor's Job

There is no one thing that tells all you need to know about working with young people. But "to work with young people" probably states the counselor's job in the best way. Sometimes the adult makes suggestions, he must help the group pick and choose from their own ideas, and sometimes must give a gentle "push" to help them move ahead. He certainly is the most mature person present at the meetings and the planning sessions.

One of the very best ways of influencing and guiding the Christian growth of the young people is to meet with the officers at least once a month. This, of course, will be in addition to their fall retreat, and perhaps a mid-winter planning conference, at which the program for the weeks ahead is outlined. The counselor will find himself as *part* of

the group. Meeting with the officers with that kind of relationship will be the best investment of time for the achieving of the Christian purposes for which he is working. Such a relationship means that the officers have "our" ideas—not youth ideas and adult ideas. The counselor has been part of their group.

The essential qualities needed for the adult counselor are sincere love and understanding of young people, and a firm Christian purpose—not "gushy" love; not belittling concern; not a too protective approach. It is a relationship that treats the young people with integrity, respect and an understanding of their particular stage of development. It is seeing the possibilities in each and every one—possibilities that are hidden beyond recognition in some of the reckless individuals with whom we work.

The counselor sets the tone for much of the life of the group. If he is sure of his own goal, and sincerely lives it, he will help the group achieve Christian purposes. He will help influence program plans so that they, in fact, help to achieve Christian growth. If he is not enthusiastic, and is uncertain, it will undoubtedly reflect in the life of the group.

The counselor should surely be present at the meetings. He should spend *some* other time with the young people in recreation and in social ways. The young people should know him as a person.

The counselor should know the program resources available. Much of his task will be achieved if he can give the right suggestions at the right time. Knowing program possibilities is essential.

The counselor should know each of the young people personally in order to understand the variety of pressures and problems they have. Sensitivity to this will help him help the group to plan for a group life which truly meets the needs of those young people.

The counselor can never "know how he's doing." There are no tests to give, as teachers do. There are not the measurements of Christian growth and understanding such as could be used in certain club activi-

ties. This is a process of growth in Christian faith. This is leading young people to know God as Creator and Father. This means faith in yourself and the future. It means trust that God's Spirit is at work!—Adapted from *Program News*.

* * * * *

"Relax With Max"

When I was in Europe, I saw a scene that I have often thought of as an example of the devotion of a wife to her husband. One day this old Italian farmer was busy mowing his hay crop with a hand scythe. When it began to rain, the old man ran for shelter. In a few minutes, however, his wife came with an umbrella; and while she held it over him, he continued his work. I first thought what a show of devotion this was in the wife's part, but then I got to thinking how difficult it must have been for the man trying to harvest his hay under an umbrella.

Seriously, all you young folks who live on a farm should be very thankful for the equipment we have in this country. God has given to the farmers over the last twenty-five years an opportunity for tremendous improvement. But be sure not to let your prosperity hide your true wealth.

* * *

The manufacturer who makes the best of things usually succeeds.

* * *

To win a baseball game, the batter has to leave the home plate, circle the bases and come back where he started from. When we find Jesus, let us not be content to stay at homeplate, but busy ourselves circling the bases (in the right direction) so as to score for Christ!

"GETTING THE MOST OUT OF LIFE."

(Continued from page 6.)

his disciples many times when he was tired. He went away to be alone and to talk with his Father.

Our ministers, the pastors of our churches, feel the need of that in these uncertain times when the world may be facing war. First thing in the morning, why not say, "This is the day the Lord hath made, I will rejoice and be glad in it."

Will Rogers, the nation's most beloved humorist, used to say that he never saw a man he couldn't love. Learning how to love and be loved is the surest way to get the most out of life.

S. M. SMITH.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Paul's Conversion at Damascus"

LESSON II—APRIL 12, 1953

MEMORY SELECTION: *I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord.*—Philippians 3:8.

LESSON TEXT: Acts 22:3-16.

DEVOTIONAL READING: Isaiah 6:1-8.

The conversion of Saul or Paul was a momentous event in the life of the Christian Church and in the history of the world. Evidence of this fact is to be seen in the prominence given to it in the records of the Acts of the Apostles—it is repeated three times: once as written by Luke for his Christian readers, and twice as told by Paul himself on significant occasions. When one considers what an important part Paul played in the early history of the Christian Church, and of his continuing influence through his letters as a part, and a big part of the New Testament—nearly half of the New Testament was written by him—one sees that he is dealing with one of the dominant and determining personalities of the Christian movement. Indeed, next to Jesus Himself, Paul is the most dominant personality in the Christian religion. He is the Number Two Man in Christianity.

A Chosen Instrument.

When God told Ananias to visit Saul after he came into the city of Damascus, He said "he is a chosen instrument of mine. . . ." A chosen instrument indeed! Here was the one man above all others who was needed for such a time as this in the Christian movement. Although not strong physically, and afflicted with some malady which he himself referred to as "a thorn in the flesh" the man had a tough constitution and underwent rigors and hardships that would have killed far stronger men. He was a man of great ability. God had endowed him with a great mind and that mind had been trained in one of the great universities of that time. He was a man of culture, a man who spoke Greek fluently, and who was steeped in the finest culture of his day. He was a man of great and also tender emotions. He felt as deeply as he thought. He was deeply religious. He had a genius for religion,

and a passion for righteousness. He had an eager spirit and volcanic energy. He had a genius for friendship, and a gift for organization. He was a man, who by native endowment and by training, combined in his person a clear head, a warm heart, an indomitable will. He was indeed "a chosen instrument of God" and God wanted to make sure that he got His man. Several steps or factors were involved in the process.

A Conviction.

As Paul made his way to Damascus that bright morning, all was not well with him. To be sure he had tried to live in all good conscience before God and man unto that day. To be sure he was zealous for the faith of his fathers. To be sure he was even then on his way to arrest followers of Jesus in a frenzied and fanatic effort to "liquidate" this new movement. But later events show that he was "all at sixes and sevens with himself within." His conscience was troubled. He could not forget the day that he had held the clothes of those who had stoned Stephen, and how he had seen that young man die for his faith. There was a light on the man's face never seen on land or sea, and a serenity of spirit, and a winsomeness of manner that Paul just did not have. In spite of his strict obedience to the law, and his zeal for the faith, he was uneasy, restless, troubled, hungry of heart. And when the Risen Christ appeared to him in all his glory, conviction of sin became overwhelming. In that light, he saw that his righteousness was as filthy rags. He saw himself as a sinner, as he later says, "the chiefest of sinners." That is where the process of conversion must begin. Men must see themselves as sinners. And even the best of men see themselves as sinners when they stand in the presence of the Living Christ. A new vision of Christ in His divine holiness and power and mercy must result in the consciousness of sin.

A Conversion.

Through the offices of an humble and otherwise unknown man, Paul is helped to understand the meaning of his experience, and is converted. It is significant that even in this historic and momentous conversion in which

there was so much evidence of the divine and the miraculous, there was an important element of the human. It was an humble man named Ananias who explained to Saul the gospel of peace, the forgiveness of sins, the necessity of baptism, and the gift of the Holy Spirit. When by faith he accepted these truths, his eyes were opened, and at the same time the darkness and blindness of his soul was taken away. His sins were washed away, and at the touch of this man—not an apostle be it noted—he was filled with the Holy Spirit. How much the world owes to unknown and unnamed laymen, who in obedience to the impulse of the Holy Spirit, have won somebody to Christ who has been an outstanding servant of the Lord Jesus Christ! How many people can name the man who led Dwight L. Moody to Christ? Or who preached the sermon which led Spurgeon to Christ? Or what the man's name was who was reading the New Testament when John Wesley's "heart was strangely warmed"? Laymen and laywomen are not alive to their opportunities to make incalculable contributions to the Kingdom by winning others to Christ. There may be in some Sunday School Class the day you teach this lesson, somebody who can be a "chosen instrument of God" if he or she is won to Christ by your witness and your work.

A Confession.

It was characteristic of this fellow Paul that as soon as he was converted, he made his good confession. It was both immediate and heroic. He would be no disciple of Jesus, secretly, for one cause or another. He immediately began to bear witness to Christ and to speak for Christ. One makes a mistake if, after finding Christ, for one reason or another, he countenances a delay in confessing Christ. And let him begin where he is, no matter how hard it is. The very fact that we confess Him openly will strengthen and steady us. There is no place in today's world for secret disciples. And if we confess Him before men, He will confess us before our Father who is in heaven.

A Career.

Thus began a career that literally changed the world. With the same enthusiasm and energy that had characterized him as a persecutor and defender of the faith, Paul now gave himself at once, and for the rest of his life, to proclaiming and propagating the Christian faith. He traveled ex-

(Continued on page 15.)

CANDLE LIGHT COMMUNION SERVICE.

(Continued from page 2.)

"sell all that he had and give to the poor," devoting himself thereafter to the cause of religion.

The Waldenses advocated from the beginning that all Christians, men and women, lay and cleric—should freely interpret the scriptures and that the laity shared equally with the clergy in the responsibility of Christian teaching and in church administration. Devotees of the Waldensian faith subscribed to "vows of poverty, chastity and obedience."

At the Maundy Thursday night Candle-light Service in the Richmond church, the laymen will have the principal parts in the program. The pulpit and other ecclesiastic setting will all be removed from the rostrum and a long table placed in the center of the rostrum, at the ends of which and along the back side of of the table eight of the deacons will be seated, four on each side of the pastor. On the table will be placed the Emblems of Holy Communion and "The Cup" secured by the pastor at an excavation off King David Street in the old part of Jerusalem in 1932. This ancient cup has been declared by prominent archaeologists to be the type of cup used by the Lord and his disciples at their Last Supper together.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

Churches have sent in their Sustaining Fund money for the conference year 1952-53. If your church is not in the list, will you please check with the proper officials and see if something can't done about this fund at an early date? I know of no other effort at this particular time that would be more beneficial to the financial interest of the College.

Previously Reported	\$ 533.00
Eastern N. C. Conference:	
Morrisville	\$ 2.00
Virginia Valley Conference:	
Linville	\$31.00
Eastern Va. Conference:	
Rosemont	\$528.00
N. C. and Va. Conference:	
Winston-Salem	\$ 50.00
	611.00
Total to date	\$1,144.00

CHURCH WOMEN AT WORK.

(Continued from page 9.)

repeated. We first gave it in the society and then to one of the circles. Mrs. W. H. Elder, Mrs. J. M. Saun-

ders, Mrs. Nat Hunter, Mrs. J. O. Kimroy and Mrs. J. E. Harward took part in it.

The Thank Offering program was given on Sunday morning at the 11:00 hour in place of the morning worship, with women from all three groups taking part.

World Community Day was observed on Wednesday night, with Dr. S. C. Harrell as the leader. We donated to this cause.

In November we had our Bible study of Colossians. We met at the church on Sunday evening. Mrs. Robert S. Smith was the speaker. One week later, also at the church, Miss Mary Ann Harrell reviewed the book *These Rights We Hold*.

For our December meeting the Friendly Service program was used, and a contribution was made to Ellis Island.

On Sunday evening, January 14th, Miss Clarene Perry reviewed the book *Africans on Safari*. Following this the filmstrip *Travels in Africa* was shown. The following Wednesday night after prayer meeting the movie *More for Peace* was shown.

All of these meetings were held at the church.

The World Day of Prayer was observed with four other denominations of the city joining in. The program was held at our church at 10:30 A. M. Mrs. Carl Key was the leader and Mrs. R. H. Woody, organist. Members from the other churches took part.

We are now making plans for May Fellowship Day.

MRS. J. E. HARWARD,
Program Chairman.

Financial Report—Second Quarter 1952-53

WOMAN'S MISSION BOARD—NORTH CAROLINA CONFERENCE.

Quarter ending March 15, 1953.	
WOMEN'S SOCIETIES.	
Albemarle	\$ 1.75
Amelia	5.00
Apple's Chapel	82.00
Asheboro	55.00
Auburn	3.75
Berea	10.00
Beulah	6.00
Beverly Hills	6.00
Burlington	375.50
Carolina	8.47
Chapel Hill	35.00
Concord	23.25
Damascus	2.50
Durham	68.00
Elon College	180.80
Erskine Memorial	75.00
Flint Hill (R)	7.75
Gibsonville	45.70

Fuller's Chapel	30.00
Greensboro-First Church .	140.65
Greensboro-Palm Street .	19.00
Hank's Chapel	57.00
Haw River	18.00
Hebron, Virginia	10.00
Henderson	35.00
Hines' Chapel	10.00
Hopedale	36.45
Ingram, Virginia	48.16
Liberty, N. C.	10.00
Liberty, Vance	50.00
Long's Chapel	12.50
Monticello	12.00
Mount Auburn	34.05
Mount Bethel	5.00
Mount Zion	23.00
New Lebanon	20.00
Oak Level	4.00
Pfafftown	6.00
Pleasant Grove, N. C.	5.00
Pleasant Grove, Virginia	13.08
Pleasant Hill	20.00
Pleasant Ridge (G)	13.00
Pleasant Ridge (R)	10.00
Raleigh	50.00
Ramseur	10.00
Reidsville	155.00
Shallow Ford	20.00
Shallow Well	25.00
Smithwood	5.00
Spoon's Chapel	16.25
Union Grove	7.50
Union, N. C.	30.00
Union, Virginia	15.00
Winston-Salem	24.00
Youngsville	12.50
	\$ 2,021.36

JUNIOR SOCIETIES.

Durham	\$ 13.07
Greensboro-First	12.11
Henderson	9.00
	34.18

CRADLE ROLL.

Apple's Chapel	\$ 5.50
Durham	11.23
Elon College	40.00
Greensboro-First	12.11
	68.84

Total Receipts

DISBURSEMENTS.

Florist	\$ 5.78
United Church Women:	
World Day of Prayer	
Offerings	55.46
World Day of Prayer	
Literature	3.94
Expense of the president	11.95
President's Expense to	
Cleveland Meeting	125.00
	202.13

Mrs. W. V. Leathers, Treasurer	
Woman's Mission Board, Southern Con-	
vention, for:	
Life Memberships	\$ 50.00
Thank Offering	150.75
Memorials	30.00
Rachanyapuram School	9.00
Relief & Reconstruction	
Children's Fund	40.00
Foreign Missions-Special	
Fund	45.00
Missions-General Fund	1597.50
	1,922.25

Total Disbursements

Respectfully submitted,
SUSIE D. ALLEN,
Treasurer.

The Orphanage

J. G. TRUITT, *Superintendent*

DEAR FRIENDS:

Thanks for this good report. Thirteen Sunday Schools and many friends contributed a total of \$633.43. Thank you, every one. We are at your mercy. So you can see how thankful we naturally would be when you are generous. So many people have helped with clothing and shoes for these children, and we are grateful.

I would like to make this suggestion: Just as far as possible with your group it is well to send clothing for the children in care of me rather than to the child direct. In that way you will get a note of thanks and thus know that it reached here, and also you will see it in THE SUN. Too, clothes should be sent to us because it creates a problem for some children to have new shoes often, or to be dressed beyond a normal standard every day, when other children cannot be so dressed. I know it is the wish of every one to help us with each child, and not to cause the child to *be* or *make* a problem. Thank you.

I felt deeply grateful to the South Norfolk friends for helping me with David Haith's extra high school expenses and his trip with the seniors to Washington. I am also very grateful to others who have sent in help on our other seniors. What we would do with the problems we have here were it not for understanding and generous friends, I do not know! Thanks to you for cheering us with your faith and trust in us to do a good job, and to do it in all humility and to the very best of our ability. I frequently consult with the matrons and the others here, also with members of our executive committee, about the work I am assigned to do. They help me a great deal. Especially am I indebted to the president of our Board, Mr. V. R. Holt, for his interest in the work and the way in which he helps me whenever I call on him.

We have had difficulty keeping a matron at the Baby Home since Mrs. Nancy Whitt went over to the Nazareth Orphanage last October. She was young and experienced in her job and managed well. The third one since then has now given me notice that in a few days she will have to go. I am real sorry for she is a good worker and cooperative, but she says it is too much for her. I tell you this to

ask you to make me a suggestion as to whom I may secure. It is obviously a real job, and needs a person of strong personality and good health. It is a good place for someone to make a very real contribution to little children. There must be the right one some where. I trust the kind Heavenly Father to help us find that right person.

Thanks to so many friends for visiting us lately. We always enjoy having you come to see us. Please do come and let us show you what we are trying to do, and who we are trying to do it for. I believe you will enjoy seeing the children and seeing the home which you are providing for them.

JOHN G. TRUITT,
Superintendent.

REPORT FOR MARCH 26, 1953.

Commodities for the week.

Jr. Missionary Soc., Holland Christian Church, Clothing.
Doreas Class, South Norfolk, for Jeanie & Hubert Cook, Easter Clothing.
Mrs. G. Butler, Norfolk, Va., Clothing.
Mrs. Emma Chamberline, Windsor, Conn. Clothing.
Mrs. E. W. Beale, Zuni, Va., Clothing.
Pleasant Grove Miss. Soc., Halifax, Va., Clothing.
Mrs. L. R. Allen, Franklin, Va., Clothing.
Pleasant Hill Miss. Soc., Snow Camp, N. C., Clothing.
Woman's Miss. Soc., Flint Hill (R) Church, Clothing.
Chris Allen & Nancy Bridges, Franklin, Va., Easter Hats.

Sunday School Monthly Offerings.

Amount brought forward \$3,855.43
Eastern N. C. Conference:
Bethel \$ 17.90
Liberty (Vance) 52.00
Oak Level S. S. 9.00
Wake Chapel 47.41
126.31
Eastern Va. Conference:

Bethlehem (Nans) Special \$ 14.80
Portsmouth, First S. S. . 16.43
31.23
N. C. and Va. Conference:
Bethel \$ 10.63
Durham S. S. 26.07
Ingram S. S. 3.96
Reidsville S. S. 100.00
140.66
Virginia Valley Conference:
Bethel S. S. \$ 2.00
Mt. Olivet (G), S. S. ... 3.00
Newport S. S. 30.05
35.05
Total \$ 333.25
Grand Total \$4,188.68

Special Offerings.

Amount brought forward \$3,524.03
Reliable Bible Class, Portsmouth, First Church for Raymond Arnold \$ 5.00
Elder Cong. Christian Ch., Dadeville, Ala. 1.64
West Mem. Bible Class, Suffolk Christian Church 33.90
Ladies' and Men's Bible Class, Winchester Ch. for Barbara Jean Arnold 6.00
Julia Smith S. S. Class, High Point Church for Marjorie Oakes 10.00
Junior Class, Bethlehem (Nans.) Christian Ch. 10.00
Mrs. George B. Vick, Courtland, Va. 10.00
Maude Hedley Bible Class, Rosemont Christian Ch. for Angelee Haith ... 15.00
Philathea Class, Suffolk Christian Church for W. C. and Raymond Harvell 5.00
John Morrison Bible Class, South Norfolk Ch., for Jo Ann Arnold 10.00
West Memorial Bible Class, Suffolk Christian Ch. for Marie Proctor and Marjorie Oakes 10.00
Theo. R. Eason, South Norfolk, Va. 50.00
(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

Morehead Planetarium at Chapel Hill Presents Easter Program

The fourth annual Easter program opened at the Morehead Planetarium last week. Presentations have been given every evening and on Saturday and Sunday afternoons. Around 20,000 visitors are expected to attend the Easter program.

"Easter, The Awakening," which is the title of this year's presentation, combines science and religion in a beautiful seasonal concept. Huge scenes portray the glory of Easter and its significance. These sets cover a combined length of half the perimeter of the large Planetarium dome, and range in height up to thirty-five feet above the audience. They are concealed from the audience until the psychological moment, when successively they appear, bathed in warm colors, to visibly relate the narrated scriptures. The sequences include "The Last Supper," "The Agony in the Garden," "The Crucifixion," "The Sepulchre," and "The Resurrection."

An altar with forty-one candles, ranging in height up to six feet, supports a great "stained glass" window. The altar adorns the figure of the risen Christ, which occupies the central panel of the window. This set alone spans the entire southern portion of the chamber. When completely illuminated by almost seven thousand watts of power, this work of art provides an exalting climax to the greatest of all stories: that of Easter, the season of awakening for nature and man.

Alcoholic Beverages Consumption Increases in United States

Official records show that alcoholic beverage consumption in the U. S. A. has increased 124.6 per cent from 1934 to 1952, while the consumption of alcohol in these beverages has gone from 0.53 gallons per capita in 1934, to 1.39 gallons per capita in 1952, an increase of 162 per cent, declares the American Business Men's Research Foundation, in making public an appraisal of records since the repeal of the Eighteenth Amendment.

Although there has been some fluctuation during the past 18 years, beer consumption, which was only 7.90 gallons in 1934, has made an increase of 115 per cent, to 16.95 gallons in 1952. This represents a drop of 2.91 gallons per capita, as compared with the peak year of 1945.

Wine consumption, however, has

broken all previous records of per capita consumption, making an upward leap of more than 507 per cent increase, 1934 to 1952. In 1934, wine consumption was recorded as 0.14 gallons per capita. By 1952, however, with slight fluctuations, this reached a per capita of 0.85 gallons, a more than 500 per cent increase in the first years of the repeal period.

As far as whiskey, and its intimate, though minor, relations, brandy, gin and rum are concerned, they have registered, from 1934 to 1952, an overall of 203 per cent increase in per capita consumption, although from 1946 to 1952, there has been a drop from 1.39 gallons to exactly 1 gallon in the latter year, according to the official records.

Automobile Accident Toll Record Set in 1952

More than two million casualties, the worst automobile accident toll in the nation's history, were recorded in 1952, according to figures released recently by The Travelers Insurance Companies of Hartford, Conn.

Last year's traffic deaths totaled 37,600, an increase of 500 over the 1951 mark. The injury count soared to 2,900,000, more than 127,000 over 1951.

The company statisticians collect and analyze accident facts from each state, and then compile the totals:

The most dangerous mistake in driving last year was excessive speed. Speed killed 13,430 persons and injured nearly 600,000, according to the report. Drivers under 25 years old were involved in almost 25 per cent of the year's fatal accidents, although they constitute only about 15 per cent of the total of all drivers.

More than 15,000 persons were killed, and nearly 750,000 hurt in weekend crashes in 1952. Forty per cent of the deaths and 36 per cent of the injuries occurred on Saturdays and Sundays last year.

However, it was the second consecutive year of improvement in the pedestrian record. Pedestrian casualties were reduced by more than eight per cent in 1952. Crossing between intersections, "jay walking," still is the chief cause of pedestrian death and injuries.

Three out of four 1952 auto accidents happened to passenger cars that were being driven in clear weather on dry roads.

Eighty per cent of vehicles involved in fatal accidents were traveling straight ahead.

Saturday was found to be the most dangerous day of the week to drive.

1952 was the third consecutive year of increase in the death toll.

Farms of Today Are Run on Motor Fuel

About 10 billion gallons of motor fuel are consumed on U. S. farms annually, according to a recent survey of the national farm market.

This approximates one-fourth of total U. S. consumption of gasoline.

The farm figure includes fuel used in stationary engines, but cars, trucks and tractors account for more than seven billion gallons.

A fifth of all farmers, it was learned drive their automobiles at least 15,000 miles a year, while the same proportion put that much mileage on their trucks in a year's time.

Four billion gallons of motor fuel are sold directly to farmers each year by tank trucks, the survey found.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

tensively, preached unceasingly, wrote voluminously, prayed earnestly, witnessed courageously, organized and administered successfully, suffered indiscribably, lived sacrificially and triumphantly, and died gloriously and gladly for his Lord. Nothing counted with him but Christ. Christ was his passion and his pride, and his personal possession.

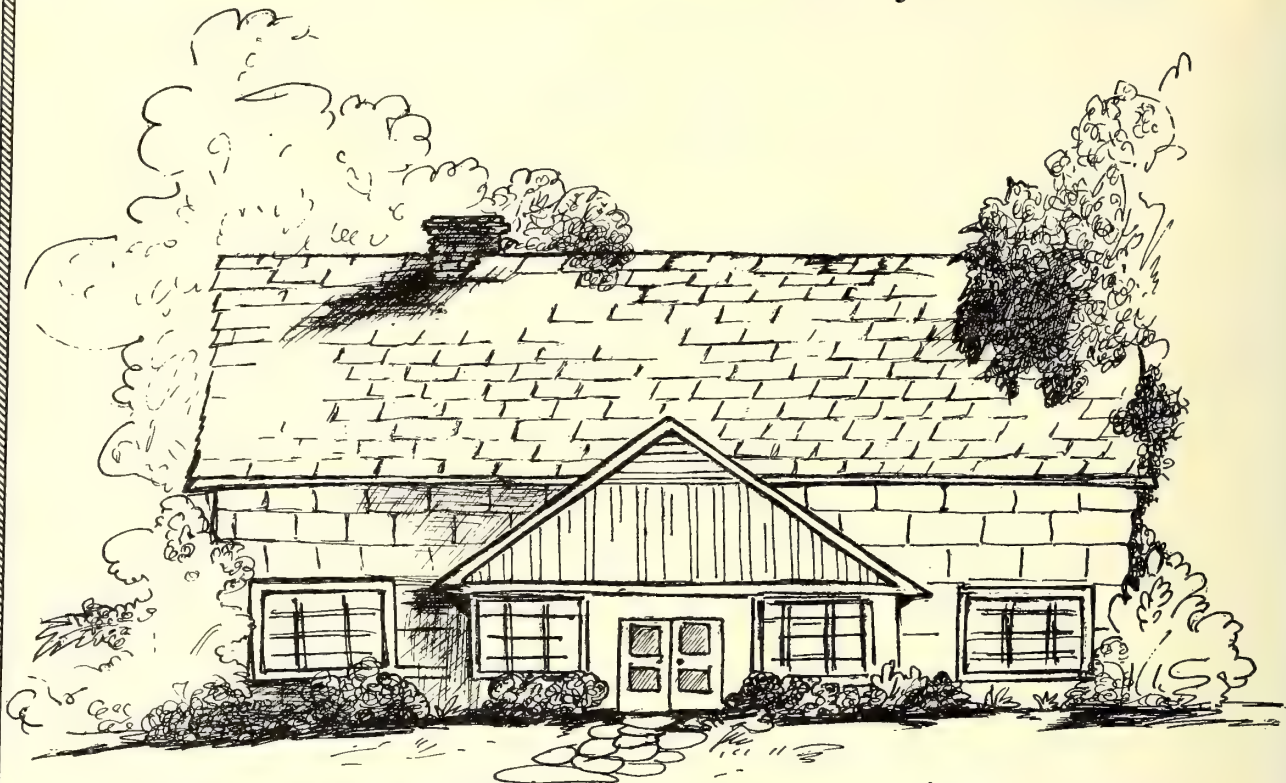
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THE ORPHANAGE.

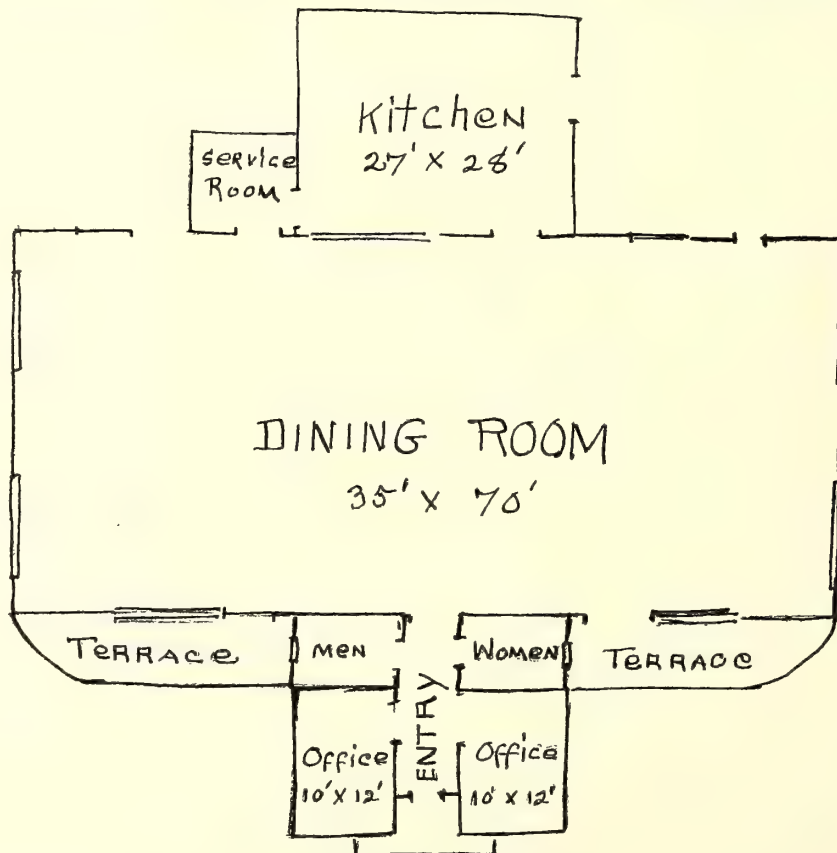
(Continued from page 14.)

New Hope Christian S. S., Roanoke, Ala.	3.50	
Miss Clarice Gunn, Reids- ville, N. C. for Jo Ann Black	25.00	
Miss. Circle, Hillside Chris- tian Ch., La Grange, Ga.	20.00	
Miss L. Kennedy,, Worth- ville, N. C.	10.00	
The Bertha Mitchell S. S. Class, Liberty, Vance, Christian Church	5.00	
Mrs W. K. Wise, S. S. Class, Franklin Ch. for Mattie O'Neil	10.00	
Joe King, Burlington, N. C.	5.00	
Special Gifts	54.80	
		\$ 299.84
Grand Total		\$3,823.87
Total for the week		\$ 633.09
Total for the year		\$8,012.55

Moonelon--Southern Convention Conference Center



PROPOSED -DINING-ADMINISTRATIVE BLDG.



FLOOR PLAN

(See note on page 3 of this issue)

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, APRIL 9, 1953

NUMBER 15

How Others Know We Are Christians

By our kindness and compassion,
By our help to those in need,
By our sympathetic patience,
By our willingness to heed;

By our happiness and gladness,
By unfailing charity,
By our tender ministrations,
Lord, may we interpret Thee.

By our eagerness to follow
Humble in the Master's way;
By our loyalty and meekness,
By our courage day by day;

By our kind consideration,
By forgiveness full and free,
By our just appreciation,
Lord, may we interpret Thee.

By our strength in overcoming,
By refusing selfish gain,
By response to those who struggle,
By relieving woe and pain.

Just by daily, helpful service
May we true disciples be,
Showing forth the love of Jesus,
Lord, and thus interpret Thee.

—Anonymous.

News Flashes

Encouraging reports come from other areas regarding the National Church Building Loan Fund Campaign. What has your church done?

A number of our churches have conducted their campaigns for the Elon College "Two and One Half Million Dollar Fund." Has your church completed its campaign?

The Richmond Church received fifteen new members into its fellowship on Easter Sunday morning. Thirteen of these were adults and two youth; nine on confession of faith, six by letter of transfer. Dr. Helfenstein also christened one child. The Youth Fellowship of the church held a sunrise service followed by an Easter Breakfast, to which 60 remained.

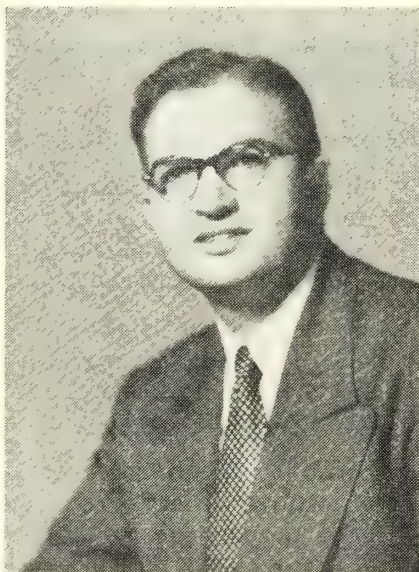
How many new members did your church receive on Easter Sunday? Has there been anything of unusual interest happening in your church? Are you starting a new project? Mr. Preacher, get your church clerk to send us a *postal card*, with the news on it. Or *do it yourself*. Other people are interested in what you are doing. Send it direct to the office of publication at 1536 E. Broad Street, Richmond 19, Va. And do it now!

On Maundy Thursday evening, the people of the First Church, Norfolk, participated in a very fine and inspiring service. Added to the regular observance of the Lord's Supper, the choir under the direction of Mrs. James Ambruster gave it's Easter Cantata, "The Divine Redeemer," by Lorenz-Gounod. Mrs. Paul Sieloff, church organist, accompanied the choir. On Easter Sunday morning, nine new members were admitted to the fellowship, bringing the total received so far this year up to thirteen.

Rev. R. E. Brittle, pastor of the Bethlehem Congregational Christian Church of Nansemond County, near Suffolk, Virginia, on March 8, observed his twenty-fifth anniversary of this church. On the occasion of this anniversary, the church was presented a portrait of him by the Sunday school, and to Mr. Brittle went a cash purse towards the purchase of a new automobile. Hearty congratulations to Mr. Brittle. He is one of our

most faithful and consecrated ministers and an able pastor and leader. May good health and long years of continued service be his portion.

Harvey L. Carnes, the new pastor of our church at Franklin, Virginia, is a native of Kentucky, where he graduated from Asbury College and Asbury Theological Seminary. He came into our fellowship in 1948, serving as pastor of the Congregational Church of Addington, Mass., until 1951. Following his ministry in Massachusetts, he served as minister of youth in our great First Congregational Church, St. Petersburg, Florida. Both Mr. and Mrs. Carne are consecrated and capable leaders, and we wish for them a most happy ministry with our Franklin people.



REV. HARVEY L. CARNES

Washington Township Sunday School Convention

For a number of years four churches in Guilford County—Oseola Baptist, Friedens Lutheran, Browns Pilgrim Holiness, and Apples Chapel Congregational Christian—have met annually in the interest of the Sunday School. The meeting is known as Washington Township Sunday School Convention. While the Baptist Church no longer cooperates in this work, the other three churches continue their interest.

On Sunday, March 29th, it was our privilege to attend this meeting and to share in the program held at Apples Chapel. The church was filled to capacity. Mr. R. M. Murrell of Apples Chapel, president, and his associates, planned a good program around the general theme "Sunday School working together for better community understanding."

Beginning at 11:00 A. M., Rev. J. R. Lackey, pastor of Apple's Chapel, led the congregation in the invocation. The devotional service was conducted by Rev. Keith Beam, pastor of Friedens Lutheran Church. Parts on the program were taken by the three pastors: "The Difference in Our Community Churches," by Mr. Beam (elsewhere in this issue will be found Mr. Beam's excellent paper); "The Similarities of Our Community Churches," by Mr. Lackey; "The Ways of Better Community Understanding," by Rev. C. A. Brown of the Pilgrim Holiness Church; and the concluding address was given by Superintendent Wm. T. Scott.

The splendid fellowship and concern of these three churches meeting together in a desire better to serve their fine rural community were a source of pleasure to the writer.

WM. T. SCOTT.

Statement Made at the Celebration of Rev. R. E. Brittle's Twenty-Fifth Anniversary

By EDWARD T. JOHNSON
Supt., Bethlehem Sunday School.

Rev. Mr. Brittle, the members of this church realize that today brings to a close your twenty-fifth year of service to the Christian Churches of this county—twenty-five years of untiring work and faithful service to Nansemond County.

We know that this is your silver anniversary and realize that this is a day of celebration for you. We, the people of Bethlehem Church, want you to know that we, too, rejoice in the fact and are grateful to God that twentyfive years ago you came to this great county which we love so dearly, and which most of us call home. You may look back upon these years as unforgettable years to each and every one of us present today—you have made them so. You have indeed made foot prints on the sands of Nansemond County, foot prints visible to all, foot prints which many yet unborn will plainly see.

I know of no words better to describe your twenty-five years of service to this community than those of a poem by Dr. John G. Truitt:

Yours were twenty-five fine years of serving,

From early youth to days more mature:

Twenty-five years of constant building

Life on foundation which aye endure.

Your earnest prayers, your Christian counsel,

Given for our parents ere we were born,

Your ceaseless work as friend and pastor,

These lives of ours henceforth shall adorn.

(Continued on page 10.)

Laymen and the Church . . .

J. Earl Danieley, Editor, Box 515, Elon College, N. C.

Another Encouraging Report

Today we present a report from one of the youngest churches in our fellowship. The Beverly Hills Church in Burlington is doing a fine work in many respects; the report which we are publishing today is an indication from one phase of the work. It is highly encouraging to take note of the fine progress being made by some of our "younger" churches and some of the "newly organized" men's groups.

The Beverly Hills Fellowship

In August of 1952 our Laymen's Fellowship was organized. We now have 23 members. Since being organized we have been able to accomplish a number of things. One of the most outstanding things we have been able to do is to sponsor the Boy Scouts of our church. This troop was organized the first of February of this year. Mr. Robert Blue is our Scoutmaster and Mr. T. A. Vincent is our Assistant Scoutmaster. Our Scout Committee is made up of the following: Walter L. Baker, Chairman, Robert Lynch, Henry Oakley, Norman Burke, and R. O. Wilkins, Jr. Our Institutional Representative is J. L. Faulkner, Jr. On Sunday, March 22nd at our evening service our Scout Troop presented a most interesting program. At this service each Scout was also presented with the badge he had achieved since the troop was organized. Our Layman's Fellowship feels it is a privilege to sponsor such a group. We can already see that this scouting program is adding a lot to the total work of our church.

The officers of our Layman's group are as follows: Mr. W. C. Perry, Jr., President; Mr. T. A. Vincent, Vice-President; Mr. Jack Rhodes, Treasurer; and Mr. Odell Gregory, Secretary.

W. W. SNYDER,
Pastor.

Further Plans for This Column

Within the next few days a questionnaire will be sent to the officers of local Men's Fellowships for the purpose of obtaining information for use in this column. Among the desired items of information will be a list of the officers, the date of organi-

zation of the Fellowship, the projects which have been undertaken, methods used in financing projects, frequency of meetings, types of programs, and the extent of participation by the men of the church in the work of the Fellowship. Your editor hopes to use the information obtained in this manner for writing reports about the work in each of the churches and also, if possible, combine the results of the questionnaires to give some statistics which will be of interest. Your cooperation in promptly returning the information requested will be greatly appreciated.

Talladega College to Inaugurate
New President

On April 8, 9, 10, many noted educators are assembling on a campus set within the foothills of the Blue Ridge Mountains—the campus of Talladega College—to honor a man who since his college graduation in 1929 has moved into a place of leadership in two large areas of human endeavor.

It is quite fitting that educators and churchmen intermingle throughout the program, for in the entire 86 years of Talladega's history they are inseparably interwoven.

The occasion of this meeting is the formal inauguration of Dr. Arthur D. Gray as president of Talladega. Dr. Gray has been acting as president

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and church membership.

5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the **EDITOR'S** *Desk*

The Importance of Worship

By STANLEY C. HARRELL

"If you can't get people to come to the services of worship, you can't do much for them." In these words are summed up the convictions of a minister who has had a remarkable success in the capacity of pastor in the far West. Those of you who have had years of experience in the work of the Church, look back over the way that you have come and see whether or not your convictions fit in with this declaration. There are those who do not hesitate to say that they find the worship services of the church dull and uninteresting. How many men or women do you know who have attained a satisfactory religious experience by going their separate and individual ways? How many men or women have rendered a service to the kingdom that is worthy of mention, who have not been regular attendants at the services of worship? Take a look at what is going on in the average church, and see if much is being done for, or with, or through the folks who are

church members but do not attend services of worship.

If there is as much truth in this preacher's statement as the facts seem to indicate, is there not occasion to present the matter of church attendance in a different light? Church members have been told that it is their religious duty to attend church, and it is. But perhaps it would be equally true to tell the careless church members and all others that unless they attend the services of worship that there is not much that can be done with them. It is time that the church member face the facts. When the doctor is dealing with a difficult case, he does not hesitate to tell his patient or the nurse that unless his directions are followed that there is nothing much that he can do for the patient. After all, there is no one who has so great an interest at stake in the spiritual condition of the individual as the individual himself. And he ought to know exactly what is his part, if anything is to be done for him.

The Place of Religion in Democracy

By ROY C. HELFENSTEIN

The Christian religion is the very foundation of democracy. It lays emphasis upon the importance of education and seeks to encourage people to think for themselves. Communism encourages people to refuse to think for themselves, and insists that others do their thinking for them.

The intelligence and initiative of the average citizen determines the strength and success of democracy. In a democracy, the ballot of the ignorant and irresponsible voter counts for as much as the ballot of the most intelligent person. The possibilities under such a system are easily apparent. If 51 per cent of the voters are ruled by prejudice and ignorance, progress is blocked. That is the risk democracy takes. Is the risk worth taking? Russia, led by ignorance in her quest for democracy, got communism instead; Germany, ruled by prejudice in her quest for democracy, got fascism instead. The slogan in the first world war was, "Making the world safe for democracy." It was a good slogan, but it is of even greater importance to have "democracy that is safe for the world." The possibilities for bad as well as for good in democracy, make education and religion the more imperative. Democracy must be based, to be safe, on reverence for God and an intelligent citizenry.

Christian democracy is more than a political system and more than a form of government; it is an

ethical principle which does not depend upon a certain type of government. It may succeed in a monarchy; it may fail in a republic. Christian democracy depends upon faith in the Fatherhood of God and the brotherhood of man. Such faith is the very heart of democratic life.

The Christian religion lays the greatest emphasis upon respect for human personality and human rights of all religions. Jesus placed the individual as of more value in the sight of God than all the world beside. Democracy cannot survive without religion. Jesus gave the foundation of democracy in his words, "Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy strength, and thy neighbor as thyself."

Fascism and communism consider the individual as nothing and God as but a myth. People who believe in God and are sincerely concerned about the personal rights and the personal privileges of individual people, stand on common ground with Jesus and the founders of our national life. Both religion and education are essential in democracy.

American democracy calls for a knowledge of things and their forces, and a knowledge of men and their ways, and a knowledge of God and his love. Only knowledge touched with love for God and man can make a "democracy that is safe for the world."

"Is Anybody Listening?"

An Address by MRS. WILLIAM T. SCOTT, Conference President
Given before the North Carolina Missionary Rallies

Two thousand years ago the command was given, "Go ye into *all* the world." Down through the years, the same voice has been vibrating on the ears of each generation, and to-day, *if we are listening*, we can still hear that mandate of our Lord: "Go ye" to *my* people in their need.

Many individuals have heard and answered this call. You know their names as well as I do—St. Paul, Livingstone, Schweitzer, Kagawa, Laubach, and all the others. The Christian Church for centuries has been at work under the command—sometimes weakly to be sure, but sometimes quite strongly. Always the call has been answered partially and incompletely, and with varying results.

Recent records show that we have Christian Churches in 159 countries, with a total of 692,400,000 members. This sounds good to our ears—does it not?—until we hear the figures on the other side of the ledger! Are you listening, can you hear me? There are 1,364,600,000 people in the world who are non-Christians! This means there are nearly seven hundred million more on the non-Christian side than on the Christian side! They outnumber us two to one! Is it strange, then, to have had World Wars I and II, and maybe III? And rumors of more wars, IV and V? Somehow, we must unstop our ears and hear again, in obedience to the command!

The voice of God is calling its summons unto—us
As once He spoke in Zion, so now He speaks again.

Whom shall I send to succor my people in their need?
Whom shall I send to loosen the bonds of lust and greed?

Can Christ count on our North Carolina Woman's Conference? Are we listening?

I believe our national church leaders are hearing and answering the call. This year 26 Protestant groups have determined to look together at "The Life and Task of the Church Around the World." This is our Mission Study Theme for 1953-54. Our program theme for our women's work is "Rejoicing in Our Task."

Dr. Truman B. Douglass, executive vice-president of our Board of Home Missions, speaking on our theme, had this to say: "The congregation

which is mainly pre-occupied with its own comfort, prosperity and enjoyment of its inner fellowship has obviously forgotten why it exists. It has surrendered its reason for being and its title to be called a church." He further stated that "the simplest prescription and the surest for the revivifying of a devitalized and moribund church is to provide it with a sense of mission that will save it from introversion." Those are big words, typical of Dr. Douglass' literary genius! But it is clear what he means. I am sure that each of us knows of some such church, in which this has happened — some church, nearing death, which has been brought to life because two or three or more members began to listen to the whole gospel—listening not only to the comforting and assuring words of Christ, "Lo, I am with you always," and these *are* wonderful words, but also listening to his "Go ye, and make disciples."

I believe that our North Carolina Conference is listening, and that together we shall go out in his service. It is my hope and ambition that together we may kindle a missionary spark in every church of our conference. To this end your district superintendents and other board members, together with Miss Coghill, have started to work. Many churches have already been contacted, and one society has been reorganized. Others are being revitalized and are in the making.

But we have found facts that rather concern us: We have, according to the figures in our latest *Annual*, 133 churches. We have 82 societies in our North Carolina Conference, of which number 68 contribute regularly to the on-going work of missions. Their names are included on our treasurer's books. But what of those other 65 churches? Some of them are on our rolls, but appear to be inactive. It would be unfair, certainly, and perhaps untrue, to assume that they are not mission-minded, or do not have a missionary zeal. But the fact remains that almost half of our churches do not claim to have organized missionary groups.

Does this not offer a challenge to you in the local societies? Could we

not mobilize our forces and *go out in His name* to each of these 65 churches before our fall conference. At least we can make a survey and report our findings. Maybe they are doing a wonderful job, but we need to know even that. We, ourselves, could benefit from the experience.

We have a plan. We have a list of the churches and have placed a star by the ones already having, to our knowledge, missionary societies. As new societies are formed, stars will be placed by that church's name. Our goal will be a star for every church. After that? Well, we will build more churches! Would *you* visit one of these 65 churches? That might well be your *extra achievement goal*. Your reward would be the satisfaction of bringing new life to a dying church. These are some of our opportunities! Is anybody listening?

The wonderful reports which have been given here today are evidence to the fact that you are listening. I am proud of the work that you are doing. Some of you are doing all that seems possible to be done. Our treasurer tells us that more money came in during last quarter than in any other quarter during her fourteen years of service. Somebody is listening! Our Thank Offering for Carroll County has reached the sum of \$2,217.22—perhaps one of the largest Thank Offerings that we have ever given. But even that is not enough. To whom much is given, much is required. A North Carolina newspaper carried recently, no doubt unwittingly, a sharp contrast between conditions in America and those of other countries. The headline said, "Year's first quarter shows average weekly wage of \$53.61 for this area." Then boxed in, just to fill up space at the end of the article, was this statement: "Sardines are sold one at a time from the opened can in China, because few people can afford a whole can." That is probably an exaggeration, but the headline is a fact. We are a privileged and fortunate people.

Our recent Mid-Winter Meetings in Cleveland, Ohio, served as a real "hearing aid" to your new and inexperienced president. Somehow, I came away burdened by the many needs of the world, and with a keen sense of my responsibility to the North Carolina Conference. For five days and nights we heard the reports, the plans and the pleas for "*Our Christian World Mission*." Like the poet, "Still I gazed and still the won-

(Continued on page 13.)

The Differences in Our Community Churches

By Rev. Keith Beam*

The first point of difference which the individual would most readily notice between our churches is that of the places of worship themselves. For example, the Lutheran Church has certain furnishings which are common to every Lutheran Church in the land—such as altar, lectern, pulpit. While there are no requirements as to how these are arranged, the pattern for their arrangement is pretty generally accepted by all such churches. The Congregational Christian Church, since it is its own complete authority, is completely free to design its church furniture in line with the wishes of the congregation. That is, they are at complete freedom to arrange it in any manner they wish, so long as it is helpful to the conducting of divine service. Likewise, the Pilgrim Holiness Church gives a great deal of freedom to the local congregation, in that it has no prescribed standards along which they are supposed to furnish their house of worship. Of course, they, too, furnish their church along the lines which is more conducive to true worship.

The next area of difference is to be found in the service of Divine Worship itself. The Congregational Christian Church, in maintaining the principle that each church is its own authority, and that no rules from above are binding unless the churches themselves subscribe to those rules, are completely free to conduct the service of worship as they see fit. So here you will readily see the services will, inevitably, vary with different churches, since each church can plan its own program of worship. The Pilgrim Holiness, also, maintains the right of each congregation to work out its own form of worship. Each church is free to institute those forms of worship which seem to have the most meaning for them. The only requirement is that such worship services be with dignity, in order, and in a spirit of holiness. While the Lutheran Church is not required to follow any set pattern, it is almost universally true that it does. There is a definite Order of Service prescribed in the Common Service Book, which all Lutherans are urged and requested to use.

The next prominent difference to be found is in the realm of Church Government. The most authoritative ecclesiastical government is to be found in the Pilgrim Holiness Church. Their churches are super-

Pleasant Grove Sunday School Honors Aged Member

The Sunday School members of Pleasant Grove Christian Church of Bennett, N. C., paid special honor to one of their members on February 1, 1953. Mrs. Sarah Brown (known to everyone as "Aunt Sarah") who is 84 years old had just completed a perfect attendance of four years in



MRS. SARAH BROWN

Sunday School. She is a member of the Adult Women's Class and very active in spite of her age.

This special day had been designated as "Aunt Sarah's Day." She was presented with a perfect attendance pin by her teacher, Mrs. H. H. Bray, a beautiful corsage by the class, and the Sunday School presented a gift in her honor. The flowers for the church that day were given by her grandchildren. She is the mother of six children who were present; also four sisters and one brother. She has also been a mother to one family of five grandchildren whose mother died several years ago. Her life in her church and community has been a useful one as well as an honorable one.

Rev. Bill Simmons, the pastor, paid tribute to her for her faithful attendance to her Sunday school and church and her loyal service to God.

vised, on the local level, by District Superintendents, and on the national level and above by the General Superintendent, and assistants, the First and Second Assistant Superintendent. In matters of Church Polity, their position is final. These Superintendents are elected to their position, and must be re-elected every four years. Then, on the other hand, the Congregational Christian Church maintains the most complete freedom. They have Convention or Conference Superintendents and Presidents, but they can only make suggestions in regard to Church Polity. But whether or not the suggestions are carried out is up to the individual congregation. The Lutheran Church fits somewhere in between the two. While its local and national officials do not carry absolute authority, their position is more than suggestive. They cannot compel their ministers to any one certain course of action, but their advice and recommendations carry quite a good deal of weight. Their officials are elected on a conference, or local, basis; on a state-wide, or synod-wide basis, and on a national basis.

The last major difference is that of doctrine. In pursuing its policy of the independence of the local congregation, the Congregational Christian Church maintains the principle that the local congregational is free to determine which doctrines it will teach.† There is no creedal basis for the whole church, so each congregation is free to decide for itself. The Pilgrim Holiness Church recognizes four statements as its doctrinal position: 1. Regeneration by faith; 2. Sanctification by faith; 3. Divine healing; 4. The Second Coming of Christ. All Pilgrim Holiness Churches are required to subscribe to these statements. The Lutheran Church, as its doctrinal position, recognizes the Apostle's, Nicene, and Athanasian Creeds as being completely in accord with Scripture. There are also various other writings by Luther and his immediate followers, to which all Lutheran Churches must subscribe as being in accord with Scripture.

*The above address was delivered by Rev. Keith Beam, pastor of Friedens Lutheran Church, at the Washington Township Sunday School Convention held at Apple's Chapel Congregational Christian Church on Sunday, March 29. The Lutheran, the Pilgrim Holiness and the Congregational Christian Churches cooperate in this Township Sunday School Convention.

†The Congregational Christian Church in the South subscribes to the "Five Cardinal Principles" as printed in the mast-head of this paper, on page 3.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Elon College News Items

The Music Department of the college has given us quite a few inspiring and helpful programs recently. Professor Alton Jones, instructor in the Juilliard School of Music, New York City, gave a piano recital recently to the delight and enjoyment of all who were present. Fred Sahlmann, a graduate of Elon College and now a student at Teacher's College, Columbia University, returned to the College on Saturday evening of last week and favored the faculty, students and his many friends with a full piano recital. Fred is really a brilliant pianist. He has the ability to make a first class concert pianist. Charles Lyman, a student at New York University, was on the campus for the weekend. The faculty, students and friends were delighted to see him. The Music Department sang "The Seven Last Words," by Dubois on Sunday evening at 8:15. It was a beautiful and inspiring rendition. The college and all who know them are proud of the Elon College Singers and the magnificent work they are doing.

* * *

The present college year is slipping away. We are now well into the work and requirements of the last quarter. The enrollment in college this year has been quite satisfactory. Prospects for 1953-54 are good. The co-operation of the church in the matter of enrolling our own church young people is desirable and would be of great benefit. Do you have members of your church who are high school seniors? If so, speak to them about our college. Send Mrs. Burns their names and have them make inquiry concerning admission.

* * *

The Elon College Baseball Club is getting off to a good start. They have played three games so far this season. The scores were: Elon 2, Williams College 0; Elon 16, Connecticut Wesleyan, 0; Elon 3, Ohio University 0.

* * * * *

Have You Prayed

Two-and-one-half million dollars is a lot of money. It is a lot of money for the constituents of Elon College to secure for the college. Officials,

friends and interested individuals have said to me on different occasions, "This is too much money to expect the churches in the Southern Convention to contribute, even over a period of ten years. It is simply too much; we can't do it." I have had only two persons to say to me that the churches in the Southern Convention could contribute this much for the well being of our college if we wanted to.

A fundamental question is have we arrived at a decision concerning this necessary and vitally important question. Have we arrived at a negative decision on the basis of what we give for all purposes or have we made our decision on the basis of what we have left after we have given? The biblical story concerning the widow's mite is familiar to us all. The Lord said, "She hath given more than all." Not because of the amount she cast in, but because of after giving her mite, she had nothing left. The Lord does not expect us to give all that we have, but he does expect that we shall share what we have for the coming of his kingdom.

Old Testament exhortation would require us to give one tenth of our earnings with a promise of abundant blessings. The New Testament standard of giving does not abrogate the Old Testament standards but emphasizes that standard, urging that we lay aside on the first day of every week according as the Lord has prospered us. Truly, what we give is a part of what the Lord has lent us. We only give back that which is his own.

The question that confronts every sincere Christian is, "Can I afford to give less than one tenth of what I make out of the gratitude of my heart for the blessing that I have received, knowing that all things come from God, that it is his to give and his to withhold, that Paul may plant, and Apollos may water, but that God giveth the increase?" Too many good, sincere Christians deny themselves of material prosperity and spiritual enrichment by withholding from him for themselves that which is justly his.

We, as a church, have no right to say we cannot give this or that, until

we have really given, in addition to one-tenth, our offerings and put God to the test to see what the fruits of our giving shall be. If our people would tithe their income and bring their tithes into the storehouse of the Lord, there would be plenty of money for any Convention program, for any and all of our institutions, and for any normal expectation from our united church. May God give us the faith and the courage to obey his command and follow the leading of his spirit.

The way for any Christian to settle these questions is by way of prayer. Have we prayed for our college? Have we prayed for our brethren? Have we prayed for ourselves, that we all may give what we should, knowing that when we do, God will bless us and bless what we have left for ourselves. He will give the increase.

* * * * *

The Two and One Half Million Dollar Campaign

The members of the church, the alumni, and friends who have contributed generously to the campaign fund are becoming anxious to know what the results are from the local churches, from the alumni, from our friends, and what the total received to date is from all sources. We had planned to make a detailed report for this week's CHRISTIAN SUN and the current *Alumni News*. However, we find that to make a detailed, accurate report is an arduous task and a difficult thing to do.

I should say that a number of our churches have conducted the campaign with fairly good results—some very good. A larger number of our churches have not, as yet, made a report. One encouraging factor about the campaign is that there are certain individuals who are making, or proposing to make larger donations; and some of these individuals have put themselves on record as having put the college in their wills for substantial amounts. Others are making their contributions now, that the college may have the use of the money as it faces the present crisis and that they may have the satisfaction of directing the investment of their funds and the joy of seeing the same at work for the college while they live. We hope to be able to report some of these individual gifts in a subsequent issue of THE CHRISTIAN SUN.

(Continued on page 11.)

Foreign Mission Projects Of The Southern Convention . . .

The Work of Our American Board In Johannesburg, Africa

The travel agencies describe Johannesburg as "the city of gold." So it is: built on gold fields at the turn of the century, its economy today is largely based on the gold from its mines. The travel booklets picture Johannesburg as a modern city, with clean and pretty streets, with large marble halls and with gently sloping lawns. They show a healthy, sunny, beautiful place, peopled apparently only by whites.

But there is another side of Johannesburg. "Cry the Beloved Country" portrayed that other side both in words and film. Johannesburg is also a city of slums, of black men compressed into "native townships" which are circumscribed in area despite tremendous population growth. And, though the travel booklets never hint so, it is also a city of fear. *Time* magazine, in a recent issue, indeed, called it a city of terror.

The American Board works this "other side" of the city of gold. Its message of health—real health, the kind you can feel and see—and of strength and hope for the oppressed is the really good news that Johannesburg needs.

Five Congregational Christian missionaries are permanently assigned to work in Johannesburg. They are:

LEE and MADGE BERGSMAN. Lee is supervisor of the African churches and schools—"The Bantu Congregational Churches of the American Board"—in Johannesburg and the Transvaal. Madge, in addition to caring for the two Bergsman children, supervises the teaching of domestic science in missions schools in the city.

CORRINE NORDQUEST. She, like the Bergsmans, is a younger missionary and supervises religious education in the African churches. She does some social work too.

RAY and DORA PHILLIPS. Dr. Phillips is director of the Jan Hofmeyr School of Social Work for African and Indian students, which is helping many Africans, both directly and indirectly, to better their lot. Mrs. Phillips teaches in the Hofmeyr

School, and also helps manage several girls' clubs and related organizations. Both of the Phillips are recognized as community leaders both by African and European leaders.

The most important part of the American Board's work in the Johannesburg area is the work with the African churches, which were founded as a result of the missionary efforts of an earlier day and which today look to the Board and the mission-



A Service in Johannesburg, So. Africa

aries for counsel, nurture and friendly guidance. The churches number more than 90 and include 2,300 members. They are strong churches, and they make an impact on the African community. To be a church member in Africa means something; you are not admitted until after 18 months of strenuous preparation. These churches are not rich. How could they be when their members earn, on an average, only 37c a day? And yet, the members give far more than we in America in proportion to wealth and strength. When an American Board township school burned recently, the African churches of Johannesburg contributed all of the sum necessary to rebuild it, with the exception of \$2,000, which came from America. The churches live in faith.

Alongside these churches stand institutions which have been developed

through the concern of missionaries and American Board aid. They are now largely financed locally, though operated in close fellowship with the South African Mission:

BRIDGEMAN MEMORIAL HOSPITAL.

Founded in 1928, it is strictly a maternity hospital. It treats more than 30,000 patients a year.

ALEXANDRA HEALTH CENTER AND UNIVERSITY CLINIC.

Here "better Bantu babies" is an achievement as well as a motto and goal. There has been opened recently a new dental clinic and dental surgery unit.

BANTU MEN'S SOCIAL CENTER.

The center, founded in 1924, provides one of Johannesburg's few settlement houses for Africans.

TALITHA HOME is a home for dependent girls without homes.

DETENTION HOME AND PLACE OF SAFETY, for girls in trouble, awaiting trial.

HELPING HAND CLUB is a hostel for native working girls without a home in the city.

The amount which the American Board spends each year for work in Johannesburg is about \$7,000, including missionary salaries, which, with all allowances, average about \$200 a month for a family of four. Probably the American Board should be spending five times that amount to adequately accomplish the goals set for itself, but there just is not money available. The American Board does an amazing amount with that little it is able to budget for Johannesburg

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

Dr. Leiper to Speak at Woman's Missionary Convention

Internationally known Congregational Christian churchman and ecumenical leader, Dr. Henry Smith Leiper of New York City, minister and executive secretary of the Missions Council of Congregational Christian Churches, will speak at the twenty-first biennial session of the Woman's Missionary Convention, at the First Christian Church, Burlington, N. C., on Tuesday evening, April 28, at eight o'clock.

Widely acquainted in interdenominational circles, Dr. Leiper was for twenty-two years the associate general secretary of the World Council of Churches, in which capacity as a Christian "Ambassador-at-large" he traveled thousands of miles annually, much of the time by air. He is honorary secretary of the American Friends of the World Council of Churches.

One of the guiding forces in the ecumenical consultations which presided the setup of the World Council of Churches and from its provisional beginning on its General Secretariat, Dr. Leiper was also ecumenical secretary and consultant to what is now the National Council of Churches of Christ in the U. S. A.

World Traveler.

For a quarter of a century a world traveler who practically "commuted" between the United States and Europe, having made over seventy crossings, Dr. Leiper has also visited in Australia, New Zealand, Malaya and India at the invitation of church and government leaders. He has traveled extensively in the Orient.

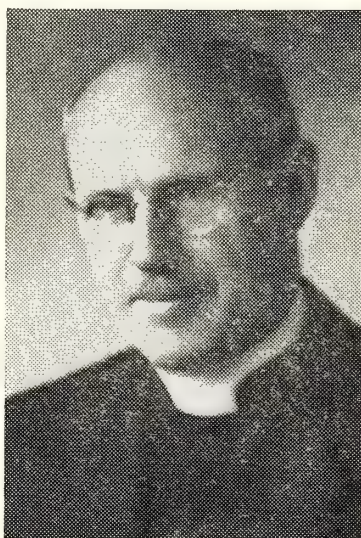
With contacts including not only church and political leaders, but the common people in some thirty-seven lands, Dr. Leiper, who possesses a genius for creating warm friendships with people of all races, countries, religious persuasions and economic classes, captivates his audiences by the humanness of his message.

Dr. Leiper knows the missionary movement from both the home point of view and the foreign angle. He was editorial secretary of the Congregational Commission on Missions, the organization which preceded the pres-

ent Missions Council, and for five years was a missionary of the American Board in China.

Varied Activities.

It was his interest in interchurch aid, aroused by work with the China International Relief Commission in 1918-1922, which made him one of the leaders in setting up the interdenominational overseas relief program of the Protestant churches during World War II. He was a founder of



DR. HENRY SMITH LEIPER

the churches' work for refugees. Recently, at the request of the Indian Government, he served on a commission to study famine conditions in that land.

During World War I, Dr. Leiper was with the Army Y. M. C. A. in Siberia and saw the Russian Revolution developing, while later he witnessed the beginnings of Japanese militarism and German Hitlerism in those lands.

The Missions Council of which Dr. Leiper is now the leader is the official joint body of our churches for educating the constituency in matters of home and foreign missions and securing their support. The Missions Council includes the American Board of Commissioners for Foreign Missions, the Board of Home Missions and the Council for Social Action.

"A church without a world mission is not a *Christian Church*" in the opinion of Dr. Leiper.

Dr. Leiper is also an author of note, having written or edited some nineteen books.

Born in New Jersey of Scotch-English ancestry, Dr. Leiper is a graduate of Amherst College, Union Seminary and Columbia University.

* * * * *

The South Norfolk Missionary Society Reports

The South Norfolk Missionary Society, under the leadership of our wonderful president, Mrs. C. N. Harris, has a great record for the past year. We have four groups, with excellent leaders; each held monthly meetings, completing the book of James. The combined circles meet together in quarterly luncheon meetings, the first Wednesday in March, June, September and December. The programs are well prepared on our Home and Foreign study books, dedication of Friendly Service gifts, and our Christmas program. These meetings begin at 10:30 a. m., and have created great fellowship and friendliness for all of our ladies.

I list below a few of our many accomplishments for this year:

We attended the World Day of Prayer service with other churches of our community.

We had good attendance of our ladies at all Rallies and the Conference.

Five of our members attended the School of Missions at Elon.

Apportionment was paid in full; sent \$40.00 to Thank Offering, sent two Life Memberships, two Memorials.

Gave Tea honoring Miss Angie Crew, inviting other local societies.

Sent package to Franklinton Center, consisting of towels, sheets, pillow-cases, bed-spreads, scarfs and wash-cloths.

Sent to Ryder Memorial Hospital, 36 children's hospital gowns, made by members, also bandages, adhesive tape and 20 yards of netting.

One hundred pounds of good used clothing were sent to New York for distribution in Lebanon.

Christmas bags were sent to the children of Ellis Island.

Purchased gifts for underprivileged children in our community, for Christmas; filled five baskets of food, completing a Christmas dinner from fowl to desert, for needy families.

Redecorated the pastor's study; redecorated the church parlor; completed the big job of carpeting the

(Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, Editor, Southern Pines, N. C.

When we were hanging our clothes on the line the other day we heard a far-away "tap - tap, tap - tap" like someone knocking at our door instead of ringing our chime. One of the children ran around to let them in, but there wasn't anyone there. Yet we still heard a faint knocking. We laughed, shrugged our shoulders, and began to hang socks when the faint "tap-tap" grew louder. It was then that we discovered the tappers were not callers at our front door, but tenants in our old walnut tree. It was a pair of red-headed woodpeckers and the red-headed woodpeckers and the reason they sounded so faint was—

They were making a nest and their heads were far down in the hole. Have you ever seen a woodpecker nest? It is very neat. First, they make the front door and that must be perfectly round as if bored by a human's auger. It is smooth and slick without a rough edge. Next the inside is hollowed to form a "U" shape hole which is slightly enlarged at the bottom. Our woodpeckers had made their front door and were pecking inside.

We sat on the ground and watched them for some time. The father was very bright with his red crest. He would leave the hole and look for insects. He drilled holes with long, sharp bill. He looked for insects that live under the bark and in the wood of the tree.

Mother Woodpecker was not quite so gay in color but she was certainly busy. She stayed in the nest for long periods of time and all we could see was the tip ends of her stiff tail feathers. Sharp claws and stiff tails enable woodpeckers to cling to the sides of trees and stay upright.

Little bits of bark sawdust would drift down as she backed out of the nest. All morning they worked making their home just right. We left to work in our home and when we came back to see if our clothes were dry, the woodpeckers were resting. They clug, stiff-legged to the side of their home and pecked at each other. From time to time they made their loud, queer call, "Wee-o, queoo, queer." Another woodpecker came to call, but not for long, for Father Woodpecker shoood him off.

We are glad to have the Woodpecker family with us. They are among the most interest of our birds. Watch for the red-headed fellow. You will know them by their knock, knock, and their quier-o call.

* * * * *

"It's Easier to Do It Myself"

By MARION BROWNFIELD.

Issued by the National Kindergarten Association.

"I made an agreement with Janet," said her mother to the music teacher, "that she was to have a modest allowance, just for spending as she pleased. However, in return, she was to make her bed and straighten her room each morning before she went to school, and she was to clean her room every Saturday morning."

"That seems like a good plan," the music teacher replied, "a good, workable plan."

Janet's mother sighed. "I thought so, too. It did work for about a week, then Janet began to forget to do her morning duties."

"Well, of course, she would at least clean her room Saturdays," the music teacher suggested, thinking of the extra time for practicing on the piano which she would need.

"Yes," said Janet's mother, "but I find it's really easier to do it myself than to remind her constantly. If I remind her too often, she says I nag her! Or, if Janet admits she agreed to do it, she has some excuse—that there was something special to do on Saturday, like buying a birthday gift for a party in the afternoon."

"My mother," said the music teacher, "told me this story about herself and my grandmother. They lived about a half a mile in sight of the schoolhouse, and my mother was supposed to hang up her clothes as soon as she changed to her school dress each morning. Mother liked to go early to school, to play with the children before the session started. One morning, however, she heard my grandmother blow a horn for her to return, when she had almost reached the schoolhouse. She came running home in alarm. 'There must be sickness or an accident,' she thought. But my grandmother was calm. She merely said, 'You forgot something!' and she led my mother back to her

bedroom. There on the floor lay her clothing just as she had stepped out of it and skipped off to school.

"Shamefacedly, my mother hung up her dress and made her belated way back to school. She never forgot again!" The music teacher laughed. "It seemed to be an object lesson for me, too. I had a never-tardy record at school, and I didn't want to repeat my mother's experience—even though I was always slow about dressing in the morning. There were no harsh words in my grandmother's discipline—but some simple appropriate action that made an impression."

"I've thought of taking Janet's allowance away from her," Janet's mother mused. "But her father says I should leave her bed unmade. Nevertheless, when guests come I hurry in and do it myself! It's easier."

"It's easier for me to count for my pupils," the music teacher remarked. "But that way they are not learning how to do it themselves. I have to remind them, joke them, and use all sorts of strategy!"

"I want Janet to know how to make her own dresses," said her mother. "She's all enthusiasm about buying material and a pattern. And then after I have cut it out and she sews a little while, she begs, 'Mother, you finish it!' and I usually give in. It's really easier than standing over her and showing her how to use the tucker and the gatherer, and she hates to sew on snap-fasteners! So I sew them on. It's easier to do it myself."

REV. BRITTLE HONORED.

(Continued from page 2.)

Today but tokens our true appreciation
Of what the twenty-five years have meant
to us all;
Our hearts to God we lift in great thanksgiving
That twenty-five years ago you heard our call.

It is the desire of Bethlehem Sunday School that all who shall enter this church building in the future shall meet face to face with this man who has made so many foot prints on the sands of time.

It is a great honor and privilege for me to present to Bethlehem Christian Church, on behalf of our Sunday school, a portrait of the Rev. Richie E. Brittle.

Rev. Mr. Brittle, may God bless you with health and strength to serve Nansemond County for many more years,

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Virginia Valley Youth Rally

The Congregational Christian and the Evangelical and Reformed young people are planning a Spring Youth Rally to be held with the Woodstock E. & R. Church on the afternoon of Sunday, April 19, from 2:30 to 7:30.

If your church does not have an organized youth group, do not let this keep you from attending. This meeting is for all young people who are, or ought to be, connected with our churches, between the ages of ten and 24.

Begin making plans now to have a representative group present from your church. Each person can pick his or her favorite group, but be sure that everyone who wants to attend gets a way to do so.

If possible, bring with you one item of food or used clothing. Also bring supper for your group. The drink and dessert will be furnished by the Woodstock church.

The program for the afternoon follows:

- 2:30 Fellowship Period, led by Rev. Paul Helm, of the E. & R. Church of Harrisonburg.
- 3:15 Presentation of the Theme by Rev. H. V. Harman.
- 3:45 Discussion Groups for Seniors 9th grade and above:
 - 1. This Life of Mine—Vocation.
 - 2. These Friends of Mine—Boy-Girl Relations.
 - 3. This World of Mine—War, Peace, Young People.
 - 4. Leadership Training.
- 3:45 Activity Groups for Juniors below the 9th grade:
 - 1. My Church and I—How to know each other better.
 - 2. My Friends and I—Friendship and fellowship.
 - 3. My Friends of the World—Getting to know them better.
 - 4. Music and Worship Group.
- 5:00 Out-door Activities.
- 5:30 Supper.
- 6:30 Workcamp Experiences, by a college student of the E. & R. Fellowship.
- Offering.
- 7:00 Closing Worship Service.

"Salutation to the Dawn"

*Look to this day!
For it is life, the very life of life.
In its brief course
Lie all the verities and realities of
your existence—
The bliss of growth,
The glory of action,
The splendor of achievement,
For yesterday is only a dream
And tomorrow is only a vision;
But today well lived makes every
yesterday a dream of happiness
And every tomorrow a vision of
hope.
Look well, therefore, to this day!
Such is the salutation to the dawn.*
—Kalidasa,
the Indian dramatist.

* * * * *

Relax With Max

Thanks to Ruina Winn of our Liberty Vance Church for some of the articles and jokes for the page today.

* * *

"The most relaxing recreating forces are a healthy religion, sleep, music and laughter. Have faith in God—learn to sleep well—love good music—see the funny side of life—and health and happiness will be yours"

—Dale Carnegie.

* * *

"Can we play at keeping store in here, Mama?"
Yes, but I have a headache, so if you do you must be very, very quiet."
"Oh, all right, Mama. We'll pretend we don't advertise."

* * *

Visitor: "A hundred years old! Well, that's a wonderful record. I suppose you folks are very proud of him."

Native: "Oh, I dunno. He ain't done nothin' 'cept grow old, and look how long it took him to do that!"

NEWS OF ELON COLLEGE.

(Continued from page 7.)

Has your church made its campaign? Has it completed the campaign? Have you made your contribution? This is the opportune time for the friends of Elon College to come to its support and it is certainly

the opportune time for individuals to make their contributions.

Make this matter of giving to the college a matter of prayer. The questions that a Christian settles on his knees are usually settled right.

* * * * *

Apportionment Giving

"Apportionment Giving" is a good and proper term, though it may not be sufficient by any means. It simply means that we take the money that we have and apportion it to the various causes within the Convention needing financial support. This may fall far below the needs of any or all causes that the church is under obligation to support. The amount of money that we have to apportion by no means may represent the amount of money that should be given by the members of the church for the needs of the institutions, boards or causes of the church.

Perhaps a more satisfactory term would be "Appropriate Giving." This would mean that the members of the church would give sufficiently to meet the needs of the institutions and causes of the church. It would also mean that the individuals who contribute would contribute amounts equal to their ability of contributing.

There is a difference in "Apportionment Giving" and "Appropriate Giving." May we, as a church and as a people, soon come to the place where our contributions may be appropriate for the needs of the causes that we support.

Previously Reported	\$2,067.46
Eastern N. C. Conference:	
Mt. Auburn	\$ 12.25
Morrisville	7.05
Mt. Auburn	65.00
Wake Chapel	36.60
Eastern Va. Conference:	
Bethlehem (Nans) S. S. .	\$ 22.15
Dendron S. S.	4.55
Holland	56.00
Liberty Spring S. S.	24.00
Mt. Carmel S. S.	27.20
Newport News S. S.	26.35
Rosemont	102.00
Portsmouth, First	11.69
Suffolk S. S.	63.06
N. C. and Va. Conference:	
Burlington S. S.	\$ 84.75
Greensboro, First	204.86
Pleasant Grove	50.00
Western N. C. Conference:	
Brown's Chapel S. S.	\$ 8.53
Flint Hill (M)	3.85
Pleasant Union	10.00
Virginia Valley Conference:	
Dry Run S. S.	\$ 4.71
Leaksville	16.20
Winchester S. S.	8.34
Wisler's Chapel	4.00

850.14

Total to date \$2,917.60

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Reaching Out from Antioch"

LESSON III—APRIL 19, 1953.

MEMORY SELECTION: "We are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God."—II Cor. 5:20. (R.S.V.)

LESSON: Acts 11:25-26; 14:8-20.

DEVOTIONAL READING: Mat. 28:16-20.

When a Fellow Needs a Friend.

Paul, the new convert, was having a hard time. As soon as he was converted, he began to preach and to testify in Damascus. He did it with such conviction and such power, that he aroused the envy and hatred of the Jews, "who took counsel together to kill him." When he escaped through the help of friends, he went to Jerusalem, where he tried to join the band of the disciples, but they were suspicious of him. But Barnabas, the great hearted, vouched for him, and Paul did a great work in Jerusalem for a time. Once more the Jews "went about to slay him," so his friends sent him away again, this time to his home town of Tarsus, a long way off. It must have been very discouraging, and a fainter-hearted man than Paul would have given up and turned to something else. Perhaps the thing that held him through this trying period was the friendship and faith of Barnabas, "the son of consolation."

Now there will be many new members of the church after our Easter season; and many of them will be young people and new converts to the faith. The new life will not be easy. There will be discouragements and defeats, and they will need help. Happy will be that person who finds a friend like Barnabas to strengthen his faith and give him friendship. Here is an opportunity for laymen and laywomen to render great service for Christ and Christ's people. "Adopt" some new member and be a friend to him.

The Man Who Was Willing to Take Second Place.

While Paul was in Tarsus, things were happening elsewhere. Persecution, which burned like a fire at Jerusalem, had scattered the disciples

everywhere, and they had gone far and wide. But they were burning embers, and everywhere they went, they started another fire. Some of them went as far as Antioch, and they were more broad-minded than some of the others and began to preach to the Greeks as well as to the Jews. "The hand of the Lord was with them," and a great many "believed and turned to the Lord." In fact, news of the great awakening reached the apostles at Jerusalem, and they sent Barnabas to Antioch to take a look at things. He saw at a glance the possibilities of the work, and he knew there was need of a leader for the new movement. Immediately, he thought of Paul, and he sought out the inactive—if we can think of Paul being inactive—Paul and persuaded him to go back to Antioch with him. For a whole year these two men preached and taught with marked success, and God greatly blessed their work. Here again Barnabas showed a remarkable spirit, a spirit that, alas, is so often sadly lacking even among Christians and members of the church—the willingness to "take second place." That takes grace, but Barnabas had grace, as well as gumption and goodness.

Westward, Ho!

There was an expulsive and an expansive power in early Christianity. These first followers of Jesus had a consuming passion to share the good news with others, with all men. It was not long before the leaders of the church at Antioch felt the impulse to send some of their number toward the West. They picked out the best—Paul and Barnabas—and after a simple and solemn service, they sent them away with prayer. Thus began, in a way, the great missionary movement to the Gentiles, the movement that ever moved westward, and which has transformed whole nations and changed history. The story of Christian missions is the "greatest story ever told" in many respect. Some chapters in it read like fiction, but they are fact.

One of the Chapters.

Today's lesson gives only one of the many intriguing and inspiring chapters in this story of missions.

Here are Paul and Barnabas at Lystra, in Asia Minor. They have been preaching the gospel, either in the synagogue, or in the streets. They see a lame man, a fellow who had been a cripple from birth, a man who had never walked in all his life. While Paul was speaking, this man looked at him intently and listened eagerly. There was something in the man's face that caught Paul's attention, and he perceived that "he had faith to be healed." Crying out with a loud voice, "Stand up on thy feet," Paul got an immediate response. The man "leaped up and walked." That was of course a miracle, in terms of what we can explain by natural law. But that miracle and greater miracles than that have happened again and again, when men, in faith, have responded to Christ's call and command. To cleanse a sinful heart, to bring healing to broken hearts, to renew life from within, to give spiritual sight to the blind, to cause the lame to walk in paths of righteousness, to deliver from the bondage of evil and vile habits, is even more of a miracle than to make a man physically lame walk again. The story of missions is an amazing record of changes wrought not only on, and in, individuals, but on, and in, peoples and nations.

No wonder these people of Lystra thought the gods had come down to them in the likeness of men. They had never seen it in this fashion before, or heard of it. They would have done sacrifice unto Paul and Barnabas, if these humble men had not restrained them. They used the occasion to tell about the true God, who had not left himself without witness, even among these people who had not heard of him. For these men, every occasion was a new opportunity to bear their witness for Christ.

The Unfinished Task.

Missions is an unfinished task. Today, more than ever, the Church needs to be missionary. A great deal has been done, a great deal is being done, but a great deal needs to be done. And, by and large, the Christian people of the world are not setting the world on fire in missionary activities and spirit. The United Stewardship Council reports that in 1949 the average income in the U. S. A. was \$1,453, while the average contribution to missions was \$1.25. This means that the average American gives less than one-half a cent a day for foreign missions. And all the

(Continued on page 15.)

"IS ANYBODY LISTENING?"

(Continued from page 5.)

der grew, how my small head could hold all that I knew."

More than 350 church leaders were in attendance. For two days we attended our Women's State Presidents Fellowship, one day of which was held at Schauffler College. We saw our own President, Mrs. W. B. Williams become a member of the executive committee of the National Women's Fellowship and we were proud of Tudor. We were present for the election and installation of our new national President, Mrs. W. Bayard Buckham. You'll love her! She bubbles over with personality and she majors in home-making. She could not be present for any of the meetings except for a little while on the first day. The rest of the time she was confined to her hotel room because of a bad case of the "flu." Then came the meetings of the American Board, the Board of Home Missions, Council for Social Action, Church Building Loan Fund Campaign, Relief and Reconstruction, Demonstration—Rhythmic Choir, and the premier showing of our feature film for 1953—"The Hidden Heart," the goal for which is the showing in every church. Then I might as well confess, here and now, that I slipped away from our Women's Meeting long enough to attend the Superintendent's Banquet with my husband. He had reminded me while on the train going to Cleveland that this was his 20th trip to the Mid-Winter Meetings of the Missions Council and that this was the First time I had been with him. Well I knew you would want me to go with him.

We heard national and world famous speakers. Jr. James Robinson, Negro minister of the Church of the Master in New York City probably brought the most popular, maybe the most stirring, and certainly the most talked-of message. He impressed us with the fact that the *Voice of America* has failed; that after all only one and one-half per cent of the people of Asia have radios and could not not listen if they wanted to. He condemned us for wasting our best creative talents by trying to prove that one type of lipstick makes a better impression than another, or one cigarette is longer than the other, or one car faster than the other. "What does one in India, who does not have rice, care about skyscrapers and big industries," said Dr. Robinson.

Well, my cup was filled to over-

flowing, and I was tired and ready to go home. Just as I had reached this stage of saturation, when I could not take in another thing, our retiring president, Mrs. Ellis Hemingway (a choice person), looking exhausted, announced that we would stand for a moment's rest. She declared, "The head can absorb only what the seat can endure!" I believed it. By now, you, too, will agree. It has been a long but good day, and you are ready to go home.

May we stand, and with heads bowed, join in this prayer and this commitment:

We heed, O, Lord Thy summons
And answer here are we.
Send us upon thine errand,
Let us Thy servants be.

Take us and make us holy,
Teach us Thy will and way,
Speak, and behold we answer,
Command and we obey.

FOREIGN MISSION PROJECTS.

(Continued from page 8.)

work, however. The \$45 we give for an unregistered private school, for example, pays half the teacher's annual salary and cares for 36 children.

There have been results in Johannesburg. Many of the leaders of the 1952 "civil disobedience" campaign were Africans trained in our American Board schools. Many of the churches of Johannesburg are reaching out into untouched areas of the city's life, sending missionaries of their own to the gold fields and mine compounds, as well as to other countries in southern Africa. But there are crying needs. New gold fields have been discovered to the west of Johannesburg, and the churches are asking for American Board aid in ministering to the needs of the men who are doing the work in their development. New tensions are developing in the older townships, and new problems are developing in the newer African settlement areas.

One day twenty years from now, on the new gold fields of South Africa may stand a new Johannesburg. On the old gold field may stand the parent city. Pray God that in both centers our Congregational Christian witness may remain strong and increase, so that for *all* the people the Johannesburgs of South Africa may be in truth cities of gold.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

entire auditorium and rubber tiling the halls and stairways. The cost of

this was \$4,400, all paid by our Missionary Society.

We sponsored the showing of the film, "More for Peace," at a Sunday night service.

Our church entertained the Annual Conference in October, and we enjoyed having them. Everyone commented on the beauty of our building.

Yes, we are very proud of our South Norfolk Church, and especially are we proud of the work of our women. In order to achieve success, we know that we must have great leaders, and again I say, our president, Mrs. Harris, is one of the most capable and beloved persons in our Eastern Virginia Conference.

Mrs. O. D. POYTHRESS,

Reporter.

* * * * *

Report of Treasurer of the Eastern Virginia Woman's Missionary Conference

Quarter Ending March 15, 1953.

Balance brought forward \$ 194.31

RECEIPTS.**Women's Societies.**

(On Apportionment)

Antioch	\$ 16.25
Berea (Nansemond)	25.00
Bethlehem	70.00
Cypress Chapel	40.00
Cypress Chapel (Angeles Brittle Circle)	15.00
Dendron	10.00
Eure	13.75
Franklin	75.00
Great Bridge	20.00
Hopewell	4.70
Holland	40.00
Holy Neck	37.50
Isle of Wight	25.00
Liberty Spring	55.00
Mt. Carmel	13.75
Mt. Zion	7.50
Newport News	35.00
Norfolk:	
Bay View	22.50
Christian Temple	93.75
First—Dec.	20.00
Little Creek	8.75
Rosemont	95.00
Second	20.00
Oak Grove	9.60
Oakland	22.50
Portsmouth:	
Elm Avenue	15.00
First	30.00
Shelton Memorial	10.00
Richmond—First	10.00
Spring Hill	3.00
South Norfolk	30.00
Sunbury (Damascus) ...	25.00
Union (Southampton) ..	26.25
Wakefield	9.30
Waverly	15.00
Windsor	54.00

\$1,023.10

Young People.

Berea (Nansemond)	\$ 25.00
Bethlehem	30.00
Burton's Grove	6.00
Cypress Chapel Dec. (late)	25.00

(Continued on page 15.)

The Orphanage
J. G. TRUITT, *Superintendent*

DEAR FRIENDS:

What is the news at the Orphanage? Well, for one thing we are in great need of a matron for the Baby Home. Twenty-eight children are looking for somebody to live with them, and guide their little lives. Two of our big girls live in the Baby Home and work as assistants to the house-mother. We are putting an advertisement in Burlington and Greensboro papers seeking applications for the job. All of you who read these lines please consider this an appeal to you to help find a matron for the Baby Home.

When they ask you about the job tell them it pays a comparatively good wage, offers them a good corner room with running water, board, one day off each week, an a most gratifying job if one loves little children and has the ability to manage them. Two high school girls, trained to assist and who understand the work live right in the same building and help with the children. The matron and her helpers see that the children rise in time to get dressed or be dressed as the case may be and ready for breakfast. All but five of them then are off soon to school, the pre-school children have enough to entertain themselves much of the time; at noon they are prepared for lunch—first and second grade children remain at school for their lunch; from 1:00 to 3:00 o'clock is quiet hour; 3:00 to 5:30 play and chores if any; supper at 6:00; after supper activities; and shortly after 7:30, since we rise early, to bed. A matron with her two helpers who does that job has a real one, but if she works it rightly she can provide for herself time for rest, as well as a day off each week. She has two weeks' vacation in summer with pay. The Orphanage helps her with her Social Security, and is a very cooperative and understanding employer. In fact, it is a good job for the right person. For us it is a "must." Please let us hear from you.

Our three seniors left today with the other seniors in our high school on their Washington trip. Thanks to all who helped them. They were so appreciative, and fit in well with their classmates. They are Ann Kinch, Virginia Black and David Haith.

Besides five "dates" in five churches in April and May I have

other engagements: April 7, presentation of the Orphanage work before the Alamance (and Burlington) Community Council at a luncheon meeting in Alamance Hotel; April 18, a speech at a breakfast meeting in an Alamance County school cafeteria; an address at the Junior-Senior banquet at Liberty, N. C., high school; and commencement sermon for our own Elon high school. I spoke yesterday before the student body at the college an Easter message. They were an inspiring congregation, and as quiet and reverent as in any church. Last night I spoke for Miss Foster before all our children and workers here in Johnston Hall and they, too, make an inspiring congregation.

Now let me thank you everyone for so much good help for Easter. How good you have been to us here! Thank you so much.

JOHN G. TRUITT,
Superintendent.

REPORT FOR APRIL 2, 1953.

Commodities for the week.
Leaksville Church, Valley of Virginia, Clothing.
Mrs. R. C. Luke, Sr. Hampton, Va., Clothing.
Flint Hill (R) Miss. Soc., Dress.
Smithwood Christian Church, Clothing.
Woman's Adult Bible Class, Liberty, Vance, Five Quilts.
Mt. Gilead Sunday School, Clothing.
Mrs. R. T. Brittle, Elberon, Va., Clothing.
S. S., Cong. Christian Church, La Grange, Ga. Socks.
Mrs. B. A. Maggini, Asheville, N. C., Shoes and ball.
Pleasant Ridge (N. C.—Va.) W. M. S. Clothing.
Ingram Christian Church, Clothing.
Woman's Aux., Greensboro, First Church, Clothing.

Mrs. Stella Huffines, Elon College, N. C., Clothing.
T. Hayes Holland, Franklin, Va., Brooms.
Mrs. J. H. Booth, Elon College, N. C., Dress.
Mrs. J. R. Pleasants, Durham, N. C., Clothing.
Mrs. W. R. Cole, Newport News, Va., Clothing.
Mrs. R. C. Luke, Sr., Hampton, Va., Clothing.
Harvey L. Sawyer, Portsmouth, Va., Clothing.

Sunday School Monthly Offerings.

Amount brought forward	\$4,188.68	
Eastern N. C. Conference:		
Morrisville	\$ 9.02	
New Elam	13.93	
		22.95
Eastern Va. Conference:		
Holland—Special	\$ 11.50	
Bay View—Special	21.50	
Rosemont	40.00	
South Norfolk, for David Haith	45.00	
Spring Hill—Special ...	5.00	
Suffolk S. S.	150.00	
		273.00
N. C. and Va. Conference:		
Asheville—Special	\$ 50.00	
Mebane	11.00	
Mt. Zion	10.80	
Reidsville—Special	50.00	
		121.80
Western N. C. Conference:		
Flint Hill (M)	\$ 9.60	
Pleasant Cross S. S.	9.40	
Spoon's Chapel—Special .	20.25	
		39.25
Virginia Valley Conference:		
Wissler's Chapel S. S. ...	4.00	
		4.00
Total	\$ 461.00	
Grand Total	\$4,649.68	
Special Offerings.		
Amount brought forward	\$3,823.87	
Mrs. Isabelle F. Robinson, Albany, N. Y., for Jo Ann Arnold	\$ 10.00	
Mrs. Elmor Wilcox, Braintree, Mass.	5.00	
		(Continued on page 15.)

MEMORIAL GIFTS
"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

..... (Name of Deceased)	 (City)	 (Date of Death)
..... (Survivor to be Written)	 (Address)	
Name.....		
Address.....		

In Memoriam
CARTER.

The passing of Mr. Jarrett J. Carter on March 6, 1953 brought to an end a life that had been of unusual value to Wadley and the Wadley area. For almost eighty years he had lived in this community and had given himself unreservedly to its welfare. He gave some sixty-three years to the service of the church and during most of that time served in the office of deacon.

He shared in every movement that was for the advancement of his community, and gave liberally of his time and means to support of every such movement. He gave himself especially to the work of the church. This service was centered first at the Beulah Christian Church at Truett, Alabama, and then the Christian Church at Wadley. He was a loyal supporter of Southern Union College, and became a member of the Board of Trustees at the time of the founding of the College. He served many years in that capacity. His liberality and continuing confidence in the future of the school did much to keep it alive during the first difficult days of its life.

Mr. Carter gave a living example of the true meaning of Christianity. Much like the Master whom he served, he went about doing good. The sick of the entire community learned to expect him as a helpful visitor. He sought always, not only to serve his fellowmen, but also to lead them into the church and into the fellowship of the Lord he served so faithfully.

He is survived by two sisters: Mrs. Jim Wilkins of Wadley, and Mrs. Minnie Lankford of Gadsden, Alabama; and by a brother, the Rev. E. M. Carter of Youngsville, N. C. He is survived also by his widow, Mrs. Lula Carter: a son, Mr. Vernon L. Carter, Wadley, Ala.; and by three daughters: Mrs. Lois Melton, Collegeboro, Ga., Mrs. J. R. Hines, Alexander City, Ala., and Mrs. G. A. Fuller, West Point, Ga.

"He rests from his labor but his works do follow him."

A. R. VAN CLEAVE.

GOMER.

On January 1, 1953 James Jackson Gomer 87 departed this life. He was the son of the late Thomas and Mary Jane Turlington Gomer. Mr. Gomer was the oldest member of Holy Neck Congregational Christian Church. Having been a member for 75 years. He was senior deacon, a member of the board of trustees and a charter member of the Men's Bible Class. He attended church regularly until failing health prevented; even though confined to his bed for several years he never ceased to be interested in his church. In his death Holy Neck Church lost a faithful, sincere and consecrated member.

We, the Board of Deacons, will miss his physical presence, but in spirit he will always be with us.

Therefore be it resolved:

1. That the members of the church emulate his traits of Christian character and in so doing pledge ourselves to more loyal service to our church and our God.

2. That we thank God for his long life of Christian service.

3. That we extend to his loved ones our deepest sympathy and commend them to our heavenly Father for strength, comfort and guidance.

BOARD OF DEACONS,
Holy Neck Church.

TALLADEGA'S PRESIDENT.

(Continued from page 3.)

for the past year and has already proven his great worth in this field of administration.

Dr. Gray has also received another outstanding honor during the past year. At the last biennial session of Congregational Christian Churches, he was chosen to head the Executive Committee.

CHURCH WOMEN AT WORK.

(Continued from page 13.)

Eure	4.75
Franklin	9.00
Holland	6.25
Holy Neck	20.00
Liberty Spring	25.00
Mt. Carmel—Dec. & March	10.00
New Lebanon	5.85
Norfolk:	
Bay View	1.75
Christian Temple	30.00
Little Creek	2.50
Rosemont	15.00
Oak Grove	2.50
Portsmouth—First	7.50
Union Southampton	12.00
Windsor	5.00
	\$ 243.10

Juniors.

Antioch	\$ 7.80
Berea (Nansemond)	13.17
Bethlehem	5.00
Cypress Chapel	5.00
Dendron	2.50
Eure	1.25
Franklin	7.50
Holland	5.00
Holy Neck	5.00
Liberty Spring	6.85
Mt. Carmel	5.00
Newport News	3.00
Norfolk:	
Bay View	1.50
Christian Temple	9.00
Little Creek	1.00
Oakland	1.25
Portsmouth—First	3.00
Windsor	20.43
	\$ 103.25

Cradle Roll.

Cypress Chapel	\$ 1.00
Dendron	4.50
Eure	1.25
Franklin	2.00
Liberty Spring	10.00
Mt. Carmel	2.00
Mt. Zion	1.00
Oakland	1.27
First—Portsmouth	2.00
	\$ 25.02

Thank Offering.

Holy Neck—Extra	\$ 25.00
Rosemont	102.12
Oakland—Extra	50.40
South Norfolk	10.00
Waverly	14.10
	\$ 201.62

Life Memberships.

Eure	\$ 10.00
	\$ 10.00

Memorials.

Rosemont	\$ 10.00
	\$ 10.00

Grand Total \$1,810.40

DISBURSEMENTS.

Driver Post Office, stamped envelopes	\$ 3.48
Va. Council of Churches	50.00
Mrs. M. V. Leathers, Convention Treas.	1,535.06
Mrs. Barbara B. Nelms, Youth Fellowship Treas.	81.03
	\$1,669.57

Balance \$ 140.83

Respectfully submitted,
MRS. GEORGE M. CORNELL,
Treasurer.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

while he is giving more than a dollar and fifty cents a day for war. Perhaps if we had sent more missionaries to China through the years, we would not have to send so many men to the East in military service.

How much did you give to the Special Easted Offering for Missions two weeks ago? How much do you give to the benevolent enterprises of your church?

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

THE ORPHANAGE.

(Continued from page 14.)

Mrs. W. H. Garrett, South Norfolk, Va.	5.00
Mrs. Oscar V. Ewell, Norfolk, Va.	8.00
Progressive Bible Class, Newport News Church, for Wayne Knight and Betty Oaks	15.00
W. E. Lowe, Sr., Elon College, N. C.	5.00
Bethel Miss. Soc., Elkton, Va., in memory of J. L. Long	5.00
Mrs. H. E. Pearce, Franklinton, N. C.	1.00
Dr. J. H. Neese, Monroe, N. C.	15.00
C. E. Newman S. S. Class, Virgilina Cong. Christian Church, in memory of Dr. C. E. Newman ..	5.00
Miss Pattie Adams, South Boston, Va.	10.00
Special Gifts	54.25
	\$ 138.25

Grand Total \$3,962.12

Total for the week \$ 599.25

Total for the year \$8,611.80

"What Must the Church Be Doing?"

There are seven essential functions that must be exercised by every church—and by the Church Universal—if it is to fulfill its divine mission.

First, Maintenance: Each church must maintain itself in the place where the providence of God has placed it, as long as it is needed in that place. This is a relative function. The church does not maintain itself for the sake of maintenance itself. It maintains itself in order that it may fulfill the other six functions which have absolute value for God and for man.

Second, Worship: The church must provide the worship of God for its people and for all whom it may win to share that worship with them. This is the most obvious and exclusive function of the church. The principle of it is that we become like that which we adore. The text is, "God is a Spirit and they that worship him must worship him in Spirit and in Truth."

Third, Evangelism: The church must tell the Good News of Jesus; the Good News—the Gospel—that God is like Jesus. The text is "Whoever will, let him come."

Fourth, Education in Religion: The church must teach and develop its people, and all whom it may reach in the truth about God, and about man, and about man in relation to God. The text is "Ye shall know the truth, and the truth shall make you free."

Fifth, Community Service: The church must seek out and seek to serve the human need about it—in its neighborhood, in its town or city, in its state or nation, in the world and in humanity. The text is "Inasmuch as ye did it to one of these, ye did it unto me."

Sixth, Missions: The church must seek and strive to reproduce itself wherever it is not. The text is "As the Father hath sent me, so send I you." Missions is the reproductive function of the church. The missionary is the seed of the church. The church that does not preach, teach and give for missions is sterile and barren.

Seventh, Fellowship: The church must continuously develop the communion of its people, one with another, in the friendship of life and the communion of each one and of all with God in the communion of devotion. The text is "That ye may have fellowship with us, yea, and our fellowship is with the Father."

These things the church must do. To do these things, each Christian must help. By these things the church has lived, lives now and will live and will bring mankind into that life with God which is the only national goal of human existence and the fruit of which is love, joy and peace.

—Rockwell Harmon Potter.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, APRIL 16, 1953

NUMBER 16

Elon College is Beneficiary of Memorial Foundation Established by Dr. W. H. Boone



Mrs. Annie Elizabeth Moring Boone

As a living memorial for all time to his wife, Mrs. Annie Elizabeth Moring Boone, Dr. W. H. Boone has donated to Elon College the sum of \$25,125, to be held in perpetual trust by the Durham Bank and Trust Company, Durham, North Carolina. Long years after they both are gone, they will be contributing to the support of Elon College. In establishing this fund, Dr. and Mrs. Boone will live in the annals of Elon College so long as the college stands. This is a memorable gift and it memorializes the one honored and the donor himself. The entire church will express its gratitude for this generous gift and lasting memorial.

News Flashes

The Duke University Convocation for Ministers will be held on Tuesday, Wednesday, Thursday and Friday, June 2-5, 1953.

Special evangelistic services were held at Cypress Chapel, Nansemond County, Virginia, the week after Easter. The pastor, Rev. Earl Farrell, was assisted by Dr. H. S. Hardeastle.

The interior of the sanctuary of First Church, Norfolk, has recently been redecorated and the floors have been sanded. The color scheme has been completely changed. The old colors were buff and dark mahogany. The walls are now a pastel green and the woodwork an off-white.

We learn that Mrs. Garland Spratley, president of the Eastern Virginia Woman's Missionary Conference, was elected recording secretary of the Virginia Council of Church Women at the annual meeting which was held in Norfolk last week. Congratulations, Mrs. Spratley.

Dr. H. S. Hardeastle reports that he received fourteen members into the church fellowship at Berea (Nansemond) during the Easter season, and seven at Oakland. Communion services were held at each church, the one at Oakland on Wednesday night of Holy Week, and the one at Berea on Maundy Thursday.

We have received an announcement of the marriage, on Sunday, April 12, in Richmond, of Miss Janie Pierce, daughter of the late A. E. and Dora C. Pierce, to Mr. Scott W. Dunn, the son of the late Mrs. Sallie Will Dunn of Halifax County, Virginia. Rev. R. C. Helfenstein officiated. Congratulations and best wishes to them.

The year 1952 saw a gain of 13,950 new members in the Congregational Christian Churches in the United States, according to a statement recently released by Dr. Douglas Horton, Minister of the General Council. The total membership of our churches now stands at 1,231,477. However there was a loss of 31 in the number of churches.

Recently we published an article by Bryan Drake, the efficient head of our Department of Education, con-

cerning the investigation of teachers in our colleges. Mr. Drake had the fear that the matter might be carried too far. Now Dr. Daniel A. Poling has gone a step further, raising the question, "Should Clergymen be Investigated?" An editorial released by *Christian Herald* and bearing the title above, is printed for your consideration elsewhere in this issue.

Sunday, April 19, is "Christian College Day, and is being thus observed by many church-affiliated colleges throughout the nation. The article, "The Community of the Christian College," published in this issue and written by Dr. J. Edward Dirks, associate general director of the Commission on Christian Higher Education of the National Council of the Churches of Christ, is appropriate in this connection. We commend it to our readers.

A District Training School was conducted this week in the Virgilina-Semora area. The sessions on Sunday, Monday and Wednesday were held in Union Church, Virgilina, and the Tuesday night session was at Lebanon Church, near Semora, North Carolina. The school was in charge of Miss Pattie Lee Coghill, assisted by Dr. H. S. Hardeastle of Chuckatuck, Virginia. There was a buffet supper at the parsonage on Sunday evening. The school closed on Wednesday night. Rev. Mark W. Andes is the efficient pastor of this group of churches.

The Supply Pastors' School at Duke University

The Supply Pastors' School of the Duke Divinity School will convene June 15 to July 1. This school provides a refresher course for pastors who have not had seminary training or for those who would like to "brush up" a bit in their study. Dr. Robert G. Armstrong of Lebanon, Conn., a former superintendent of the New Hampshire Congregational Christian Conference, served on the faculty in 1952 and is due to return for the 1953 session. He will give a course on Congregational Christian history and polity.

It is hoped that a number of our ministers in the Southern Convention will enroll in this school, and scholarships will be available to assist in the expenses. Those interested will please contact Supt. Wm. T. Scott, Elon College, N. C.

"A Time to Build"

During the week beginning Sunday, April 19, there will be broadcast over 241 stations, under the auspices of the Building Loan Fund Campaign of the Congregational Christian Churches a feature program entitled "A Time to Build."

This will be a 15-minute dramatization of the overwhelming need for new churches and our denominational share in the nation-wide Protestant effort to meet this need.

The broadcast will be one in a popular series sponsored by the National Council of Churches—weekly broadcasts devoted to the story of the Church in action.

Radio stations in North Carolina participating include those at Asheville, Chapel Hill, Dunn, Durham, Gastonia, Leaksville, Reidsville and Winston-Salem. Virginia stations include Lexington, Martinsville and Richmond.

Be sure to check with your local newspaper or station for exact date and time.

Chairman of Elon College Board of Trustees Establishes Trust Fund

Dr. W. H. Boone of Durham, North Carolina, graduate of Elon in the Class of 1894, has made a substantial gift to Elon College. The gift is made in the form of a memorial trust fund in honor of his late wife, Annie Elizabeth Moring Boone, who also attended Elon and held a diploma from the Art Department. Her interest in art and music continued throughout her long and useful life. With this in mind, Dr. Boone directed that the fund be known as the Annie Elizabeth Moring Boone Memorial Fund for Elon College. The Fund was established through the Durham Foundation and administered by Durham Bank and Trust Company of Durham, North Carolina, with instructions that the income be paid annually on April 1st to Elon College, with the further suggestion that it be used to promote the purposes of the Departments of Fine Arts and Music. He further expressed the hope that he or other members of his family would be able to add to the Fund in the future.

The gift comprises securities understood to have a value of approximately \$25,000.00. The securities were delivered in trust to the Foundation March 31, 1953.

Both Dr. and Mrs. Boone have been faithful and devoted members of the
(Continued on page 15.)

Laymen and the Church . . .

J. Earl Danieley, Editor, Box 515, Elon College, N. C.

Let's Take Inventory

The Laymen's Fellowship has certain objectives and projects which have been set up on a convention-wide level and to which we should give serious consideration. Today we are covering a number of these in question form in the hope that each of us will take a very serious and a very real inventory; let us measure ourselves and our group by this yardstick and then let us remedy the situation where there is room for improvement.

Are the men of your church organized into an active fellowship? If not, won't you make personally a real effort to start such an organization?

Does your church annually observe Laymen's Sunday in October? If not, won't you seek the cooperation of the men of the church and your pastor in the planning of such a program this year?

Are you proud of the way the business of your church is carried on? Is the church organized and administered efficiently? This is something that all of us need to give more attention.

Do you and your family *regularly* attend Sunday school and church services? Do you take the time and make the effort necessary to encourage others to attend? Are you sufficiently interested in your church and her program to give that type of support?

What is the condition of your church property? Does the building need painting, the grass need cutting, the shrubbery need pruning and fertilizing? Are there other things which should be done? Active laymen are constantly on the look-out for things to do and see to it that they are done.

Do you practice Christian principles in the earning of money? After the money is earned do you consider yourself a steward of God charged with the responsibility of using that money to the best of your ability? Do you actively support the church program in a financial manner? Do you encourage others to give financial support to the local church, conference and convention enterprises? This is a part of Christian Stewardship. Do you see to it that your minister

receives an adequate salary? So many churches fail to do this.

How much time do you spend in private and family devotions? Is your Bible read very often? Do you set aside a time for prayer and do you make use of the power of personal devotions? These are "holy habits" of a Christian and worth our consideration and attention.

A "Pastor" Praises His People

During the last few months it has been my privilege, as a layman, to serve as the "pastor" of the Congregational Christian Church at Haw River. For any layman to assume the role of pastor is difficult; there are so many things to do; so many things need to be said; there is so much responsibility; the church depends so heavily upon what the leader thinks and does; it indeed is frightening to think of the consequences of a failure under such circumstances. Surely one can undertake such responsibility only with a deep sense of humility and a conscious need of divine guidance and help.

Last September the Church at Haw River asked me to occupy the pulpit during the interim after the Rev. W. P. Smith left the church and before the Rev. Dwight Jackson assumed the active pastorate. First, it should be said that Rev. Smith had done a job which is worthy of note; he had or-

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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From the EDITORIAL *Viewpoint*

What Do We Believe?

By JAMES H. LIGHTBOURNE, Jr.

Frequently the observation is made that it is difficult for the members of our churches to state and explain the distinctive characteristics of our churches in matters of faith. Few, if any, of our churches require the acceptance of a particular creed for church membership. At a fellowship of churches we do not adhere to a particular creed. The "Manual of the Southern Convention" includes a section on the "Sentiments of the Church" in which scriptural passages having reference to the various general areas of Christian faith are set forth. However the section primarily is suggestive for faith and a guide for more detailed exploration and definition.

There is no doubting that it would be easier for us to understand ourselves and to explain ourselves to others if we did have a definitive statement of faith. Yet a notable characteristic of our fellowship of churches has been the principle of "the right of private judgment and the liberty of conscience." Its intent is not to make definite faith an unimportant element of the Christian life. Rather it is a principle affording the ground of fellowship for conscientious

Christians who do differ on theological grounds. That is a distinctive and meaningful characteristic.

The "Principles of the Christian Churches" which afford the framework of our organization well can serve as the key to understanding and explaining ourselves, even though they do not constitute a statement of faith. They do set forth specifically what kind of a fellowship we are. The "Affirmation of Faith of the General Council of Congregational Christian Churches" (rather generally known as the "Kansas City Statement"), while not a binding creed, is suggestive of the faith characteristic of our fellowship. Probably more use should be made of these.

The suggestion has been made that this matter of our faith should be the subject of discussion at the meetings of our Conferences and Convention more frequently than it is. This appears to be a wise suggestion. Certainly there is evidence on every side that the question, "What do we believe?" is being asked in all seriousness. The question and the questioners deserve attention. Each of us would benefit from free and honest discussion of the content of Christian faith.

"By This Shall All Men Know"

By STANLEY C. HARRELL

"By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:35. According to John's Gospel, the above words were spoken as Jesus and his disciples celebrated the last Passover, and before the Lord's Supper was instituted.

It was the vision of Jesus that his disciples should be bound together by cords of love, which were to be stronger than any other human ties. This love was to work that perfect unity within the Church, for which Christ prayed in his High Priestly petition. It was to do more than weld the disciples together in an indissoluble body. It was to be the unmistakable sign to all the world that they were truly Christ's disciples.

Until the love of Christ is so strong within the hearts of his followers, that they love one another, there can be no true Christian brotherhood within the Church. With such a love one for another, a local church becomes the most delightful fellowship to be found anywhere on this earth. The sad fact is that such a church is so seldom to be found.

It takes a truly great soul to contain such a love. There is something God-like in such an encompassing affection. It rises above petty likes and dislikes. It

looks through and beneath the surface blemishes and imperfections of human character. It sees the inherent worth and dignity of the human soul, even as Christ saw them. It sets itself to the task of inspiring high aspirations. It lends a helping hand to every worthy endeavor for which another may be striving.

There is something drastically wrong with our local church programs if they do not give due emphasis to the inculcation of such Christian love. The whole of Christian activity needs to be examined in the clear light of the thirteenth chapter of I Corinthians. If it were only possible for church people to trade their "superiority complex" for a "Christian love complex," what a wonderful change would be wrought.

The weakness of Protestantism is due to the failure to recognize the part which Christian love must play, in all Christian activities. The only apology which can be offered for denominationalism is that it has emphasized truths which were unknown, ignored or forgotten. That apology must be weighed in the light of: "Although I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing."

The Community of the Christian College

By J. Edward Dirks

Those who are deeply concerned about our Christian colleges in America and about their future role in the scene of higher education, are frequently asked and asking themselves, What is a Christian college? How is it different from other higher educational institutions? What is its uniqueness and what can it best contribute to the whole academic world? Such questions cannot be dismissed in a day which is undergoing a rethinking of the whole nature and purpose of higher education. They cannot be ignored at a time when the Christian colleges find themselves on the defensive and their role minimized or misunderstood.

The traditional answers are today more difficult to accept, and they are not wholly convincing. While it is true, for example, that that Christian college is "related" to the church, such a relationship is sometimes extremely tenuous and ambiguous. A church affiliation expressed by way of administrative associations may or may not be evidenced by a wholehearted devotion of the entire campus to the Christian faith. Others would perhaps insist that a Christian college is an academic institution in which the basic requirements include at least a course in religion and attendance at the services of worship in the college chapel or local church. This is a good answer, but it is undoubtedly not adequate when it becomes apparent that these requirements are met in only a perfunctory way by the students, or dismissed as being actually superfluous by the teaching or administrative staff. It is not even an adequate answer when it is interpreted as an indication that the Christian college is doing its educational job and adds the plus in religion, for religion is not an addition, but an integral part of life. Still others have sought to identify the Christian college as the natural school for the training of students from its related churches for Christian vocations in the so-called "secular professions" or in full-time church vocations. While this may, generally speaking, be the historical background of many of the church-related colleges, it is also true that these colleges have become increasingly cosmopolitan as they have sought to serve their whole constituency and have devoted their full resources to the inclusive needs of a changing so-

ciety. Moreover, education is always more than vocational training.

It is true that for a college which is Christian, a meaningful church relationship is essential, a basic educational in the content of our religious heritage should be required, participation in the full life of Christian worship should be encouraged, and the view that all constructive human tasks are our Christian calling should be strongly set forth. But, while these criteria are significant marks of the Christian college, they can neither be treated independently of one another nor can they be separated from a still more basic characteristic in which they are meaningfully rooted.

The Christian college is called upon to be distinctive by being a *community* of those who search after truth, knowing that the community of faith and of learning belong to each other and sustain each other. As it is a community, in the full sense, so it also makes possible an identification of the other marks by which it witnesses to its Christian calling. Let us examine these in turn.

I.

The Christian college can achieve a significant identity in being an academic community in which faith and thought are interrelated. To interrelate the life of faith and of thought is always difficult, and it is made especially so against the background of a form of humanistic rationalism which composes the prevailing context of our modern Western academic tradition. According to this, our minds are purely rational instruments, by means of which we discover the facts and interrelate them, if at all, by the somewhat mechanical process of reasoning until we can draw valid conclusions. It is the prevailing assumptions that faith, our basic loyalties and commitments of life, our trust and our fundamental world views, have no legitimate role to play in such reasoning; in fact, they are most frequently treated as unwelcome intruders, distracting us from the required neutrality and detachment of the scholar. Such a split of the head from the heart prepares the way for a decay in both personal and social life, for the disrupting of our moral formulations, and for isolating our religion from the rest of our life.

The Christian college is, to be sure, obligated to be a true academic com-

munity. It should be rigorously exacting in the tasks of scholarship; it should sit reverently in the presence of the facts about the world of matter and man, and it should be active in its search for new facts. It should be a community in which there is a full, free and fruitful discussion of ideas, in which our basic perspectives and world views are expressed and evaluated, and in which the whole range of the premises of faith, including our Christian faith, are examined critically.

The truly educated person does not emerge from the institution which has crammed his head with facts or equipped him with all the latest techniques but which has not helped him to relate his knowledge to his whole life of faith. The truly educated person is the product of the community in which his knowledge has grown, and in which his faith has been evaluated, deepened and revealed. He becomes an educated person not in proportion to his knowledge alone, but also in proportion to his full growth in the wholeness of life. The Christian college is challenged, because it is a community both of faith and of learning, to be the context in which such growth is possible and guided. This is its distinctive identity: a community of those who learn to study as they pray, and who are wise enough to pray as they study. It is a fellowship of persons for whom every fact and interpretation can be understood as a manifestation of God, and for whom study is a prayerful exploration after God.

II.

If the Christian college can realize its high calling to be an academic community in which the heart and the head are reunited and the whole person freed to love God and man fully, then it can make a most necessary contribution to the whole higher educational world. Academic institutions are awake today, as they have not been recently, to the great need for wholeness. Universities are "multiversities"; colleges are frequently only collections of departments. The disciplines are usually interpreted as independent and autonomous units, and the students are not expected to "transfer" their learning from field to field. Because we fail to understand each other across the various departmental lines, communication becomes impossible, isolation becomes a necessity, and community becomes an obvious impossibility.

(Continued on page 7.)

Our Churches Report . . .

The Ministry of Rev. W. T. Madren in Halifax County, Va.

A large section of Halifax County, Virginia, felt the effects of the ministry of Rev. W. T. Madren this Easter season. Mr. Madren is faithfully serving the Ingram-Pleasant Grove-Liberty area.

Through a carefully planned program, the people of the entire community, composed of several denominations, were drawn closer together and much closer to the Cross. Five services were held during the week preceeding Easter. The services were held in different churches each night, with an outstanding personality of that denomination speaking.

The observance of Holy Communion conducted by Mr. Madren at the Ingram Congregational Christian Church on Thursday night was a thing of beauty, and proved a deep religious experience for the large gathering. Except for a huge lighted candle burning on the Communion table, the church was darkened. Several young ladies, dressed in white and carrying white lighted tapers, conducted the participants to their seats. After a period of soft music and silent prayer, the ushers lighted the twelve candles on the altar from the large candle representing the Light of Christ. As a background, there was a white cross and white lilies. The deacons and elders of the community churches assisted in serving the congregation.

For each service, a vested choir composed of members of the community churches sang. This choir had worked long hours to give the services their best. A young lady of the Baptist church conducted the choir, while the Presbyterian organist was the accompanist.

On Sunday morning at 6 o'clock the community gathered on the lawn at "Carlbrook," the home of Mr. and Mrs. Luther Carlton, for a Sunrise Service. Rev. Mr. Thompson of the Baptist Church and Rev. Mr. Madren conducted this moving and lovely service. Overlooking the large lake, the Easter story seemed to take on a new meaning. As if to symbolize the meaning of the great day, the cloud that had partly obscured the sun lifted and the full glory of the

sun shone upon the group as Mr. Madren declared, "He is risen."

J. K. LANDRUM.

Revival Services at First Church, Burlington, N. C.

Special revival services were held in the First Church, Burlington, N. C., April 12th through April 16th, with the Rev. W. Redd Turner of Clinton, S. C., as guest preacher. Rev. Turner is a graduate of Elon College and was an interim pastor of the Bur-



REV. W. REDD TURNER

lington Church about 20 years ago. He was received with a fine response in Burlington, renewing many former acquaintances.

During the week prior to the special services ten Cottage Prayer Meetings were held in the various sections of the parish in preparation for the revival.

H. E. ROBINSON.

Easter Activities at Second Church, Norfolk, Va.

Easter Sunday was, unquestionably, an occasion of rejoicing throughout all Christendom. The planning and labor of the Lenten period reached its climax on Resurrection Day. The experience of ingathering and full churches was quite universal. What happened at Second Church was, no doubt, repeated throughout the majority of the churches of the Convention.

However, since my knowledge of the activities of Easter Sunday is

somewhat limited to my congregation, may I share with you what happened.

On Maundy Thursday evening, a service of Holy Communion was held and was well attended. Also, the attendance at the Easter Sunrise Service was good.

At the eleven o'clock worship service, the sanctuary was filled. The Junior Choir made its first contribution to our worship services, appearing in new burgandy robes. The soloist for both the morning and evening services was Miss Marcia Norvell, a new member coming from the Knox Presbyterian Church. The Adult Choir added its contribution to the morning service by presenting a beautiful anthem.

The Easter Sunday evening service was also well attended.

Fifteen new members were received into the church during the Easter period. Eight of them were from the Pastor's Class. This makes a total of 23 received thus far this conference year.

Truly, it was a time of rejoicing for the membership of the Second Church, Norfolk.

J. EVERETTE NEESE.

Special Union Service at Liberty Vance

Community Holy Week services were held each evening during the week preceding Easter at the Liberty (Vance) Church, sponsored jointly by Liberty and the New Bethel Baptist Church.

Rev. B. B. Littleton of the Baptist church and Liberty's pastor, Rev. W. A. Grissom, alternated in bringing the messages. Two laymen from each church assisted the ministers by conducting the devotional and offering the evening prayer. Laymen from the Christian church assisted the Baptist minister, and Baptist laymen assisted the Christian minister.

Mr. Grissom chose a father and son in each instance to assist the Baptist minister. F. B. Fuller and F. B. Fuller, Jr., assisted in the Monday evening service, and C. O. Eaves and Russell Eaves assisted in the Wednesday evening service. Mr. Littleton chose laymen of his church to assist Mr. Grissom, J. T. Griffin and Ozelle Edwards helping on Tuesday evening, and Wallace Duke on Friday evening.

The Thursday evening service was a special service commemorating the Last Supper. Calvin Ayseue of Lib-

(Continued on page 11.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Annie Elizabeth Moring Boone

There are many disappointing things about the Two and One-Half Million Dollar Campaign now being conducted for Elon College. The money is to be used for buildings, equipment, and endowment. On the other hand, there are many very encouraging things.

For several months Dr. William H. Boone has had under consideration the matter of establishing a memorial at Elon College for Mrs. Boone. Unfortunately for him and family, the local church, and our entire denomination, Mrs. Boone was called to her reward rather suddenly. She was a member of the Moring family; a family that contributed largely to the progress of our church in its early beginning. Dr. Boone is the son of a faithful minister, Reverend Charles Atlas Boone, of our church in the South.

A few days ago I was in Durham, called to see Dr. Boone, and he told me of his plans—a generous and magnificent gift to the College. That morning he had made the final arrangements and signed stock owned by him to Elon College for the establishment of a memorial fund for Mrs. Boone.

Dr. Boone had considered putting the college in his will for \$25,000. Later he decided to make the gift definite and final now while he is living so that he may have the joy of knowing that the foundation is established as he wanted it and seeing the fund in operation.

There are many other friends of Elon College who are considering a bequest to the College by the executives of their will. This is fine and wonderful, but it would be much better for them, their estate and the college to begin now making a bequest. Mrs. J. L. Kernodle of Burlington, widow of the late Dr. J. L. Kernodle, gave to the college a building valued at \$75,000.00 The deed conveying the property to the college was completed and put to record. Mrs. Kernodle, however, retains a lifetime interest in this property but by making it an outright gift she received consideration in income tax payments. These two benefactions for Elon College mean a very great deal to the college.

I am sure that I may speak for the Board of Trustees, for the faculty, student body, the church in the Southern Convention, and for interested friends in expressing profound appreciation to Dr. Boone of his benevolence and interest in Elon College. He has served his church well and efficiently. He has served his college by his counsel, his time, and his money. His gift not only means much to the college but to everyone interested in Elon College. There are doubtless others who will find joy in following his example. Dr. Boone's gift counts on the Two and One-Half Million Dollar Campaign Fund and puts the Durham Church over the top in its share in the campaign.

* * * * *

Apportionment Giving

The other day a man said to me, "I have a little money but I don't know what to do with it." He meant by that that he knew of no place where he could invest this money, with economic conditions as they are, to advantage to himself and at the same time be assured of his investment.

There are different ways and different things in which we can invest our money. Some will pay dividends of material values and others will pay dividends of human values. For all these years we, as members of the church, and the church itself have been investing money in human beings. These investments have been paying dividends in human character, human efficiency, and in human service in the church, in the name of Christ and for the coming of his kingdom.

There are many great souls among us who have never invested much money in houses, or land, or stocks, or bonds, but have through the years invested their lives in the church, in the institutions of the church that have resulted in dividends in consecrated workers for the church and for the glory of God. Every dollar that you, your Sunday school or church contribute to Elon College is an investment that will bear rich dividends in the years to come. Those whom you bless, many of them will rise up and call you blessed for what you have done.

Opportunities for investment in human lives through Elon College are ever present and inviting investors to risk their funds in the hands of the college that it may continue the fine services to young people that it has been rendering through the years.

Previously Reported	\$2,917.60
Eastern N. C. Conference:	
Mt. Gilead	\$34.00
Eastern Va. Conference:	
Shelton Memorial	\$ 3.00
N. C. and Va. Conference:	
Bethel	\$ 5.00
Durham S. S.	23.67
New Lebanon S. S.	13.80
Western N. C. Conference:	
Shady Grove S. S.	\$20.50
Virginia Valley Conference:	
Bethlehem	\$23.00
	127.97
Total to date	\$2,847.57

THE COMMUNITY OF THE CHRISTIAN COLLEGE

(Continued from page 5.)

In the face of such a critical disruption of the academic community, and in the presence of such fragmentation, the claim that the college can be a community is an intriguing and challenging claim. Yet this is precisely the claim of the Christian college. To be sure, it shares in the fragmentation—it, too, has its numerous divisions and sub-divisions—but it has also learned that wholeness of our personal life is inextricably bound to a wholeness in the community.

Moreover, because most of the Christian colleges are relatively small, the exacting task of being a community is somewhat minimized; most of its faculty and students at least know one another by name; and because it is acknowledged that only a part of the educational process takes place in the classroom, laboratories and libraries, the Christian college is also typically a residential community, in which the whole day or week is potentially available for the full intellectual, moral and spiritual growth of its members. Because it is also most normally a college located in a small or middle-sized town or city, it has natural entree into the life of its surrounding community, despite the timeworn separations between town and gown.

But the Christian colleges also have a deeper resource upon which to draw. They stand the nearest of all academic institutions to the true source

(Continued on page 8.)

Foreign Mission Projects Of The Southern Convention . . .

The American Board Work at Inanda, South Africa

Back of the shorestrip which lines South Africa's Indian Ocean, the land rolls into green hills, lovely valleys. Near the cities, the hills and valleys are heavily settled in "rural suburbs" made up of families whose breadwinners commute each day to the more populous cities, or who work small landholdings surrounding their homes. Inanda is one such rural suburb along South Africa's coast. Fifteen miles inland from the port of city of Durban, it is also an important

Inanda is also an educational center. A day school for African children is there, run by our South African Mission. It is larger than similar schools in neighboring settlements, and goes through the 9th year. Graduates of the several dozen other schools in the area sometimes are sent to this central school for further training, particularly if they are promising young people which the churches wish to train as leaders. This Inanda school is government subsidized, operated by the mission, which operates 70 or 80 other schools in various parts of Natal.



A New Doctor for a New Africa

center of work for us Congregational Christians. Several factors combine to make this so.

Inanda is the center of a district of churches — "blackskinned, singing churches" they have been called—which have grown up as a result of mission work of earlier years. These African churches serve their villages and communities, and, like Congregational churches elsewhere, are bound together into an association type of organization. Headquarters of the association is the Inanda church, which in one sense is the parent church for all the rest, considering them at times preaching places or outstanding churches. The reason for this is that the Inanda church is the largest and strongest of the district and has its own pastor and an adequate church building. The neighboring churches are cared for by lay preachers and the Inanda pastor who "rides the circuit" every other Sunday for preaching services.

At Inanda also is Inanda Seminary, which has an influence up and down the coast of Natal which no other African school can claim. A girls' school—a missionary school—it offers a high school education for 300 girls. One of the features of its program is an industrial training—including home economics, which has earned it the reputation for producing first-rate Christian homemakers and village leaders for a wide area of South Africa. Its students are drawn from all over the Union of South Africa and are carefully chosen from more than 750 applicants a year. The school operates on a budget of about \$40,000 a year, including missionary and teachers' salaries. Of this amount our Congregational Christian Churches in America, through the American Board, provide about 20 per cent and most of this is in personnel. Student fees (about \$12,000 a year) and government grants make up the rest.

Seven American Board missionaries

are stationed at Inanda. All are assigned to work in Inanda Seminary—but help with church work and the other schools, as they can. The missionary actually responsible for this lives a hundred miles away, at Maphumulo.

Thus Inanda, suburb center of Christian work, is an important outpost of *Our Christian World Mission*.

THE COMMUNITY OF THE CHRISTIAN COLLEGE

(Continued from page 7.)

of Christian community. Does true community exist, indeed, apart from Christ? Can wholeness be given apart from God's grace? Can our numerous divisions be healed by any effort less than Christ's sacrificial love? The Christian academic community despite its continuing distinctions, finds its true unity at the foot of the Cross. In this unity, it has a challenging opportunity to contribute a greatly needed rediscovery to the whole community of learning, and also to the whole community of faith.

III.

Thus, it is possible also to insist that the Christian college, if it is true to its calling as an academic Christian community rooted in Christ, can by doing its basic task also make its most profound and most appropriate witness to the fullest reaches of our Biblical Christian faith.

In recent years there has been a renewed emphasis upon the nature of our Christian vocation. Much is implied in this renewed acknowledgment of a great emphasis of the Reformation, for it involves a wholly new understanding of the Christian faith and the Christian life. In His commission to His disciples, Jesus said, "Ye shall be my witnesses, and ye shall receive power." Such witnessing does not mean preaching alone; indeed it does not mean speaking, unless our verbal witness is a further and perhaps more explicit expression of our whole life's witness to Christ's claims. Our whole life—for the Christian college, its whole life both curricular and extra-curricular—is to be engaged in the demanding and exciting task of being the bearers of the Gospel's good news. This faith is, moreover, the faith of a people who, in God's purpose, are to be the nucleus of that humanity in which wholeness of life, full love, and social justice are the marks,

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

Church Women of America Will Observe May Fellowship Day

Tens of thousands of U. S. church women will meet on May Fellowship Day, Friday, May 1, to discuss how they can take action as citizens to build more Christian communities and a more Christian nation.

"Citizenship—Our Christian Concern" is the theme this year for the annual observance sponsored by hundreds of state and local councils of church women and by the General Department of United Church Women of the National Council of the Churches of Christ in the U. S. A.

Nationally the United Church Women's program for the past year has emphasized the women's political responsibility. Locally, many church women's groups are already engaged in programs on race relations, juvenile delinquency and other action projects for better community living.

Now the women are being called on to consider more direct political action as part of their concern as Christians.

In the call to May Fellowship Day, Mrs. Allen Knight Chalmers, chairman of the national committee for the observance, urges that the church women make May 1 "a day of dedication to informed and active citizenship."

At their gatherings on that day, many of the churchwomen will be taking stock of themselves as Christian citizens, from a self-evaluation chart with questions like these:

"Do I know the names of the Congressmen, from my district, the U. S. Senators from my state, my representative in the state legislature?"

"Have I ever written to any of them on any issue in the last year?"

"Have I ever attended a meeting of my city or town council?"

"Women can no longer escape responsibility for politics and for national policy," it is stated in a handbook, "Citizenship—Our Christian Concern," prepared for May Fellowship Day.

Mrs. Theodore O. Wedel, Washington, D. C., wife of the Canon of Washington Cathedral and member of the United Church Women's execu-

tive committee, is author of the handbook.

Mrs. Wedel points out that women, with their concern for community health, schools and other facilities, have every reason to be active in local politics, and can also do their most effective work there.

Noting that "the power of American political parties lies in the smallest sub-divisions, the 150,000 local precincts," Mrs. Wedel urges church women to become informed and active in local politics where they can be most immediately effective.

Societies Take Note

Mrs. W. E. Wisseman, chairman of Friend-Service, asks that you take special note of these two items concerning that department. They are clarifications concerning Friendly Service gifts to Miss Corrine Nordquest, about which each society received a letter from Mrs. Wisseman recently.

1. If you are sending a package to Miss Nordquest, please write a card to Mrs. W. E. Wisseman, 315 North Edgewood Street, Greensboro, North Carolina, and ask her when it should be mailed. (You will remember it said in the letter that not too many packages should reach Miss Nordquest at the same time on account of customs regulations.) Mrs. Wisseman will then write you the best time to mail your package.

2. If you wish to send money to Miss Nordquest, which may seem simpler than the packages, which have to be cleared through customs, send that money to your Conference Treasurer, marked "for Miss Corrine Nordquest." The money will be sent to the American Board, where it will be credited to her account and she can draw on it for the things she needs.

If there are further questions, Mrs. Wisseman will be glad to answer them for you.

Sincere Christian love, Mrs. Wedel writes, will lead to a search for the causes of slums, juvenile delinquency, poor schools or lack of health facilities, to discussion of these problems in groups and in meetings of city councils and planning bodies and to the encouragement of honest and overburdened public officials and the struggle to replace officials who are lazy or corrupt.

When millions of American church members begin to really express their Christian faith in active citizenship, Mrs. Wedel predicts, "America may indeed become a Christian nation at home and in her world-wide relationship."

Waverly District Rally

The thirty-third annual spring rally of the Waverly District, Eastern Virginia Woman's Missionary Conference, met March 31, 1953, in the Waverly Christian Church. The meeting was called to order at 10:45 by the superintendent, Mrs. G. C. Brittle. The theme for the program was: "Is It Nothing to You?"

The call to worship and an inspiring worship service were given by Mrs. J. W. Maynard, New Lebanon. Prayer was led by Mrs. Garland Spratley.

Roll call of churches showed the following present: Barretts, 1; Bethlehem, 4; Burton's Grove, 2; Centerville, 0; Dendron, 7; Hopewell, 3; New Lebanon, 3; Richmond, 4; Spring Hill, 5; Union, 0; Wakefield, 4; Waverly, 12.

Ministers and visitors recognized were: Rev. Ernest Brickhouse, Hopewell; Mrs. Hoover, Waverly Baptist Church; Mrs. Annie Bell Holdsworth, Dendron.

A most stirring and inspiring message on her work in Micronesia was given by Mrs. Hilda Thiem.

Special music was rendered by Mrs. R. H. Clark.

The offering, \$15.50, was taken by Mrs. John Balint and Mrs. Walter Rusnak.

The afternoon session was called to order at 1:30 and Mrs. Simms led in prayer. The minutes of the 1952 session were read and approved.

The following officers were elected: Superintendent, Mrs. Frank Sodomka; Assistant Superintendent, Mrs. Garland Morris; Secretary and Treasurer, Mrs. Edward Bresko. Nominating committee members were: Mrs. W. C. Seely, Mrs. W. T. Parsons, Mrs. H. E. Drewry.

The rally will meet at Spring Hill Church in 1954.

A panel discussion was led by Mrs. G. C. Brittle, who asked, "Is It Nothing to You?" The following reported, "It Is Something to Me": Mrs. Huber, Cradle Roll; Mrs. Simms, Young People; Mrs. Morris, Spiritual Life Committee; Mrs. Vick, Christian Family Life; Mrs. Gay, Friendly Service; Mrs. Johnson, Interdenominational Cooperation; Mrs. Spratley, Life Membership and Memorials; Mrs. Brittle, Visual Aids and Literature.

An interesting discussion took place when the floor was opened for questions to Miss Hilda Thiem concerning her work in Micronesia.

(Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, Editor, Southern Pines, N. C.

I Attend Associated Church Press Meeting

The Board of Publications is a committee of men named by our church to see that this paper is edited and printed, and any other matters that need attending to. This Board, most graciously, sent me to Washington to represent THE SUN at the Associated Church Press meeting. The A. C. Press is like the Associated Press, except its members edit and print religious papers.

There were 120 people present and they came from near and far. There were speakers, teachers and writers—all of whom had new ideas for church people to read about and to learn.

On Thursday morning the group was received in the Executive offices of the White House by President Eisenhower. He looks like his pictures, he had a warm twinkle in his eye and he said some interesting things to us. We would have enjoyed a leisurely stroll across the White House grounds, especially to have seen the deep orange tulips around a lovely fountain, but unfortunately, the rain fell heavily and we scurried from door to door and only glanced at the flowers in passing.

After sessions that night, I joined the family of a college classmate and we watched the Cherry Blossom Festival parade which took an hour and a half to pass. Every state had a princess, a band, a float and tried to make theirs the prettiest and the best. You can just bet that I cheered the loudest for North Carolina and Virginia's floats and bands!

Although many of the editors present have larger magazines and papers, none were connected with one so old as this. Some people looked very surprised when I told them our SUN had been going into our homes for over 100 years. Some of the writers complained of "meeting the deadline" (the time when all material must be in) but they readily admitted that a weekly deadline was much worse than their monthly ones!

Some very great men spoke to the group. Bishop Oxnham of the Methodist Church was one. Another was the young man who is education editor of *Life* magazine. He had studied church magazines and showed pic-

tures illustrating good and bad faults. Some of the editors had sad-looking faces when that session was over!

Between sessions I spent some time with C. B. Riddle who was once our editor. He showed me some interesting places in the old city and we chatted about writing and work. These extra visits added to my enjoyment.

We should be proud to have our church paper a part of such a fine group. Every year there are a few more women at the sessions which shows that more and more women are doing the work of the Church. I came home feeling proud of our paper and thinking it was good to have been there.

J. J. H.

"Manners: End or Means?"

By JANICE A. McDONALD.

Issued by the National Kindergarten Association.

"Stop doing that, Johnny!" his mother said. "That's rude."

What was he doing? One of a dozen or more performances that are bad manners. He may have been rough to a playmate, or slammed a door, interrupted someone who was speaking, eaten greedily at mealtime, been impertinent or talked out of turn at school.

Teaching good manners sometimes seems like an endless, hopeless task. The two-year-old cannot be expected to understand nor to follow the rules of etiquette that a seven-year-old can. The ten or twelve-year-old child has many things to work on before becoming an adult social-minded being. So the mother now and then cries out, "Where are your manners?"

Good manners should mean good character-traits. Think what is entailed: courtesy—which is kindness, thoughtfulness, sympathy, patience, and cooperation.

Good manners are not an end in themselves. They are a good form of behavior with unselfishness added. A rogue's charming manners are only surface polish. Of what worth are taking off your hat and inquiring after your sick grandmother if he then inveigles you into a scheme whereby you lose all your money?

The basic fact in all wrong doing is that the culprit thinks first and foremost of himself. Manners that are really good spring from unselfishness and consideration for the other person. Kindness will be found in good manners but not in bad.

How do good manners parallel good morals? Is not an example of this the bringing up of a child to mean "I'm sorry!" when he has committed a misdeed? Merely saying it would be false politeness. Surley, if we reach children through understanding and sympathy, giving them emotional security, they will not get into serious trouble.

How are the mother's manners? Is she kind and polite only with her friends? The children must obey her of course, but if she says "please" and "thank you" to Johnny, gives him her attention when he is talking, says "I'm sorry" if she has been unfair, Johnny will reason: "You have to have good manners. They're important, and they're nice when others use them on you!"

Everyone is pleased when he sees a child with good manners. Perhaps Johnny gave an older person his seat on the bus. What prompted him? His mother's nervous and irritated demand? Or did his mother gently point out to him that the woman had a lot of bundles and looked tired?

Johnny can be taught to find true joy in unselfishness by a frequent expression of appreciation from Mother. For instance: "You make me happy by remembering to take the cake nearest you," and, "Tell me now about the new house. I'm proud that you remembered to keep still when Mr. Smith wanted to talk to me."

Teaching the little observances in manners, "Use your handkerchief," and the bigger ones—thinking of others in every way at home and abroad—all of which come under "good manners," are a means for developing good character.

The repeated admonitions, over the years, all relating to Johnny's being a well-brought-up youngster, are never ends in themselves. Though it sometimes seems a hopeless task to instruct children properly regarding good manners, how very important and necessary it is!

Our business is not only with eternity but with time, to build up on earth the kingdom of God, to enable man to live worthily and not merely die in hope.—Lord Tweedsmuir.

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

First Norfolk Youth Hold Easter Communion Breakfast

The Pilgrim Fellowship of the First Church, Norfolk, held its second annual Easter Communion Breakfast on April 5. The young people came to the church at 7:30, set up the tables, prepared breakfast of bacon and eggs. When everything was ready they gathered around the tables and were led in a very inspiring Communion Service by Rev. Charles C. Thomas, pastor of the church. After the Communion Service, the members ate their breakfast together. The members are already looking forward to next year when they will have another of these meetings.

* * * * *

Relax With Max

I'm sure the young folks at the First Norfolk Church has a very inspiring Communion Service and breakfast on Easter morning. Rev. Cecil Thomas sent me the article, and here is the closing sentence of his letter: "You can edit it any way you see fit as long as you don't change the name of the church or the minister!" Now, really, I ain't ever done that, have I?

* * *

I was very fortunate to be one of the many guests of the Mauldins in our Winston-Salem Church over the Easter weekend. Gee whiz, we had a nice time. Got up at three o'clock, too—in the morning that is—for the Easter Sunrise Service there. Thanks, Mauldins!

* * *

The late Peter Marshall, former Chaplain of the Senate of the United States, told the following story:

"A mother disciplined her little boy by telling him, 'God won't like it if you do that,' or if he persisted in his bad behavior, 'God will be angry with you.' And this worked beautifully for a long time.

"But one night at supper the little fellow refused to eat his prunes. His mother said, 'God won't like you if you don't eat those prunes.' This had some effect, and he ate all but two of the prunes. Then his mother said, 'God will be angry with you if you don't finish your prunes.' But

this time he wouldn't eat another bite, and he left the two wrinkled prunes on his plate.

"To punish him for disobeying, his mother took him to his room and put him to bed early. Just as she returned downstairs, the most terrible thunder storm broke. The thunder and lightning, wind and rain, were furious. Soon the mother began to feel sorry for her son, so she tip-toed up to his room to comfort him. When she opened the door, the little boy was standing with his face pressed to the window, and he was saying to himself, 'All this fuss over two little prunes.'"

Should Clergymen be Investigated?

By DR. DANIEL A. POLING.

Should clergymen, as well as educators, be investigated by Congress?

Yes—as individual citizens.

Red lies, red murder, red rape, red slavery and red atheism are over half the world today. These are incredible facts, but they are facts and, for the moment, they are victorious facts. In the United States there are a few—only a few, to be sure, but a menacing few—"red deans," red educators, red labor leaders, red politicians and red journalists, who give their allegiance to these facts. Among us are men, not many, but one would be too many, posing as priests and preachers who are active agents of Communism.

But there are other clergymen, educators, labor leaders, politicians and journalists who are soft toward these facts, who raise other issues that have their rightful place but that are out of place as invoked here. Here there is only one issue—Communism—and with that issue joins the life and death struggle of freedom to survive.

Today free church and free school, free labor and free industry, free press and free speech, all the freedoms, are in one package, and that package is on fire. Now to invoke one freedom so as to weaken the united front against the implacable foe of all the freedoms is little short of treason to freedom itself.

Education and religion are presently vulnerable areas into which

subversives and Communists have moved with deadly precision. Clergymen and educators are for "mercy" and they are for the right of the "idea" to be expressed. The success of this infiltration is apparent in the live fire directed by certain clergymen and educators against their fellow Americans who are out in front, leading the offensive, uncovering the camouflage and carrying the fight to the foe. If procedure is wrong, if there are methods of investigators that are unfair and un-American, they are unfair and un-American to all and must be corrected for all. But as to Communism, no group is competent to investigate itself. Clergymen and educators are first-class citizens, too, and should as citizens seek no exemption not granted to others.

These are "times that try men's souls." But it is late and very late. In the present crisis, when the foundations are moved and the world rocks, there is one and only one choice for loyal Americans: "Who then is on the Lord's side"!

OUR CHURCHES REPORT.

(Continued from page 7.)

erty and Alford Asycue of Bethel conducted the devotionals. Deacons from both churches united in the Communion service, and members of both churches joined in the taking of the emblems. This was a very unique service—a sacred service that will be long remembered.

The choirs of the churches alternated in furnishing the music. Several special selections were offered and enjoyed.

These services were followed on Sunday by a special Easter program presented in music. The choir of the Liberty Church, with some assistance from the Baptist church choir, presented a cantata, "Christ, the Victor." The music was well rendered, and the cantata thoroughly enjoyed.

Bethel Baptist Church presented its own Easter program on Sunday night, with an Easter message by the pastor and special music by the choir.

All of these services were quite well attended by members of both churches with visitors coming from other communities.

This week's services will be long remembered by the entire community as a week of the best and most co-operative services ever held in this community.

MRS. FLETCHER FULLER.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Paul's Conflicts in Corinth"

LESSON IV—APRIL 26, 1953

MEMORY SELECTION: "We endure any thing, rather than put an obstacle in the way of the gospel of Christ."
—I Corinthians 9:12.

LESSON: Acts 18:1, 4-16.

DEVOTIONAL READING: Psalm 61.

Saints in Corinth.

When Paul wrote his letters to the members of the Corinthian Church, he addressed them as "saints." Saints in Corinth!!! Of all places!!! Corinth was a wealthy and a worldly and a wicked city. It was filled with immorality and idolatry. In a sense, it smelled to high heaven. But there was a church there, and there were "saints" there. There were good people in this bad place. Folks can be good anywhere. To be sure, environment counts and helps. Nobody ought deliberately to put a child in an evil environment, or ought one to put oneself in a bad environment. But, by the grace of God in Christ, a man can live a clean, honest, unselfish life anywhere. It is not where a man is that counts, but what he has in him. In most cases, a man is simply passing the buck when he blames his environment for his sins.

Paul in Corinth.

Laughed out of Athens, Paul came to Corinth. It took courage to do that. There were Christians in Corinth, a few at least, but they were from the lower classes. As he later writes, "not many noble were called." But Paul saw in Corinth, and in every city, a fertile field for evangelistic effort, and fields white unto the harvest for Christ. So into Corinth he came. He found a man and his wife there, lately come to Corinth to escape persecution at Rome, and because they were of the same trade as he—tentmakers, he made his home with them. Paul insisted that the laborer was worthy of his hire, but there were times when the folks did not have the hire, so he earned his own living by making tents. It was a small matter to Paul that he had to work by day in order to preach by night, or on the Sabbath day.

"And he reasoned in the synagogue every Sabbath day, and persuaded

Jews and Greeks." The new Revised Standard Version puts it thus, "And he argued in the synagogue every Sabbath, and persuaded Jews and Greeks." He was always looking for, and taking advantage of, opportunities to witness for Christ. And he did it with persuasive power. So things went well with him and his work for a while.

Growing Opposition.

In due time, however, Silas and Timothy came to Corinth from Macedonia, and they told in glowing terms about the splendid growth of the new movement in that section. That was too much for the Jews of Corinth, and they raised opposition, and blasphemed. They saw in Paul a growing menace to their religion and they determined to scotch the thing then and there. The thing is being repeated in many parts of the world today. Witness, for instance, the efforts which the Communists are making to throttle the church in the Russian occupied sections of Europe. A free church is the greatest threat to dictatorship.

Forfeited Privileges.

"He shook out his raiment and said unto them, 'Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles.'" It was a dramatic and decisive event in the Christian movement. Paul became convinced that his work was with the Gentile world. Like the Master, he had gone unto his own, and his own had not received him. These Jews had forfeited their high privileges, and they paid dear for their forfeiture. From henceforth, although Paul yearned for the salvation of his fellow-countrymen, and preached to them whenever he had a chance, his ministry was for the Gentiles. These Jews never knew the fearful price they paid for their forfeited privileges. Life would have been so different for them if they had received and responded to the gospel. Men hear the gospel at their peril. Hearing involves responsibility. Disobedience brings judgment and destruction.

A Word of Encouragement.

Was Paul discouraged? Did his efforts seem futile? Was the going

hard, and getting harder? We do not know. But evidently he needed some word of encouragement and hope. Thus it was that one night the Lord spoke to him in a vision, and bade him be of good cheer and courage. He was to continue to speak and to preach in Christ's name. No harm would come to him in that city. Furthermore, his efforts were not at all fruitless, for God said "I have much people in this city." Thank God for the encouragement which he gives his discouraged and despondent workers from time to time. What minister, or teacher, is there who would not have become discouraged and quit long ago if from time to time God had not given him a bit of encouragement in one way or another. Let us not be weary in well doing for in due season we shall reap, if we faint not.

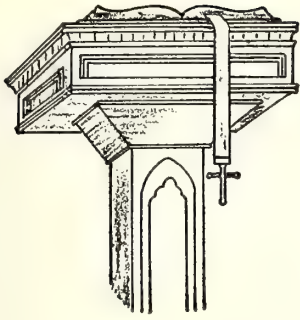
Much Ado About Nothing.

Maddened by Paul's preaching and success, the Jews finally rose up and brought him before Gallio, the proconsul of the city. They accused him of being "un-Jewish"—he was persuading men to worship God contrary to the law. These fellows would have made fine members of some of the committees charged with checking up on folks with "un-American" activities and ideologies. Before Paul could open his mouth to defend himself, Gallio told the Jews he would have nothing to do with the case. If they had had any charge against Paul that would carry weight in court, all right. But if they were concerned with the difference between twiddle-dum and twiddledee, he would have nothing to do with it. So he "drove them from the judgment seat."

Folks can get into the greatest stew about things that do not amount to anything. How much friction and heat are generated in theological discussions and religious arguments, that throw no light at all upon the subject. It is time that the churches stopped arguing this jot and tittle of theological belief, and joined in common cause against the forces of evil in our modern world. We ought to stop fighting each other, and get together to fight against the devil.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

Sympathy is a thing to be encouraged apart from humane considerations, because it supplies us with the materials for wisdom.—Stevenson.



Meditation and Prayer Clear Way to Victory

A Holy Week Sermon

By REV. J. EVERETTE NEESE.

(From Norfolk Ledger-Dispatch.)

The day before the observance of the Passover Feast was a day of quiet meditation in the life of the Master. So far as the New Testament record is concerned, we have no reference to any activity on this day in which Jesus and his disciples shared.

They had arrived in Bethany the evening before. The disciples' faces must have shown a tinge of sadness, for only a little while before Jesus had said, "After two days is the Passover, and the Son of Man is betrayed to be crucified." That evening the meal was served in the home of Simon the Leper, and it was here that Mary poured the remainder of "an alabaster box of very precious ointment" on the head of Jesus while "He sat at meat." Judas, probably supported by some of the other disciples, complained of the waste, saying, "This ointment might have been sold for much." Jesus again administered a rebuke to Judas, the severity of which must have been emphasized by the look which the Master gave him.

The night was spent in Bethany, and then followed the unrecorded day which, to us, would be most interesting and enlightening if we only knew what Jesus said and did. Suffice to conclude, however, that before him was the cross and that through it redemption would be available for all men. Thus this day of quietness and inactivity, so far as the biblical record is concerned, must have become, for him, another day of preparation for the events which were soon to follow.

I am glad there is an unrecorded day in Holy Week. To me, it is symbolic and healing. Our knowledge of the activity of Christ recalls his frequent departure "into a solitary place" for meditation and prayer. Perhaps, this day was another of

those momentous occasions when Jesus, in the quietness of the mountain side, won the victory of forthcoming days. On this day his real agony was met and his real cross borne. For when he came over the hill from Bethany to Jerusalem the next day, he came, not as a martyr, but as a conqueror.

We all have need of these unrecorded days, when the wheels of life slow down, and we can be alone with our soul and God. Our victories are won long before the battle takes place. The spontaneous battles of life are those that have the longest history; not those for which planning has been done. We can no more meet a moral emergency without the habit of self-discipline than a plant can bud in the spring which has not stored up resources for growth in the winter. Frequently, our lives move on monotonously and our days seem insignificant. Then we are confronted with temptations, opportunities or decisions and, in that hour, it is too late to begin our preparation to meet them.

It is a truth that our crises are adequately met, not in the moment of emergency, but through the stored-up strength of uneventful, unrecorded and remote days; just as our Lord courageously met his death on the Cross in the solitudes of the spirit which he sought long before the day of his crucifixion.

Therefore, on this unrecorded day in Holy Week, it would be advantageous for us to follow the pattern of Jesus in prayer; and although our prayers may not be answered after the manner of our wishing, we shall, like Jesus, find strength to face the coming days. And we shall, by our trust in God, be able to transform our cross into a symbol of spiritual victory. Today let us seek strength through prayer and meditation.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Mrs. Brittle expressed her thanks to all who participated on the program, to the ladies of the Waverly Church who prepared a delicious luncheon, and to Rev. Brickhouse whose presence meant so much to our Rally.

It was voted to send a wire to Miss Pattie Lee Coghill to let her know we were thinking of her, and with regrets that she could not be with us because of illness.

The closing meditation was given by Mrs. Garland Spratley, after which Mrs. Edward Bresko sang "Was That Somebody You?"

MRS. EDWARD BRESKO,
Secretary.

* * * * *

Raleigh District Presidents' Meeting

A most interesting meeting of the presidents and program chairmen of the North Carolina Woman's Missionary Conference was held at the Congregational Christian Church in Durham on January 18 to discuss plans for the coming year.

Mrs. W. T. Scott led the devotional part of the program and for meditation used the topic "Great Power of Love."

Miss Pattie Lee Coghill was the leader of the "Buzz Session," in which were brought out the various problems confronting the women's societies in their attempt to encourage active participation by more members of the church.

Mrs. Scott and Miss Coghill discussed "The Friendly Service Program."

At the close of the business session the benediction was pronounced by Mrs. Richard Jackson. An invitation was extended by Mrs. D. M. Estes to view the Bible exhibit and to remain for tea.

MRS. J. O. KIMREY,
Secretary.

* * * * *

The Sloans Come to Ingram

Sunday afternoon, March 29, Dr. and Mrs. Sloan came to Ingram. Dr. Sloan reviewed our mission study book, showed slides of Africa, and delighted us with his stories of the little-known continent. Mrs. Sloan, who won our hearts completely, is truly a woman with a world-wide vision. She is an inspiration to Christian women. The women of Pleasant Grove and Liberty Churches were also our guests.

At the close of the meeting the group went to the dining room for coffee, sandwiches, and home-made desserts. Here the group continued their discussion which had to be cut too short to allow Dr. and Mrs. Sloan to meet separate speaking engagements for the evening.

REPORTER.

When a man says money can do anything, that settles it: he hasn't any.—Ed. Howe.

The Orphanage

J. G. TRUITT, Superintendent

DEAR FRIENDS:

Thank you for all you did for us at Easter. And thank you for this good report. Easter was a beautiful day at the Orphanage. The sunrise service was lovely with the townsfolk and the Orphanage folk joining in together on our campus. The fields are so pretty and green and much of the green pastures are in full view, therefore, it was a beautiful and inspiring sight to see the sun rise across the way.

Our children attended church at 11:00 o'clock and they looked so pretty in their Easter clothes, with new shoes, and every girl with a pretty hat. Thanks to you, one and all, for making this possible. And how well the children behaved and what good compliments they received from so many who saw them at church. Mrs. Truitt could see them from the choir and she was real pleased with them.

Every member of the Orphanage staff is proud—justly proud—of the job we are doing here. We are cognizant of the results and they make us happy. We are taking homeless children, and we are putting hourly, daily efforts into our work toward their training—mind, body and spirit. You should see how much even a few weeks does for some of these little ones as they come in here.

We know you are glad for us to do a good job by each child here, from the most unlikely to the most capable one—with no exceptions. We know you do not want these children who mix and mingle with the public school children and the public worship folks to be humiliated. And we believe you want us to be able to do something besides worry and wonder every week where the "where-withal" is coming from. We trust God. We trust these children. We trust you, and we believe you will help us pay our way as nearly as possible each month. When you know what we are doing and the "open-to-all" way in which we are doing it I have every reason to believe you will give me the chance to do a good job by every individual boy and girl, and a chance to have the right number of matrons and the right kind of matrons. This is your institution—I am proud of it, and may you be proud of it, too.

If you follow these reports you will see donations from many places. There are people in no way connected

with our churches who give fairly regularly to the Orphanage. They greatly help to supplement the giving of our own people. There kind increases, and to them a bulletin is mailed each month. This bulletin picks out some of the facts published regularly in THE CHRISTIAN SUN. Each issue of that bulletin brings response from some of these friends.

Every family in the Southern Convention should have access to THE CHRISTIAN SUN. It is your church paper. Our church's news cannot be received over radio—too expensive—nor can it be received over the television, still more expensive; but the news of your churches and your institutions, and much news from the work of the church throughout the world is in your church paper. You should have access to it every week, and it would be good to browse through it regularly. A lot of people read it. All should see it.

Thanks to everybody for all you are doing for us.

JOHN G. TRUITT,
Superintendent.

REPORT FOR APRIL 9, 1953.

Commodities for the week.

Misses Pattie & Willie Adams, South Boston, Va., Clothing.
Miss. Society, Ingram Christian Church, Clothing.
Mrs. N. L. Whedbee, Sr., Driver, Va., Clothing.
Mrs. J. H. Barnwell, Burlington, N. C., Clothing and Books.
Mrs. Frances D. Rickard, Burlington, N. C., Material.
Mrs. J. M. Riddle, Sanford, N. C., Clothing.
Baraca Class, Berea Christian Church, Candy.
Mrs. W. C. Medlin, Henderson, N. C., Clothing.

Mrs. J. A. Waters, Elon College, N. C., Candy.

T. R. Eason, South Norfolk, Va., Clothing.

Sunday School Monthly Offerings.

Amount brought forward \$4,649.68

Eastern N. C. Conference:

Auburn S. S. \$ 36.33
Mt. Auburn S. S. 9.25

45.58

Eastern Va. Conference:

Bethlehem (Nans)—Special \$ 11.00
Bethlehem S. S. 30.00
Dendron S. S. 22.00
Liberty Spring S. S. 20.00
Portsmouth, Shelton Memorial, Special 10.00

93.00

N. C. and Va. Conference:

Belew Creek S. S. \$ 12.00
Greensboro, First 90.34
Pleasant Grove S. S. 35.18

137.52

Western N. C. Conference:

Brown's Chapel S. S. \$ 5.00
Shiloh 23.84

28.84

Virginia Valley Conference:

Dry Run S. S. \$ 2.00
Winchester S. S. 8.34

10.34

Total \$ 315.28

Grand Total \$4,964.96

Special Offerings.

Amount brought forward \$3,962.12

Mrs. Ester E. Jinkens, St. Paris, Ohio \$ 10.00
Junior Miss. Soc., Holland Christian Church 1.00
Dr. Paul D. Rudd, Reidsville, N. C. for Margie Hayes 20.00
Rev. Henry V. Harman, High View, W. Va. ... 2.00
Mr. & Mrs. F. C. Cope-land, Suffolk, Va. 10.00
High Point Friend 50.00
H. O. Byrd, Suffolk, Va. for Woddie Byrd 15.00
Harold Boone, Pittsboro, N. C., in memory of Kenneth Ray Cotten .. 5.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

In Memoriam

NORFLEET.

God in his infinite love has called home our sister and co-worker, Lydia Norfleet.

We as a church desire to record our sorrow in her death.

The Holy Neck Congregational Christian Church, and Missionary-Aid Society of which she was a faithful member mourn her loss.

To her relatives, friends and acquaintances we extend our sympathy and commend them to our heavenly Father.

Mrs. JUNE O. DAVIDSON, Sr.,
Miss ALLIE LEE NORFLEET,
Mrs. CHARLIE C. BAKER,
Committee.

JONES.

We the members of Holy Neck Congregational Christian Church wish to pay tribute to the memory of our departed member, James Kemper Jones, who passed away February 24th.

Therefore be it resolved:

1. That the community has lost a good neighbor and friend.
2. That the members of the church deeply feel our loss in his passing.
3. That we extend our deepest sympathy to his family and pray the blessings of our heavenly Father upon them.

Mrs. JUNE O. DAVIDSON, Sr.,
Miss ALLIE LEE NORFLEET,
Mrs. CHARLIE C. BAKER,
Committee.

JOHNSON.

Whereas God in his infinite love has called home our friend and brother Eddie Lester Johnson.

We as a church desire to record our sorrow in our loss.

Therefore be it resolved:

1. That Holy Neck Congregational Christian Church and Church School, of which he was a faithful member, as long as health permitted has lost one for whom they mourn.
2. That we extend our warm sympathy and earnest prayers to his loved ones.
3. We commend them to our heavenly Father who doeth all things well.

Mrs. JUNE O. DAVIDSON, Sr.,
Miss ALLIE LEE NORFLEET,
Mrs. CHARLIE C. BAKER,
Committee.

SIPE.

On January 23, 1953 Mrs. Elizabeth Pierce Sipe of News Ferry, Virginia Passed from her earthly home to her eternal reward.

She had been a member of Pleasant Grove Christian Church since she was a young girl. Her loyalty to it is worthy of the emulation of all those who knew her. She served the church as secretary for nearly forty years and prepared the communion from the death of her mother until recently when her failing health made it necessary to pass the sacred duty to someone else. She and her mother made their home a haven for the ministers and their families for nearly a century. By this means and through the church paper together with attending the conferences and conventions they kept posted with the church and its activities.

Mrs. Sipe graduated from Elon College about the turn of this century. She kept herself well posted with what was going on there until her death.

She was a person of strong convictions. Those who knew her were never in doubt as to where she stood on problems pertaining to her church or other current topics. She showed this loyal spirit to her church by her presence and her contributions plus a zealous service for both the church and community.

For the past nine years Mrs. Sipe had lived in the home of her cousin, Mr. and Mrs. L. E. Carlton at Peaces. She maintained her own home at News Ferry but due to a broken hip and physical incapacitation she stayed at the Carlton's where she became one of the family.

The only near relations left are a niece Miss Janie Pierce of Richmond, and a nephew, Mr. Edgar Pierce of Hilton Village. She leaves a large number of cousins and a host of friends.

Pleasant Grove has lost a loyal member and the community, a valuable citizen.

Her funeral service was conducted on Sunday afternoon, January 25 at 3:00 P. M. from Pleasant Grove Church by her pastor, Rev. Weldon Madren, Dr. L. E. Smith, President of Elon College and her former minister, Rev. Joseph E. McCauley of Waverly, Virginia.

J. E. McCAULEY.

PASTOR PRAISES HIS PEOPLE.

(Continued from page 3.)

that people knew who was responsible for each detail; the work of the church proceeded smoothly largely because of the organizational work which he accomplished before leaving the church. This is a matter to which all ministers might well give considerable thought; it is extremely important to the on-going of the church.

Those who have had experience in public speaking of any kind know that there are groups which are responsive and easy to speak to and that there are other groups which seem to erect barriers between themselves and the speaker and almost seem to dare him to get anything across. The group at Haw River was most responsive; they have a deep appreciation for simple, straightforward thinking and speaking. It is not necessary to "beat around the bush"; they appreciate hearing just what the minister has to say. This was one of the great joys that I found in the service at Haw River. They are a people after my own heart—honest, sincere, lovable and loving, genuine Christians. May their tribe increase!

Our final service at Haw River was on Palm Sunday; there were more than 100 people present for the morning service; the choir, as usual, did a splendid piece of work. As a special favor for me they sang the most beau-

tiful anthem, "Seek Ye the Lord." Mrs. Beamon Busick sang the solo part and it was especially well done. As I have said many times any church would be proud to have such a conscientious group as we had in the choir. Good music added so much to the inspiration and the worshipfulness of our services; we shall ever be grateful for it.

The church held a fellowship supper in the church basement in the evening. A large number of the people attended and enjoyed a bountiful meal together. After the meal, Mr. Frain Bain, as spokesman for the group, presented two place-settings of Lenox Pine China to Mrs. Danieley and me. The china, of course, is beautiful; we cherish it as we cherish the memories of our friends in the church.

To our friends at Haw River we express our deep appreciation; to the Rev. and Mrs. Dwight Jackson, who now begin their ministry there, we express a sincere welcome. Our experience in Haw River leads us to believe that you will have a most enjoyable ministry with these fine people; as you begin your work you have our best wishes. May God bless you and the church which you serve, that it may continue its service to the community, to the denomination, and to our God.

J. EARL DANIELEY.

ESTABLISHES TRUST FUND.

(Continued from page 2.)

Christian Church for a great many years. Mrs. Boone was the daughter of the late Hon. John M. Moring, former Speaker of the House of Representatives of the State of North Carolina, and devoted to the interests of Elon College. Dr. Boone has been a member of the Board of Trustees of Elon College since 1915, serving as Chairman since 1934. It is interesting to note further that Dr. Boone is a son of the late Rev. Charles Atlas Boone (popularly known as "Uncle At"), who was a minister in the Christian Church.

THE ORPHANAGE.

(Continued from page 14.)

Mr. Lindsey C. Neville, Chapel Hill, N. C.	1.00
W. P. Robertson, Chicago, Ill.	2.00
Special Gifts	274.00
Grand Total	\$4,352.12
Total for the week	
	\$ 705.28
Total for the year	
	\$9,317.08

What Makes a College a Church College?

A STATEMENT BY THE CONGREGATIONAL CHRISTIAN COLLEGE COUNCIL

The official statement of the denomination giving criteria of a Church College is as follows:

1. Its plan of education is functionally integrated in the larger Christian community.
2. It seeks to make the total experience of students a Christian one.
3. Its staff personnel, whether in the trustees, administrators or faculty, is composed mainly of men and women who actively foster the Christian faith.
4. Its emphasis in the teaching function is on the Christian point-of-view.
5. Its out-of-class program for the students seeks to develop an environment which will encourage the growth of Christian character.
6. It may maintain relationships with other church bodies, thus demonstrating in itself the ecumenical spirit.
7. Its academic standards are in keeping with those established by recognized accrediting agencies.

The Administration and Board of Trustees must agree to the above criteria and make request for recognition, if the college is to be recognized as a Congregational Christian College.

However, the actual state of religion on a campus depends upon administration and faculty attitudes, and upon financial support of the religious program. There must be curricular provision of religion as an academic discipline, and that means budget for teaching, books and classroom equipment. There must be an adequate chapel, and that means budget provision for a chaplain, special speakers, music, the chapel building and its equipment. There must be voluntary religious activities on the campus, and that means budget provision for staff leadership, equipment, transportation for deputation teams, office expense, funds for sending delegates to student conferences, etc. . . .

A church college is interested in the churches, and offers its facilities for conferences of church groups; its faculty and officers assume denominational responsibilities; and in every way possible the college seeks to serve its churches.

On the other hand the churches seek to serve the colleges. Many local churches guide their youth to the church college, and individual members of the church itself make financial contributions to the college. . . .

* * * * *

Elon College is an accredited church college of the Congregational Christian Churches. It is the church college of The Southern Convention. Elon's present campaign for Two and One Half Million Dollars has been inaugurated that it may better serve the church of which it is a part. Make sure that your local church is supporting this campaign.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, APRIL 22, 1953

NUMBER 17

We Solicit Your Support for . . . ²³

The Building Loan Fund Campaign



The New First Church of Greensboro, North Carolina

(One of the latest of our churches to receive aid from the Building Society)

The future vitality and witness of our fellowship depend on our ability to respond to the growth and movement of the American people with a vigorous program for the establishing of new churches, as well as the re-establishing and re-equipping of our existing churches.

The church extension enterprise can be undertaken with solid assurance of permanent increase in the vigor of our fellowship and with the certainty of establishing strong new centers of Christian witness and influence in the life of the nation. We can be assured, too, that our existing churches will be better and stronger as they attain a greater outreach through whole-hearted participation in the program of church extension.

An effective program of church extension is impossible without substantial resources for church building. The advance of a sound strategy of church extension requires adequate funds which can be administered by an organization of our fellowship which holds the needs of the whole nation in its view.

The most important opportunity immediately before us can be realized only by increasing the permanent working resources—for the building of new Congregational Christian Churches, and expanding and improving existing ones, through the nation.

We lay this need and opportunity upon the concern of members of the churches of the Southern Convention and solicit your attention to the Church Building Loan Fund Campaign.

News Flashes

We are presenting the Building Loan Fund Campaign in this issue for the consideration of our readers.

Mrs. Wm. T. Scott, Elon College, N. C., wife of Superintendent Scott, entered Alamance County Hospital, Burlington, N. C., Sunday, April 19th, for a major operation.

The churches aided by our Church Building Loan Fund become productive churches and contribute support and recruits for all the ministries of our churches at home and overseas.

Due to the increased attendance for the worship services at Rosemont, it has become necessary to conduct two morning services to accommodate the congregation. Both services are being well attended.

This week's *Saturday Evening Post* features an article by Dr. Thomas Anderson, pastor of Central Church in Atlanta, Georgia. Dr. Anderson is well known to many members of our church in the Southeast.

Increased population means new homes and new communities. On the basis of one Protestant church for every 5,000 people, we will need over 10,000 new churches by 1960. Our Congregational Christian share of the new churches is 333, 220 of which are badly needed now.

Pleasant Grove Christian Church, News Ferry, Virginia, has completed a very successful every member canvass. Since their new pastor, Rev. W. T. Madren, has been in the field, twenty-three new members have been added to the church; seven by letters of transfer and sixteen upon profession of faith.

Ninety-six requests, totaling \$2,-368,600 for aid, had to be refused by the Church Building Society because of lack of funds during the last two years. Many churches which needed to borrow money for building or improvements, did not make requests of the society for they knew that no money was available. We need an increase of at least \$4,500,000 to meet present needs and opportunities.

The Virginia Rural Ministers' Summer School

This very popular school which will be held at Virginia Polytechnic Institute, Blacksburg, Va., July 6-10, 1953, is primarily for Virginia pastors, though our North Carolina pastors will be most welcome. It is hoped that a number of our pastors will attend this school. We will be able to offer some scholarship assistance for those who would like to attend. If you are interested, contact Supt. W. T. Scott, Elon College, N. C., at once.

Scholarship for Rural Ministers

The Southern Convention is entitled to recommend a pastor for a scholarship in connection with his attendance at the interdenominational School for Rural Leaders at Garrett Biblical Institute, Evanston Illinois, June 22-July 24. This school is on a graduate level, and a student to qualify must be a college graduate. Garrett Biblical Institute is offering three scholarships covering room and tuition, and Dr. Thomas Alfred Tripp of the Town and Country Department of the Board of Home Missions of Congregational Christian Churches thinks he can make an additional scholarship of \$50 available. If a rural pastor should be interested in this scholarship and attendance at this institute, he should contact Dr. Tripp at 287 Fourth Avenue, New York 10, New York, immediately.

Progressive Revival at Woods Chapel in the Valley

Eight different ministers will on eight successive nights preach at the Woods Chapel Congregational Christian Church revival meeting, just five miles northeast of New Market, Virginia. The services are scheduled to start on Sunday, April 26, and to end on Sunday, May 3, beginning at 7:30 each evening.

Rev. Walter B. Fuller of Harrisonburg, a member of the Valley Conference, of which Woods Chapel is also a member, will preach on Sunday evening, April 26. Rev. Verlin Proctor of Shenandoah Caverns, who has been recently licensed to the ministry, will preach on Monday, April 27. On Tuesday night, the guest speaker is scheduled to be Rev. John Waye, pastor of the Smith Creek Baptist Church at New Market. Rev. E. J. Rohart, pastor of the Linville Charge, is invited to serve as guest minister on Wednesday, April 28. On Thursday evening, Rev. D. N. Weiford,

pastor of the Manor Memorial Methodist Church at New Market, is to preach at Woods Chapel. Rev. R. E. Newton of the Leaksville Charge will be the guest preacher on Friday, May 1. The speaker for May 2 is to be Rev. Ernest E. Muntzing of the Linville Creek Church of the Brethren near Broadway.

Rev. Ralph N. Galt, the pastor of Woods Chapel, will assist at all services except on April 26, and he will preach at the concluding service of the revival on Sunday, May 3.

Special music for the Woods Chapel Revival is being arranged, and it will include several numbers by the Young People's Choir of Wissler's Chapel, a neighboring sister church.

The public is cordially invited to attend all services.

Easter at Howard's Chapel Christian Church

Superintendent Scott visited the Howard's Chapel Church on Easter Sunday, April 5, and presided over a business meeting of the church when new officers were elected. Officers elected were as follows:

Deacons—J. W. Breame, Route 2, Reidsville, N. C.; Robert Moore, Route 2, Madison, N. C.; Joe H. Moore, Rt. 3, Reidsville, N. C.

Trustees—Henry Breame, Route 2, Reidsville, N. C.; J. W. Breame, Route 2, Reidsville, N. C.; Dwight W. Moore, Reidsville, N. C.; Mrs. Wiley Fulp, Reidsville, N. C.

Superintendent of Sunday School—Robert Moore.

The new treasurer elected for the church was Mrs. Carl Merritt, Route 2, Reidsville, N. C., and the secretary elected was Mrs. W. E. Jones, Route 4, Reidsville, N. C.

Five new members were received into the church—two on confession of faith.

Howard's Chapel was organized about 1883, and it was received into the membership of the North Carolina and Virginia Conference at its 85th annual session held at Poplar Branch, N. C., on November 16, 1883. Rev. J. T. Pall was the first pastor.

Howard's Chapel is located on North Carolina Highway No. 65 just beyond Wentworth, N. C.

It is hoped that a regular pastor may be obtained soon for this church. They have a good Sunday school and a fine community. It is our earnest hope that their splendid new building may be put into good use and that it may be a blessing to the community.

W. T. S.

Laymen and the Church . . .

J. Earl Danieley, Editor, Box 515, Elon College, N. C.

Activities of the Laymen of First Church, Burlington

The activities of the laymen of the First Church, Burlington, have been centered of late in the Board of Deacons which has sponsored Revival Services (April 12-16) and functions attending such a project. The Board in this church has twenty-four members which is unusually large and representative. A special committee secured the guest preacher, Dr. W. Redd Turner of Clinton, S. C. Another was responsible for his entertainment during his stay in Burlington. Each deacon took his share of names from a list of fifty prospective members for personal calling. A series of ten cottage prayer meetings were held during the week prior to the Revival Services. These were arranged by the Board of Deaconesses, but two deacons were assigned to each meeting and assisted in it.

At a recent assembly of the Church School, Mr. Egbert Truitt, life-deacon, and member of the Board for twenty-five years presented the following explanation of the duties of a deacon:

"After nearly a quarter of a century as a Deacon in this church I have been called upon to tell you something about the duties of a Deacon. Now some twenty-five years ago I might have been quite an authority as some one who has never had the responsibility as serving in this office. My experience is that the duties of a Deacon can never all be told by word of mouth. The things he can and should do are endless. He must first seek the guidance of his Heavenly Father and humbly follow where He leads. Standing before you now is no choice of mine, but having been selected by our Board it becomes my duty, as it is the duty of every Deacon, to undertake whatever task that may come his way. There is strength and courage in the great storehouse of the Lord which is available to everyone who may seek it.

"I should like to list just a few of our duties. The Board should share the pastor's concern for the spiritual ministry of the church. Deacons also assist in the administration of the Lord's Supper. In this service each

member should know definitely what is expected of him, that this service may proceed with ease, order, humility, and dignity. It is also the responsibility of the Deacons to attend to the supply of the pulpit during any absence of the pastor and at any time the church is without a pastor. When a special pastoral committee is not provided the Deacons have the responsibility of locating and recommending a candidate for the pastorate.

"A dutiful Deacon should be a radiant friendly soul. His sincerity, and kindness should kindle a similar spark in other hearts. He should acquaint himself with the Holy Book. He should not let his pastor hold any monopoly on the theology. It is also the duty of every Deacon to be faithful in attendance at all services of his church that he may be a living example of faithfulness to others.

"Still many duties other than church attendance are most essential. James 1:27 says this: 'Pure religion and undefiled before God and the Father is to visit the fatherless and widows in their afflictions and to keep himself unspotted from the world.' Of all men Deacons should strive to keep themselves unspotted. He should take a personal interest in every member of his parish—in their successes and reverses, in their sorrows as well as joys.

(Continued on page 8.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snyder, G. D. Colelough, Treasurer, ex officio.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

The Imperativeness of Church Extension

By W. MILLARD STEVENS

One of the great imperatives which our churches face today is that of extending herself. Unless we do extend our churches all over these United States, our usefulness will be greatly impaired. The opportunity for establishing new churches in our country today is without measure. We must meet this opportunity. Hundreds of new communities have grown up all around us in the past twenty years. These communities need the Church. Other communities have grown by "leaps and bounds," and established churches in these communities are not adequate to meet the needs. These churches need in many cases to expand beyond their own ability to do so, and in other cases the churches need to relocate. We not only need the "will" to meet these needs, but we need money to help these churches get started.

This is the very purpose of the Four and One Half Million Dollar Campaign now being conducted in behalf of The Church Building Department of our Board

of Home Missions throughout the country. If our churches are to meet the present and future opportunities for expansion, The Church Building Department must have a large Revolving Loan Fund to help these new churches. This campaign will provide these funds. These funds will serve many generations in making the churches strong and the faith of men vital.

The present Loan Fund of The Church Building Department is very small when compared with the present needs. Our churches in the Southern Convention have shared bountifully in this fund over the years, yet we had no part in its establishment. We know that our churches will want to do their full share now in enlarging the fund. This will be accomplished if all our churches accept and raise their suggested goals in the Four and One Half Million Dollar Campaign. We are confident that the goal will be met in the Convention. You are urged to see that your church has an opportunity to meet its goal.

What Is the Church?

By ROY C. HELFENSTEIN

The Church is the Body of Christ in the modern world.

God was in Christ in that long ago, as he walked on earth among men. God was in Christ reconciling the world unto himself. And just so, God is in the Church today, reconciling the world to himself. God is the Redeemer of men and of mankind—the Redeemer of every human relation. Man is helpless to save himself or his world except as man himself is saved by the divine love of God. That divine love must be recognized and appropriated in order to experience its power.

The Church cannot save anybody, but the Church is dedicated to the proposition of seeking to put men and women and boys and girls in touch with the God who can save. Such an institution has rightful claim to the sincere love and support of every person living in God's world and receiving the blessings of his divine providence. All men, all conditions of human life, need to experience the redeeming power of God.

Any notions that may have been entertained about humanity being on a sort of automatic escalator, rising to new heights of attainment and self-sufficiency; or any ideas about the "genus home" being so inately good and so definitely qualified for advancement in man's own right without divine assistance—any such ideas entertained in the balmy days of peace have certainly been exploded by facts and circumstances for all who

think through the problems of life in these days of man's inhumanity to man!

Man has capacity for goodness, capacity for being saved, but salvation is from God. And when we speak of salvation, we do not mean the kind that is advertised as a sensational experience promised those who take some revivalist's hand in a high moment of sensationalism and publicly make declaration of belief and purpose. When we speak of salvation, we refer to the experience of a man or woman or boy or girl who calmly and sincerely yields their life to the divine love of God, saying with the poet, "Take my life and let it be Consecrated Lord to Thee."

Salvation means "not to be wasted." It involves personality, talents, affections, possessions. It involves the saving of all that concerns mankind.

Mankind can never be saved, we as individuals can never be saved, in our own strength; but the God and Father of our Lord Jesus Christ can save any man, any group who with all their hearts do truly seek him.

Man at his blundering best falls far short of his possibilities—short of his own expectations and of what God expects. Faith in God's help—God and man working together—brings victory. "God alone can save, but God cannot save alone." He needs man's cooperation. That is the message of the Church to men who have lost their way, to a world bruised and battered by man's selfishness, unbelief and failures.

What About Your Children?

By WM. KINCAID NEWMAN

"I don't mind if Mary Elizabeth's Sunday School class has to meet in the church kitchen, but why does she always have to sit under the sink?" Mary Elizabeth, like thousands of other children, lives in one of the great sprawling housing developments on the edge of one of our large cities. It might be Norfolk or Burlington or Raleigh or New York or Los Angeles. Wherever we look the problem is the same. Churches are overwhelmed with the children of the thousands of newcomers to their communities. They are holding classes in the former coal bins, towers, kitchens and garages. They are worshipping in parsonage living rooms, schools, firehouses, town halls, basements, anywhere they can find a place, even outdoors. Many thousands of other boys and girls are growing up with no Sunday schools at all, with no knowledge of God and His love, of the teachings of Jesus, of the principles of Christian citizenship which have made American democracy what it is.

Why? Growth and mobility. America has grown by 25 million people since 1940 and is continuing to grow by three million a year. This is the fastest growth in our history. Mr. Average American is having more children. He is living a longer life, thanks to medical science. In the old days if a man was born in Leaksville, he stayed in Leaksville. If he was born near Pleasant Grove, he stayed there all his life. Today he doesn't. He may move to Greensboro or Ashboro or Suffolk or Winchester, or he may end up in Detroit or Toledo or Bridgeport, Washington or Wichita. What will he find when he gets there? Rows and rows of little Cape Cod cottages (built everywhere except on Cape Cod) or Texas ranch houses (which don't look like the houses in Texas). He will find people from everywhere in the country, the mountains of New Hampshire, farms of Missouri, woods of northern Minnesota or Dodger fans from Brooklyn. He will find television sets, mortgages, overcrowded schools, fancy shopping centers and neon lights. Will he find the church? Will his children have a chance to be brought up in the faith of their fathers? Will they grow up as pagans? Will the new towns be composed of selfseekers looking for an easy profit or of Chris-

tians trying to create a good community?

The answer depends largely upon you—and upon others like you all over the country. It depends upon their response to our Church Building Loan Fund Campaign. A hundred years ago our ancestors faced a similar problem. They were concerned about the people at the west—in remote places like Illinois and Ohio and a few sparsely settled towns on the other side of the Mississippi River in the new State of Iowa. They organized the Church Building Society. Each year thousands of Congrega-

tional Christians have given funds for its work. They have helped people build churches from Maine to Oregon, from North Dakota to Florida. Many of us today have belonged to churches which the Society has helped. Many of our children belong to churches begun with its help. The towns where they have moved are better places because Christians have created churches which are serving them when they are in need. Many more live in towns where no one has built a church, where there are no Sunday schools for their children.

Do people want churches established? Some of them don't. They would rather not have anyone talking about God, or the Ten Commandments. Most of the people do. Five
(Continued on page 13.)

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195..., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

It was agreed that our church would seek to reach this goal by:
(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195..., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
- [] 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195...
- [] 4. By annual solicitation each year for years.

..... Church
By Secretary or Clerk
Address
..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

Church Building Loan Fund Campaign Opportunity for Southern Convention

By SUPT. WM. T. SCOTT

The Church Building Loan Fund Campaign now being conducted by the Congregational Christian Churches the United States is an opportunity for the Convention. It is an opportunity for us to take our place in our united Church. While we of the Christian Church and particularly of the Southern Convention have made many contributions to the total work and influence of our denomination, we have also received a great deal. Up to now we have made no contributions to the Building Society, and yet our churches of the Convention have shared generously aid provided by our "Congregational" brethren. Our churches have received aid from the Building Society to the extent of about \$270,000.00, \$90,000.00 of this being "grants," which are repaid at the option of the churches receiving "grants" so long as the Church continues active. The \$4,500,000.00 Building Loan Campaign is our opportunity to take our share of providing funds for aiding present and future churches.

The resources of our Convention are not sufficient to take care of all our building aid needs for the future. Our Southland is expanding and new churches are needed if we are to take our places in this growing area. For instance, it is reported that in 1952 approximately 365 "new" and "major" industries moved South from other areas of the country. We must be ready with funds to offer newly organized churches for literally hundreds of growing areas. The funds of the Congregational Christian Church Building Society will be available to assist worthy churches in our area.

We not only raise this fund for the present. We contribute to the future as well. It is estimated that the Church Building Loan Fund will turn over every eight years. That is, in eight years the funds will have been loaned and repaid, on the average. This means that in 24 years the sum of \$4,500,000.00 we are now attempting to raise as a denomination will be used four times, helping our churches to build plants totaling \$18,000,000.00, and the total amount will still be there and available for aiding future churches. This is an

opportunity for us of the Southern Convention to invest in the future.

The quota for the Southern Convention is \$135,000.00 to be raised in three years. The list of quotas adopted by the Committees of the five Conferences will be found elsewhere in this issue. It is our hope that very soon every church in the Convention will have accepted its quota and made plans for paying same.

Let us arise to our opportunity—to take our place in the total life of our denomination by taking our rightful share in providing funds with which to help the Church go across our country to growing com-

munities. The 42 per cent of our American citizens outside the Church are our responsibility and opportunity, if we are to help stem the tide of paganism in America. The 15 millions of boys and girls under seven years of age in America without religious instruction are our opportunity and responsibility. Let every church of the Convention take its place and accept its share of the quota of \$135,000.00 that our denomination may succeed in raising the total of \$4,500,000.00. It is encouraging that as of April 14th more than \$2,000,000.00 of the total goal has been raised, pledged, or accepted as goals. Let us not fail to take our place in this great forward movement for such a time as this.

We urge our churches to accept their quotas, sign and forward the "Declaration of Purpose," a copy of which may be found on page 5, to the Southern Convention Office at once.

Suggested Local Church Quotas for the Church Building Loan Fund

The Southern Convention accepted the quota of \$135,000.00 in the denomination's Church Building Loan Fund Campaign's \$4,500,000.00. The Conferences of the Convention all accepted quotas as indicated below. The Conference Committees in joint session arrived at a "formula" for local church quotas that would treat all alike. Perhaps you have wondered how local church quotas were arrived at. Well, here is how.

All quotas were arrived at on exactly the same basis. For instance, the Committee of your Conference took the Conference total membership, home expenses, and apportionment giving for three years (1950-1952), and after adding the totals for three years then divided by three to get the average for the three-year period. Then the Committee did the same for each church in the Conference. That is, we took for each church its membership, home expenses, and apportionment giving for the same three-year period, and then figured what percentage each church's membership was of that of the Conference. The same thing was done for home expenses and apportionment giving. Then the three percentages were added and then divided by three to get the average percentage of the three. The average percentage was the portion of the total Conference

goal suggested to each church for its quota.

We earnestly hope that each church will accept its full quota, and where possible to go beyond it. We have already received several "Declarations" from churches accepting their quota or exceeding it. In an early issue of THE CHRISTIAN SUN we expect to publish the list of churches up to that time reported as having accepted their quotas. Please send your "Declaration of Purpose" or write to Superintendent Scott, The Southern Convention Office, Elon College, N. C., reporting your church's acceptance of its goal.

Suggested Building Fund Goals

VIRGINIA VALLEY CONFERENCE.

Conference Quota—\$5,736

Church	Quota
Antioch	\$ 343
Bethel	377
Bethlehem	312
Beulah	33
Concord	122
Dry Run	129
Joppa	52
Leaksville	436
Linville	393
Mayland	131
Mt. Lebanon	211
Mt. Olivet (G)	276
Mt. Olivet (R)	267
New Hope	157
Newport	426
Oak Dale	300

(Continued on page 15.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Support of Independent Colleges

The Association of American Colleges at its recent annual meeting in Los Angeles, California, authorized its commission on education and industry to hold a workshop meeting to which representatives of state foundations of independent colleges and representatives of industry be invited. The associated colleges of Indiana agreed to be host. Arrangements were made for the meeting to be held in Indianapolis, Indiana, April 12 to 15. There were 38 states represented. President Frank Sparks of Wabash College, Crawfordsville, Indiana, was the general chairman of the meeting.

In addition to various college presidents and other college representatives, the meeting was addressed by outstanding laymen representing business corporations, foundations and organizations. Mr. Earl Bunting of the National Association of Manufacturers in a public address expressed the keen interest of the members of his foundation in an adequate support for our privately endowed colleges. His organization is calling upon business to give generous support to this type of higher education now.

Mr. Duling of the Lilly Endowment, Incorporated, Mr. Andrews of the Russell Sage Foundation, New York, Mr. Wilker of Union Carbide and Carbon Corporation Scholarship Plan, Mr. Files of Pillsbury Mills, Mr. Collacott of Standard Oil Company of Ohio, Mr. Bell, Attorney of Chicago, and Mr. Pantzer, attorney of Indianapolis, all gave splendid addresses calling attention to the pending plight of the privately endowed colleges of the United States and emphasizing the fact that tax-supported schools receive funds from the state and were now soliciting funds, all of which accentuates the present precarious financial conditions of our privately endowed schools, and urged industry in general to contribute for the financial support of the privately endowed colleges of our country.

This was one of the most, if not the most, significant meeting in the interest of privately endowed higher edu-

cation that it has ever been my privilege to attend. Business has a stake in this type of education. The campus of privately endowed independent colleges is the bulwark of freedom in education. Freedom in business, industry, politics, and religion depend upon freedom in education. When freedom in education goes, freedom as we know it and love it is greatly endangered. Since business and industry are compelled to give financial support to our state institutions through the power of taxation, is it not a more desirable thing to give voluntary support to those institutions that have and are making significant contributions to the freedom of our country and the American way of life.

The privately endowed and church related colleges of North Carolina are now in the act of completing the North Carolina Foundation of privately endowed and church related colleges. This foundation solicits and appeals to business and industry of the State to share in the support of its respective institutions.

* * * * *

The Sustaining Fund

The Southern Convention of Congregational Christian Church in its biennial session held at Oakland Church, Chuckatuck, Virginia, officially authorized a sustaining fund for Elon College, calling upon the local churches of the Convention to contribute \$1.00 per member annually to this fund for the support of the College. In 1951-52 a total of \$12,308.82 was received. This proved a lifesaver for our college. It provided necessary funds for faculty salaries, and the cost of operation. The college is equally in need of this support, if not more acutely so for 1952-53. As of even date a year ago, the college had received considerably more money from the churches to be credited to the Sustaining Fund Account. At present we are far behind a year ago. Reports have been filed stating that a large number of our churches have placed the Sustaining Fund in their budgets which means that the College may expect these payments by local churches during or at the close of the present year.

This is an appeal to these churches that if it is not convenient to pay the whole amount to please send a payment on your obligation as soon as possible. Elon College is in need of funds with which to meet bills and provide necessary equipment. My report to the Board of Trustees is in progress. I am anxious to make a favorable report of total contributions to the Sustaining Fund. Your contributions will greatly improve this report.

Previously Reported	\$1,144.00
Eastern N. C. Conference:	
Morrisville	\$ 2.00
Southern Pines S. S.	14.38
Eastern Va. Conference:	
Holland	\$ 83.00
Suffolk	36.00
Windsor	150.00
N. C. and Va. Conference:	
Union (Va.)	100.00
Western N. C. Conference:	
Providence Chapel	\$12.90
	398.28

Total to date	\$1,542.28
* * * * *	

Apportionment Giving

It is sometime advisable to measure the distance of the journey to be taken, to stop, consider the distance traveled and the remaining distance to be traveled.

The Southern Convention has requested that the churches constituting the various conferences of the Convention contribute a total of \$15,000 through the apportionment plan to the College. The distance to go is twelve months. Approximately one-third of the distance has been traveled, with only one-fifth of the amount apportioned raised. To be exact, the College has received on apportionment, including this week's contributions a total of \$3,190.21. As of this date last year the College had received on apportionment a total of \$4,454.59 which is one-third more than the amount received this year.

Our pastors, Sunday schools, and churches should consider these facts and realize that it is more expensive to operate their college now than it was a year ago. I know that \$1,000 is not too big a sum on a budget of \$150,000, but when you lack \$1,000 of having enough to meet the month's bills, you are placed in an embarrassing position.

This is an appeal to our friends not to forget us, but to come to the rescue of the college in these moments of need.

Previously Reported	2,847.57
Eastern N. C. Conference:	
Shallow Well	\$ 54.00
(Continued on page 14.)	

The Church Building Loan Fund and The Southern Convention

By MARTIN T. GARREN

Convention Campaign Committee Chairman

The Church Building Loan Fund Campaign is going forward actively in the Southern Convention.

This campaign is the special emphasis of our denomination for the current biennium. It represents the Congregational Christian Church's acceptance of the responsibility and opportunity of the Protestant churches in the extension of Christ's kingdom to our nation's rapidly growing and shifting population. With an estimated increase in our population of nearly thirty million in the decade 1950-1960, our Protestant churches and our own fellowship face a tremendous challenge. It is estimated that there is immediate need for 220 new Congregational Christian churches largely in new community that will not have the resources to build churches without help. Many of our existing churches need a source from which to borrow funds at a small rate of interest for programs of plant expansion and improvement. We have many instances in the Southern Convention where new church plants are needed and where existing church plants need expansion and improvement. This is a project of imperative urgency and needs the support of each of us whether we be ministers, laymen or laywomen. We must meet the challenge of our times if we are to grow and progress as local churches or as a denomination.

The Church Building Loan Fund Campaign is not the result of an idea of an individual or a small number of persons. The campaign grew out of regional meetings of twelve hundred representative members of our fellowship across the nation. These "grass roots" meetings were initiated by many members of our denomination who felt keenly the necessity for increasing the facilities of our denomination for witnessing to our faith. Practically all other Protestant denominations are conducting similar efforts toward development of new churches and improvement of existing churches.

The Church Building Loan Fund Campaign has been approved and enthusiastically recommended by all boards, commissions, and organiza-

tions of our denominations including, of course, the Laymen's Fellowship and the Women's organizations. It was unanimously approved by the more than eleven hundred delegates to the meeting of the General Council at Claremont in June of 1952. This approval was given in what is said to have been one of the most dramatic sessions in all the history of the General Council. The campaign bears the stamp of approval and the endorsement of the Southern Convention and of each of the Conferences in the Convention.

Many laymen and laywomen across the nation are giving much time and effort to the conduct of this campaign because of their conviction that this is a program of imperative necessity and one that will extend the Kingdom of God in our nation and in our time. Ministers and laymen are combining their efforts and abilities to carry the campaign to a successful conclusion. This campaign is a memorial to those past generations who have left us such a rich religious heritage, to the present generation as it attempts to bear witness to its faith, and to the generations to come later to be nurtured in our churches.

The Southern Convention Church Building Loan Fund Campaign Committee earnestly solicits the whole-hearted support of every member of each church in the Convention in the conduct of this campaign. We hope that everyone will give careful attention to the information which will be made available. We feel that all who understand the cause and the need which they are being asked to support financially will be willing, even anxious, to participate fully in this project.

Members of the Convention and Conference committees are rendering sincere service to their churches and their denomination in this campaign. It is earnestly hoped that all the members of the churches of the Convention will work with the various members of the committees in this campaign so that we will soon achieve success in our efforts accept our opportunities and our responsibilities.

The various Conferences have ac-

cepted their goals. The overall goal was accepted sometime ago by the Convention. Local church quotas have been suggested by the various Conference committees. These suggested quotas are based on a formula which has been used in this campaign in other parts of the nation and which seems to be as fair and equitable as any which might be devised. The Conference committees are emphasizing the fact that these local church quotas are suggested quotas and that there is no desire whatever to fix hard and fast quotas. Every effort is being made to disseminate full information regarding the formula used in drawing up the suggested quotas and the efforts that have been made to arrive at suggested quotas which will be fair to every church.

The Convention and Conference committees sincerely hope that the individual churches will give sincere attention to this campaign. It is hoped that the local churches will all soon find it possible to accept their suggested quotas, if they seem fair and reasonable, and will sign the Declarations of Purpose. Then the committees trust that the churches will make plans to meet their quotas by the methods felt to be best for the individual churches.

The members of your Convention and Conference committees earnestly solicit the cooperation, the advice, and the prayers of every member of each church in the Southern Convention.

ACTIVITIES OF LAYMEN OF FIRST, BURLINGTON.

(Continued from page 3.)

"May I say finally that the greatest influence you can wield in this world is by your personal example. So to be a dutiful Deacon, seek to do the will of your Heavenly Father and be a living witness to His word and the teaching of the same. Now on behalf of the Board of Deacons of our church I wish to beg an interest in your prayers that we may strive, with you, more sincerely that His kingdom come and His will be done in our midst."

* * *

Fifteen or twenty of the younger men of the church, members of the Iris McEwen Sunday School Class, have been engaged in redecorating the enlarged room of the class. Painting, cornices, and other minor repairs were done by the men. The class is now working hard to fill every seat on Sunday morning.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

The Twenty-First Biennial Session of the Woman's Missionary Convention

The twenty-fifth biennial session of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches will meet with the First Christian Church of Burlington, North Carolina, on Tuesday and Wednesday, April 28, 29, 1953.

The theme for the entire session will be "Rejoicing in Our Task. The first session will be called to order at 2 o'clock, Tuesday afternoon.

The tentative program is as follows:

PROGRAM

TUESDAY AFTERNOON 2 o'clock

Call to Order—Mrs. W. B. Williams,
President

"Faith for Our Task"—Mrs. Duane
N. Vore, Spiritual Life Superin-
tendent

Announcements

Appointment of Committees

Reports of Conference Presidents:

Eastern Virginia—Mrs. Garland
Spratley

Valley Virginia—Mrs. Cecil Whit-
lock

North Carolina—Mrs. W. T. Scott
"Financing Our Tasks"—Mrs. W. V.
Leathers, Treasurer

"Tasks Accomplished Through the
Years"—Mrs. L. W. Stagg, His-
torian

Hymn

"Recommendations of Tasks of Love"
—Mrs. Raye V. Knight

Speaking for the "Tasks of Love":

Thank Offering—Mrs. W. E. Wis-
seman

Life Memberships and Memorials—
Mrs. J. S. Rollings, Sr.

Friendly Service—Mrs. W. E. Wis-
seman

Solo, "How Beautiful Are the Feet"
from Handel's "Messiah"—Miss
Virginia Gromes

"My Task While in Japan"—Rev.
Wm. Q. McKnight

Announcements

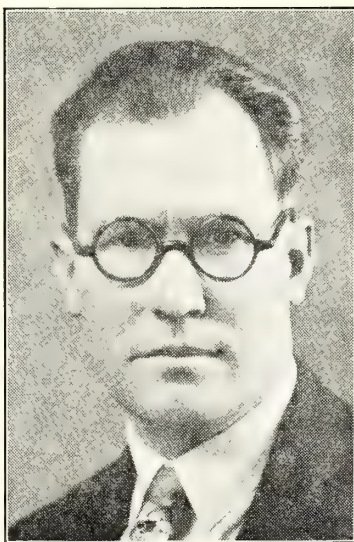
Hymn

Adjournment

Rev. William Q. McKnight Will Speak at Woman's Convention

A son of Indiana, Rev. William Q. McKnight, who was for over 25 years a missionary in Japan, will speak at the Tuesday afternoon meeting of the Woman's Missionary Convention, which is holding its twenty-first biennial session at the First Christian Church of Burlington, N. C., on April 28 and 29.

Dr. McKnight, who styles himself an "unregenerated farmer," worked



REV. WM. Q. MCKNIGHT

6 o'clock

FELLOWSHIP DINNER—SOCIAL HALL
MRS. W. E. WISSEMAN, V.-Pres,
Presiding

Invocation—Dr. W. Millard Stevens

Welcome—Mrs. Harold Ingle

Group Singing—Led by Mrs. D. B.
Harrell, Jr.

Greetings—Mr. J. Earl Danieleley, V.-
Chairman, S. C. Laymen's Fel-
lowship

School of Missions—Mrs. Carl Wal-
lace

Church Building Loan Fund:

"The Time is Now"—Mr. Martin
Garren, Convention Chairman

"A Voice from the Past"—Rev. H.
E. Robinson

"A Friend from Another Country,"
Miss Luuk Groot—Presented by
Mrs. L. E. Smith

(Continued on page 13.)

under the American Board and was Professor of Rural Evangelism in the Theological Seminary at Doshisha University, Kyoto, Japan, during the last term of his service in that land. At the same time, he was teaching in a school run by the Methodists.

A unique experiment in "farmer evangelism" was earlier conducted in Japan by Mr. McKnight, and his life among the rural folk of that country give him an unusual story. Just prior to World War II, he lived on a farm which raised rice, vegetables and livestock. Mr. Matsuyama, then a member of the Japanese parliament and a Christian lay leader, had opened up a tract of swamp land to be cultivated by young farmers on a cooperative basis. Here it was that the McKnights lived and by their door passed daily tenant farmers and their families.

It takes but little imagination to see how naturally contacts are made under such circumstances and how new ideas on stock breeding, diet, food raising, hygiene and even religion can be spread.

Mr. McKnight was educated at Wabash College, Princeton Theological Seminary, Boston University and Chicago Theological Seminary. When he first went to Japan in 1919, he was a missionary of the Christian Church, following the merger of the Congregational Christian Churches, he was taken over by the American Board.

Dr. McKnight was born on a farm in Indiana and spent his boyhood there. When he started in college, it was with the intention to be a lawyer, but the call to definite Christian service came after graduation from Wabash, and the world lost a good attorney, but gained a highly successful and dedicated Christian missionary.

* * * * *

Liberty (Va.) Has Good Year

The Woman's Missionary Society of Liberty (Va.) Christian Church has closed another year of work, and good fellowship in working together for our church and our Master. We have had a very good year, through the cooperation of each member of our society.

We have tried to meet the requirements for the year. Some we haven't come up to and some we have gone over.

The programs for World Community Day, May Fellowship Day,
(Continued on page 11.)

A Page for Our Children

MRS. R. L. HOUSE, Editor, Southern Pines, N. C.

The Man Who Popularized Bird Life

Among the great Americans who fought poverty and won prominence in this country's early years, and whose achievements are now nationally and internationally appreciated, was John James Audubon, student of birds, and artist of the feathery tribe.

Audubon Park, in New York City, and Audubon Memorial State Park, in Kentucky, memorialize the man whose love for the wild was an obsession. Thousands of Audubon societies in all parts of the English-speaking world also honor the man who popularized bird life so widely.

Audubon was born in Santa Domingo, April 26, 1785, was reared in France, came to America with his father at the age of 18, and settled near Philadelphia. Always a lover of the great outdoors, young Audubon spent a few years exploring nearby wildernesses. Meantime, he married and decided to become a merchant. He first opened a store at Louisville, Kentucky, then a frontier trading post, but his venture came to naught because he could not resist the lure of the wilderness, and neglected his business. His wife and children were destitute.

However, Audubon's unprofitable business venture opened the way to his true vocation and lasting fame. In the autumn of 1820 he set forth down the Ohio and Mississippi Rivers with the definite purpose of looking for birds to portray, paying his expenses by portrait painting.

After reaching New Orleans, Audubon still had to rely on his art for support by giving drawing lessons, and painting street signs. His wife aided by accepting work as a governess. With this assistance and his persistence, Audubon pursued his dream—to produce a mammoth publication of birds drawn from life.

In 1824 Audubon had material ready for his publication but failed to interest a publisher. With the aid of the artist Sully, he went to Liverpool and met with success. In 1827 *Birds of America* appeared, which still holds its place as the most attractive volume of its kind in the world.

When Audubon returned to America he was acclaimed the foremost

naturalist of the nation. His wife, who had done so much to help her husband realize the dream of his life, shared the praise.

In 1841 Audubon purchased an estate on the Hudson, and died there January 27, 1851. The estate is now Audubon Park.

* * * * *

Buying Mother a Birthday Present

One morning when Granny Randall was carefully dusting the precious treasures in her old curiosity shop, the door opened slowly and a dear little curly-head stepped in.

"Good morning," she piped brightly; "how are you this morning?"

The old lady smiled at the child, who was a stranger to her.

"Very well, I thank you, dear. Is there anything I can do for you?"

"Well, you see, Granny, tomorrow is mother's birthday, and I want to give her a present. I have been saving my pennies for ever so long, and I have 24. See?"

The child held out her hand and there, sure enough, were the pennies. To her, of course, they seemed a fortune.

"I can get something lovely with them, can't I, Granny?"

"I'm sure we'll find something, my dear," returned Granny.

So together they searched among the small articles around the room. Suddenly the little girl spied a motto, or sampler, embroidered in bright colors.

"Oh, how pretty! Could I buy that with 24 pennies?" She looked wistfully up into Granny's face.

"Why, yes, dear; you might. That is the 23rd Psalm. My little sister made it long ago," the old lady's bright face clouded; "I hate to part with it, but it might help someone."

"O, is it a Jesus story?" asked the child.

"Yes, dear."

"Please, then, Granny, I'd love for Mother to have it. You see, since Daddy died, Mother says Jesus does not love her any more. Grandma must feel so sorry to know that. 'cause she loves Jesus. She and Daddy are in heaven, you know," she explained simply.

"O, please, can't I take it to Mother, 'cause then she'll know that Jesus does love her, won't she?"

The old lady's eyes filled with tears.

"Yes, dear child, you shall have it. Maybe Jesus will show your mother how much he loves her. My dear little sister who made it died many years ago"—and her voice trembled slightly—"but take this to your mother, dear, and may God bless you."

The little girl left the shop with the package under her arms happy that she had found such a nice present for her mother. That night when she said her prayers, she asked, "Please, Jesus, show Mother how very much you love her."

Before breakfast the next morning she ran into her mother's room with her gift.

"Here is your birthday present, Mother dear; I bought it all myself. It's a Jesus story," she added.

The mother's lips tightened, but seeing the child's clouded face, she smiled, and then opened the package. She sat perfectly still for a long time, or at least it seemed a long time to the child. Then the little girl saw the tears in her mother's eyes.

"The Lord is my Shepherd, I shall not want," whispered her mother to herself. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

"O, Daddy," she cried, hugging the little girl to her, "I have been so foolish! 'The Lord is my Shepherd,'" she repeated again softly.

After a little while she asked Dorothy where she had obtained the sampler. Then the child told her the story of the motto.

"We must go and see the dear old lady. I am so glad she let you have it, when it meant so much to her, too."

So as soon as breakfast was over, they made their way to the little shop.

"O Granny, Mother has found how much Jesus loves her, and I'm so glad!" And indeed the child looked happy.

"Yes, Mrs. Randall, I don't know how to thank you. Surely God himself led my little girl to you." There were tears in the mother's eyes, but her face was bright for the first time in many months.

"I am sure it was our heavenly Father who sent the motto to you. I am glad that it helped. I am glad the Lord is indeed your Shepherd now."—*Evelyn MacLaughlin, in The Epworth Herald.*

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Miss Dunn Accepts Position with Rosemont Church

Miss Ruth Dunn has accepted the position as Religious Education Director of the Rosemont Church, taking office on June 1st.

Miss Dunn was brought up in a Congregational Christian home, and has a good background in the meaning of the Congregational Christian Church. She received her first two years of college education at the Lynchburg College. She then entered Elon College, where she received her A. B. degree. She received her training for her Master's degree in Religious Education at Hartford Seminary.

Miss Dunn has worked for the past two and one-half years in the Convention Office with Miss Pattie Lee Coghill. With this experience she has further qualified herself for field work in Religious Education.

The Rosemont Church feels fortunate in securing one with such a fine background, and with such qualifications as those of Miss Dunn.

* * * * *

"The Ridgesingers"

The "Ridgesingers," which the newly adopted name for the youth choir of the Pleasant Ridge Congregational Christian Church, presented a musical program in the Winston-Salem Congregational Christian Church on April 12.

Mrs. Sybrant Pell, counselor of the group, was the director and accompanist. Rev. Max Vestal narrated the program, which centered around praise of God and Christ. Soloists were Emma Allen and Betty Hudson. Others in the chorus include Velma Allen, Kitty Lee Cox, Hilda Rumley, Peggy Smith, Norman Smith, James Beane, Johnny Chaney and Harris Rumley.

After the service the Pleasant Ridge group was entertained with a fellowship supper. The offering given will be used to buy robes for the youth choir at the Winston-Salem Church.

* * * * *

"Relax With Max"

Hired man: "Boss, can you raise my wages?"

Farmer: "Well, I have so far, sonny. So you just go back to work; and I'll see if I can make it this week again."

* * *

Some people leave their footprints in the sands of time, while others leave only the mark of a heel.

* * *

Two women met on the street after a long absence. Said the first:

"Gracious, Dorothy, I haven't seen you for seven years. You certainly look a lot older."

"You, too, Eleanor, dear. I would not have recognized you except for the dress and hat."

* * *

The Ozark mountaineer is a rugged individual. One day a hardy member of the clan came down to a hospital in Little Rock and had his appendix removed. The following morning his doctor found him sitting up in his chair, hugging the steam radiator.

"Man alive!" the medic cried. "You shouldn't be sitting up. You'll tear your stitches out!"

The patient regarded the physician reproachfully. "What's the matter, doc?" he grunted. "Ain't the thread no good?"

Evangelistic Services Held at Fuller's Chapel

Special evangelistic services were held at Fuller's Chapel Congregational Christian Church from April 12-19. Rev. E. M. Carter is the pastor. Rev. Fred Register, president of the Eastern North Carolina Conference and pastor of Wake Chapel Church, and a layman from the Wake Chapel Church, Mr. Joe Stephenson, assisted in the services. Splendid progress is being made at the Fuller's Chapel Church. Mr. Carter writes regarding the work as follows: "Three years ago we had in the Sunday School an enrollment of 75. Now we have 150." Rev. E. M. Carter is one of our older ministers in time of service in the Convention and has rendered significant service not only in the pastorate but as a long-time secretary of the Eastern North Carolina Conference.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

the Thank Offering and World Day of Prayer have been enjoyed by all so much. For the latter we met with Ingram and Pleasant Grove societies at Ingram, and we felt spiritually enlightened by this service.

We meet in the homes twice a month with good attendance. We make an effort to go to the homes that are handicapped, and they seem to enjoy our programs so much. We take them things and then send cards to the shut-ins.

We are glad to welcome the new members that have joined our group, and we extend to them the banner of Jesus Christ, that they, too, will help us to keep it waving on high for the Glory of God and the advancement of His Kingdom.

Although our society is still small, each member is interested and we are looking forward to a greater year than we have ever experienced in the past.

MRS. YOUNGER BRAY,
President.

* * * * *

Gibsonville Reporting

Our women's missionary society will be two years old this August. We have our monthly meetings regularly and the membership has grown from 12 to 31 members.

We have carried out our projects, sent packages to overseas relief twice, we support a missionary, our society took part in the World Day of Prayer in the city, when all the churches meet together each year.

I think our women are doing a fine work and each member is always willing to do her part, even if it means sacrificing, to help others.

MRS. LESTER STANLEY.
(The Pastor's Wife)

Rural Life Sunday—May 10, 1953

A special order of service for Rural Life Sunday, May 10, may be had from the Town and Country Department of our Board of Home Missions, 287 Fourth Avenue, New York 10, New York. Cost: 75c per 100.

At least 75 per cent of all of our churches have been aided at one time or another from Church Building Loan Funds. Now all members of all churches are called upon to raise at least \$4,500,000 more to be available for church building purposes.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Building the Church at Ephesus"

LESSON V—MAY 3, 1953.

MEMORY SELECTION: "No other foundation can any one lay than that which is laid, which is Christ Jesus."—I Cor. 3:11. (R.S.V.)

LESSON: Acts 19:8-10; 20:17-27.

DEVOTIONAL READING: I Cor. 3:10-15.

Indiscouragable Soldier of Christ.

Paul had just been thrown out of a synagogue at Corinth. So he went to Ephesus. It was a pagan city, and he faced a hard job. He knew that there would be opposition and persecution. So what? What difference did that make to this courageous and indiscouragable soldier of Christ? There were folks in that city who needed Christ and the Christian message, and Paul was not one to pass by a door until he had tried to open it. So to Ephesus he went. As always, he had an eye for Christian strategy. Ephesus was the center of a large territory, the hub of a vast area, and it offered a strategic base of operations for the spread of the gospel.

Concerning the Kingdom of God.

"And he entered into the synagogue and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God." The kingdom of God was the central theme of Jesus' preaching. During his ministry on earth he constantly talked about the kingdom of God. And after his resurrection he spoke with the disciples "concerning the kingdom of God." Paul took his cue from the Master. The rule of God in human life. God as Sovereign as well as Saviour, was his recurring theme. The Risen Christ was Lord of history and of life. Our modern world needs more emphasis upon this theme. As usual there was a carrying response to his message. Some believed, but the hearts of others were hardened, and they disobeyed the gospel.

A Split in the Church.

"He departed from them, and separated the disciples reasoning daily in the school of Tyrannus. And continued this for the space of two years. So that all that dwelt in Asia heard the word of the Lord, both Jews and

Greeks." In a way, it was a split in the church. But it was a necessary step. The Jews were opposing him and obstructing his work. Accordingly he took those who were believers and who were eager to learn more with him from the synagogue and went to a "school" nearby, where he continued to teach for two more years. News of his preaching and the influence of his work went far and wide, and the gospel was proclaimed throughout the whole region. Here was another case of forfeited privilege. And here was another instance of a city church which was missionary, one which was concerned with establishing churches in the suburbs and in rapidly growing sections of the surrounding areas. The kingdom of God is like unto a grain of mustard seed. It grows from very small beginnings, and like leaven it leavens the whole lump.

A Farewell Sermon.

The lesson skips a period of time in Paul's ministry and omits some of his activities in the interim between the time he worked in Ephesus, and the time when he called the elders of hear his "farewell" sermon. It only gives us the gist of what he said, said out of a full heart to them of full hearts. It is always an experience which touches the depths when a good pastor preaches his farewell sermon to a congregation which he has served faithfully, and to whom he and they are bound together with bonds that are strong and tender. There may be things that he would like to say to them during his ministry, when he was disappointed in them, or even irked by them, but at the last his heart is too full to say them, and tenderness is the key-note. It was thus with Paul.

A Good Minister.

Paul's words to the Ephesian elders were a challenge to every minister and a blue print for action. Their first characteristic is humility—serving the Lord with all lowliness of mind. He had been among them as one who, like his Master, was the servant of all. Paul was proud of the gospel, but he was humble in spirit. And there were times when his heart almost broke—"and with tears, and with trials which befell me by the

plots of the Jews." Every minister, no matter how sincere and earnest, has his moments of heartache and his opposition.

But even as he had been humble, he had been courageous. "I shrank not from declaring unto anything that was profitable." It is easy to preach what folks like and want to hear. It takes courage, and it takes love, to preach what folks ought to hear, and to preach it the right way. The ideal is to "preach the truth in love." Some ministers are afraid to preach against some sins for fear they will offend some member of the congregation. A minister ought to preach the whole truth, what folks need as well as what they like.

He had done both public and personal evangelism. "Teaching you publicly and from house to house, and testifying both to Jews and to Greeks." It is one thing to stand behind a pulpit and preach Christ to men; it is another thing to go into homes and shops and offices and talk to men about Christ face to face. But pastoral personal evangelism is often far more effective than pulpit evangelism.

He had preached the whole gospel, "among whom I went about preaching the kingdom." Well-rounded, full-orbed, balanced and inclusive preaching had been the character of his public and private utterances. The emphasis had been upon "repentance toward God, and faith toward our Lord Jesus Christ." He had, of course, preached about many things, but ever and again it had all rooted in repentance toward God, and faith in Jesus Christ. That is the formula for salvation. If men confess their sins, God in Christ is faithful and just to forgive them their sins and to cleanse them from all unrighteousness.

And he had done all this without any hope of earthly reward. He had not coveted any man's silver or gold.

Facing the Unknown Future Unafraid.

And what about the future? He did not know. He felt sure that there would be hard times ahead. But he counted not his life dear unto himself. He wanted only to be faithful to his great trust. God in Christ was able to supply all his need. Because he knew whom he had believed, he could face the unknown future unafraid.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

WHAT about YOUR CHILDREN.

(Continued from page 5.)

hundred joined the new church we started in Milwaukee in its first year. At the Hillcrest Church, Pleasant Hill, California, we started services in the parsonage, bought with the help of the women's missionary society of First Church, Oakland, California. With the help of all our churches through the Church Building Society a small church building was built. Before it was finished they had one hundred members. Within a month after completion it grew to 200 and in four months more the Sunday school reached 340.

Help is needed for old churches, too. The Union Church of Hunterdale, Franklin, Virginia, had been worshipping for 100 years in a small frame building. Then Franklin grew with many new homes erected near the church so that it was too small to hold the people. With the help of the Society the members erected a fine new church. Damascus Church, Sunbury, N. C., burned to the ground. The Society helped replace it with a modern brick sanctuary and education building. At Glastonbury, Connecticut, a hurricane blew down our historic First Church, leaving the people with no place to worship. Again the Society came to the rescue with a loan which helped them rebuild. First Church, Greensboro, became surrounded by factories and the location was no longer convenient to its members. The Society helped build its fine new building in a residential neighborhood.

The funds of the Society do not do the whole job. They supplement what the people in the church do for themselves. They are given out as loans which when repaid are again loaned to other churches. The members of the churches give themselves sacrificially to build the churches, and then repay the loans that other churches may be helped. Thus a gift to the fund is used over and over again in the course of the years. Loans are repaid every ten years and often faster. At present loans are being repaid approximately every eight years. Thus in a hundred years your gift helps build twelve churches.

The present funds of the Church Building Society are the result of the giving of our fathers and grandfathers and great grandfathers. What they have done has been of inestimable value. But what is the present value of the money which they gave? What do things cost now, compared

with the old days? The cost of buildings has risen to three or four times what it was and the value of the present funds has corresponding decreased.

Thus the present funds are able to do less work at just the time they are needed most because of the increase in population. The Society has had to turn down hundreds of churches because of lack of funds. Many churches which should have been started. Many churches have built buildings which are much too small. Mary Elizabeth has no place to go to Sunday school or has to sit under the sink.

The members of our churches are not taking the problem casually. After consulting the Southern Convention and the various State Conferences, the General Council of Congregational Christian Churches voted unanimously at its meeting in Claremont, Calif., last June to conduct a campaign to raise \$4,500,000.00 to do the job better. The start of the campaign was delayed in the Southern Convention until March 1st to make way for the Elon College Campaign, also of vital interest to our churches. In the rest of the country the churches have already passed the halfway mark in the campaign. It is now up to the Convention to do its share—\$135,000. The Convention has asked each Conference to take a share of this. Each Conference has approved its goal and assigned a quota to each church. Each Conference has appointed a committee which is at work taking the message to the churches.

Some churches have already accepted their quotas. The first was Lee's Chapel, Moncure, N. C., Rev. Fred Register, pastor. This church is just completing a new building itself after sacrificial giving by its members and many hours of donated labor. Lee's Chapel has not only accepted, it has paid in full! Other churches are following its lead.

What should your church do?

1. Tell its members about the campaign.
2. Show the campaign film, "The Basis of the Blueprint."
3. Vote to accept your quota and send in a Declaration of Purpose to the Convention Office.
4. Raise your share so that churches may be built to serve America's need.

By 1960 there will be 50 million more people in America than there were in 1940.

THE WOMAN'S CONVENTION.

(Continued from page 9.)

TUESDAY EVENING
8 o'CLOCK

Hymn

Prayer—Mrs. John G. Truitt

Anthem, "O Divine Redeemer," Gounod—Burlington Choir

Introducing the Speaker—Dr. Wm. T. Scott

"The Life and Task of the Church Around the World"—Dr. Henry Smith Leiper, Minister and Secretary, the Missions Council

Dedication of Offering—Rev. Henry E. Robinson

Hymn

Benediction

* * *

WEDNESDAY MORNING
9 o'CLOCK

Hymn

Prayer—Mrs. Carl Dawson

"Rejoicing in Our Task"—Mrs. W. B. Williams

Continuing Tasks:

Cradle Roll—Mrs. Carl Wallace

Children—Miss Julia Woodson

Young People—Mrs. W. Millard Stevens

Editor—Mrs. F. C. Lester

Spiritual Life—Mrs. Duane Vore

Interdenominational Cooperation—

Mrs. Henry E. Robinson

Christian Family Life—Mrs. W. Millard Stevens

Life Memberships and Memorials—

Mrs. Tucker G. Humphries

Literature—Miss Pattie Lee Coghill

Visual Aids—Mrs. Wm. T. Scott

Hymn

"Our Home Mission Task in the Southern Convention"—Dr. Wm. T. Scott, Superintendent

Special Committee Reports:

Staley Memorial Scholarship Fund—Mrs. John G. Truitt

Timothy Chang and Chinese Ministerial Scholarship—Dr. Wm. T. Scott

Revision of Constitution—Mrs. W. E. Wiseman

Finance—Mrs. F. C. Lester

Recommendations—Mrs. Raye V. Knight

Nominations—Mrs. J. Rollie Gayle

Courtesy—Mrs. L. W. Vaughan

Credentials—Miss Ruth Dunn

Miscellaneous Business

Installation of Officers—Dr. Henry Smith Leiper

Adjournment

* * *

Immediately after adjournment, lunch will be served in the Social Hall of the church.

The Orphanage

J. G. TRUITT, *Superintendent*

DEAR FRIENDS:

There is something nice some organization or class could help us with, namely, a shower room on the back porch of Johnston Hall where 29 boys have to bathe in only two tubs. The two bathrooms are on the second floor and are rather small. When it comes bath time for 29 boys there is a very crowded situation. Besides, boys working in the field or at the barn or with the hogs, need to have a shower bathroom on the ground floor rather than having to make their way to their rooms then wait their turn at the two over-used tubs. It is estimated that to build a shower on the large back porch would cost around \$700.00. In it would be a large anti-room for soiled clothes, and a large shower room with four shower heads. This would be worth so much to us. Send a donation on it, or take it as a project, please.

Today fifty of our boys and girls have gone to the circus, guests of the Burlington Kiwanis Club, transportation, chaperonage, tickets and treats. Mighty nice thing for our good neighbors to do, and we wish to thank them.

Today, Mr. Wagoner and I visited the Nazareth (E. & R) Orphanage near Salisbury. Looked over their farming operations, their dairy, their plant. Had dinner with their staff—the children were all in nearby public schools. They have 45 children, seven women on their staff, and two men. They are doing an excellent job, and everyone seemed real happy and enthusiastic about their work and their positions. They had many pretty shrubs on their campus, some of them in full bloom. With your help we are going to take some of the drabness off our campus by shrubs. A small number of shrubs properly placed and tended could do a lot for the beauty of this already beautiful campus.

Our Children's Program was a good success at Smithwood Church, and the people were so kind to us in all their compliments, and in the lovely dinner which they served us. Everyone seemed so glad they had invited us, and we all had a good time. We leave happiness in the hearts of the people because they have seen and approved the work we, through their assistance, are doing for homeless children, proteges of the people who care.

This next Sunday I shall take our children's program to Palm Street Church, Greensboro, N. C., where I preached my first sermon some forty years ago. I appreciate the opportunity to preach there again on this anniversary occasion, and I am so thankful for the blessings of God during the forty intervening years. As a ministerial student at Elon College, I supplied the pulpit one Sunday for Dr. W. C. Wicker.

Thanks again for your help in this work, and may God bless it with his oversight and care.

JOHN G. TRUITT,
Superintendent.

REPORT FOR APRIL 16, 1953.

Commodities for the Week.

Mrs. E. W. Vickers, Elon College, N. C., Dresses.
Mrs. G. V. Smith, Sanford, N. C., Clothing.

Sunday School Monthly Offerings.

Amount brought forward \$ 4,964.96
Eastern Va. Conference:
Dendron—Special\$ 5.00
Christian Temple 20.00
Portsmouth, Shelton Memorial 4.00

29.00

N. C. and Va. Conference:
Bethel\$ 3.22
Burlington S. S. 123.00
Greensboro, First—Special 80.00
Liberty—Special 5.50
Greensboro, Calvary S. S., 27.00

Western N. C. Conference:
Pleasant Ridge—Special . \$ 32.32
Pleasant Union 20.69
Shiloh 15.17

238.72

Virginia Valley Conference:
Bethlehem 16.75

68.17

Total \$ 352.65

Grand Total \$ 5,317.61

Special Offerings.

Amount brought forward \$ 4,352.12
C. V. Hooper, Morehead City, N. C.\$ 50.00
Ivor Sunday School, Wakefield, Va. 3.89
Birdie, Alice & Sallie Wilson, Virgilina, Va. 5.00
National Bank of Burlington (dividends) 36.00
First Christian Church, Roanoke, Alabama 10.00
W. R. Slaglo, Virgilina, Va. 5.00
Margaret, Lowry & L. A. Daniels, Driver, Va., in memory of Mrs. Regina Warrington 5.00
Mr. & Mrs. W. H. Parker, Driver, Va., in memory of Mrs. Regina Warrington 5.00
Special Gifts 130.00

249.89

Endowment Fund.

The Duke Endowment \$ 2,975.34
Total \$ 3,225.23
Grand total \$ 7,577.35
Total for the week \$ 3,577.88
Total for the year \$12,894.96

APPORTIONMENT GIVING.

(Continued from page 7.)

Eastern Va. Conference:
Mt. Zion\$ 15.00
Spring Hill S. S. 5.42

N. C. and Va. Conference:
Asheville\$ 27.00
Greensboro, Palm Street . 115.00
Hines Chapel S. S. 13.43
Ingram S. S. 48.91
Burlington, Lakeview S. S. 19.88

Western N. C. Conference:
Flint Hill (R)\$ 5.00
Zion 5.00

Virginia Valley Conference:
Bethel S. S.\$ 34.00

342.64

Total to date \$3,190.21

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

BUILDING FUND GOALS.

(Continued from page 6.)

Palmyra	151
Timber Ridge	495
Winchester	1,101
Wissler's Chapel	136
Wood's Chapel	188

EASTERN VIRGINIA CONFERENCE.

Conference Quota—\$51,000

Church	Quota
Antioch	\$ 378
Barrett's	204
Behea (Nansemond)	872
Bethlehem (Disputanta)	459
Bethlehem (Nansemond)	2,040
Burton's Grove	153
Centerville	184
Cypress Chapel	1,321
Dendron	209
Eure	709
Franklin	2,132
Great Bridge (Berea)	1,197
Holland	1,913
Holy Neck	1,270
Hopewell	464
Isle of Wight	357
Johnson's Grove	138
Liberty Spring	1,591
Mt. Carmel	872
Mt. Zion	265
New Lebanon	224
Newport News	3,264
Norfolk: Bay View	724
Christian Temple	5,330
First	969
Little Creek	388
Rosemont	2,861
Second	877
Oak Grove	265
Oakland	1,530
Portsmouth: Elm Avenue	704
First	1,410
Shelton Memorial	683
Richmond	1,459
South Norfolk	2,796
Spring Hill	265
Suffolk	6,290
Sunbury (Damascus)	775
Union (Surry)	163
Wakefield	459
Waverly	1,066
Windsor	842

EASTERN NORTH CAROLINA CONFERENCE.

Conference Quota—\$17,690

Church	Quota
Amelia	\$ 381
Antioch	203
Auburn	343
Bethel	76
Bethlehem	131
Beulah	517
Catawba Springs	480
Chapel Hill	509
Christian Chapel	173
Christian Light	304
Clayton	292
Damascus	214
Ebenezer	343
Fayetteville	285
Fuller's Chapel	324
Good Hope	196
Hayes Chapel	166
Henderson	1,087
Hope Mills	195
Lebanon	104
Lee's Chapel	166
Liberty Vance	1,283
Martha's Chapel	134

Moore Union	173
Morrisville	207
Mt. Auburn	523
Mt. Carmel	203
Mt. Gilead	332
Mt. Hermon	200
New Elam	460
New Hope	477
Niagara	95
Oak Level	279
O'Kelley's Chapel	71
Pinney Plain	200
Pleasant Hill	134
Pleasant Union	373
Plymouth	297
Pope's Chapel	233
Raleigh	948
Sanford	975
Shallow Well	686
Six Forks	65
Southern Pines	1,081
Turner's Chapel	376
Wake Chapel	1,966
Wentworth	244
Youngsville	170

WESTERN NORTH CAROLINA CONFERENCE.

Conference Quota—\$11,476

Church	Quota
Albemarl	\$ 885
Antioch (C)	189
Antioch (R)	211
Asheboro	775
Bailey's Grove	88
Bennett	69
Big Oak	208
Biscoe	62
Brown's Chapel	357
Center Grove	46
Ether	236
Flint Hill (M)	127
Flint Hill (R)	127
Glendon	40
Grace's Chapel	436
Hank's Chapel	694
High Point	426
Liberty	361
Mt. Pleasant	187
Needham's Grove	335
New Center	182
Park's Cross Roads	444
Patterson's Grove	48
Pleasant Cross	187
Pleasant Grove	578
Pleasant Hill	1,006
Pleasant Ridge	591
Pleasant Union	295
Providence Chapel	97
Ramseur	383
Randleman	215
Seagrove	326
Shady Grove	197
Shiloh	223
Smithwood	335
Sophia	260
Spoon's Chapel	132
Union Grove	246
Zion	395

NORTH CAROLINA—VIRGINIA CONFERENCE.

Conference Quota—\$50,552

Church	Quota
Apple's Chapel	\$ 1,563
Asheville	742
Belew Creek	465
Berea	570
Bethel	575
Bethlehem	1,442
Burlington: Beverly Hills	364
First	6,390

Lakeview	75
Carolina	520
Concord	460
Danville	2,840
Durham	3,357
Elk Spur	202
Elon College	2,450
Gibsonville	1,020
Graham-Providence Memorial	495
Greensboro: Calvary	688
First	3,292
Palm Street	1,243
Happy Home	1,320
Haw River	1,065
Hebron	359
Hines Chapel	607
Hopedale	603
Howard's Chapel	391
Ingram	975
Kallam Grove	344
Lebanon	525
Liberty	635
Long's Chapel	681
Mebane	156
Monticello	460
Mt. Bethel	414
Mt. Zion	631
New Lebanon	825
Pfafftown	258
Pleasant Grove	814
Pleasant Ridge	364
Reidsville	3,221
Rocky Ford	202
Salem Chapel	414
Shallow Ford	1,057
Tryon	2,014
Union (NC)	1,395
Union (Va)	1,498
Winston-Salem	814
Zion	66

We Americans are migrating people. Just as we migrated in 1620 and 1853, we migrate today. Some of us move from the country to town; some of us from the city to the suburbs; some of us move a thousand miles to new work and a different climate. We move, and we must move our churches with us. We must give our children and grand-children means to move their church with them. The funds of the Church Building Society are capital funds. They are paid back in about eight years and then start on another building venture. They will go on from generation to generation, building churches for our children and our children's children. Help your church to help make a larger fund available for this important task.

Among the "Fruits of Success" of the Church Building Loan Fund Campaign will be: New communities with the church at their center; a new generation brought up in the Christian faith and life; new and stronger churches contributing leadership and support to all ministries of our fellowship; a growing, dynamic Congregational Christian fellowship, in a growing, dynamic America.

Why Support the Building Society Loan Fund Campaign!

Today the pulpit is still central in a prophetic ministry, but church programs must include all sorts of activities for young and old.

There are many more people to serve. Many more church buildings are needed. Costs have gone up steadily. Greatly increased resources are needed.

For years to come, there will be more little children than for a long time. Today over 15 million boys and girls under seven are without any form of religious education.

Americans live longer than they used to live. We face the problem of religious education, recreation and other church programs for older people. Today life tends to begin at sixty or sixty-five.

A hundred years ago we were missionary minded. We were keen for organizing new churches and housing them suitably. Our opportunity now is more than ten times as great. Are we still missionary minded? Do we still want the Church to follow the people?

We must recover the missionary spirit that organized homeland societies and supported missionaries in the foreign field at the same time. If we are to continue to export dollars to the younger churches overseas, we must have exporting churches gathering in these dollars for export.

A larger proportion of the population than ever before is now affiliated with some church; however, the number of people not reached by any church is now larger than ever before. Millions of these people live at prohibitive distances from existing churches. We must have more, not fewer, churches to serve new residential neighborhoods and increased populations.

What is the part of each church in this campaign?

1. To learn the facts.
2. To accept a quota as suggested by its Conference committee.
3. To work out and carry through a plan for reaching this goal by the method best suited to that particular church.

What is your personal part in this campaign?

1. To aid your church in doing its share.
2. To work and pray and give for the successful completion of this important Christian enterprise cheerfully and joyfully, with the radiance of the true Christian spirit.
3. To watch your gift grow as it becomes a part of a revolving loan fund of the Congregational Christian Church Building Society. \$4,000,000 given now can in 24 years do approximately \$18,000,000 worth of building and still be available for future generations. This plus the \$3,500,000 the Church Building Society now has on loan, gives hope and promise to match the need and opportunity for increased Church Building Loan Funds to be used over and over.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

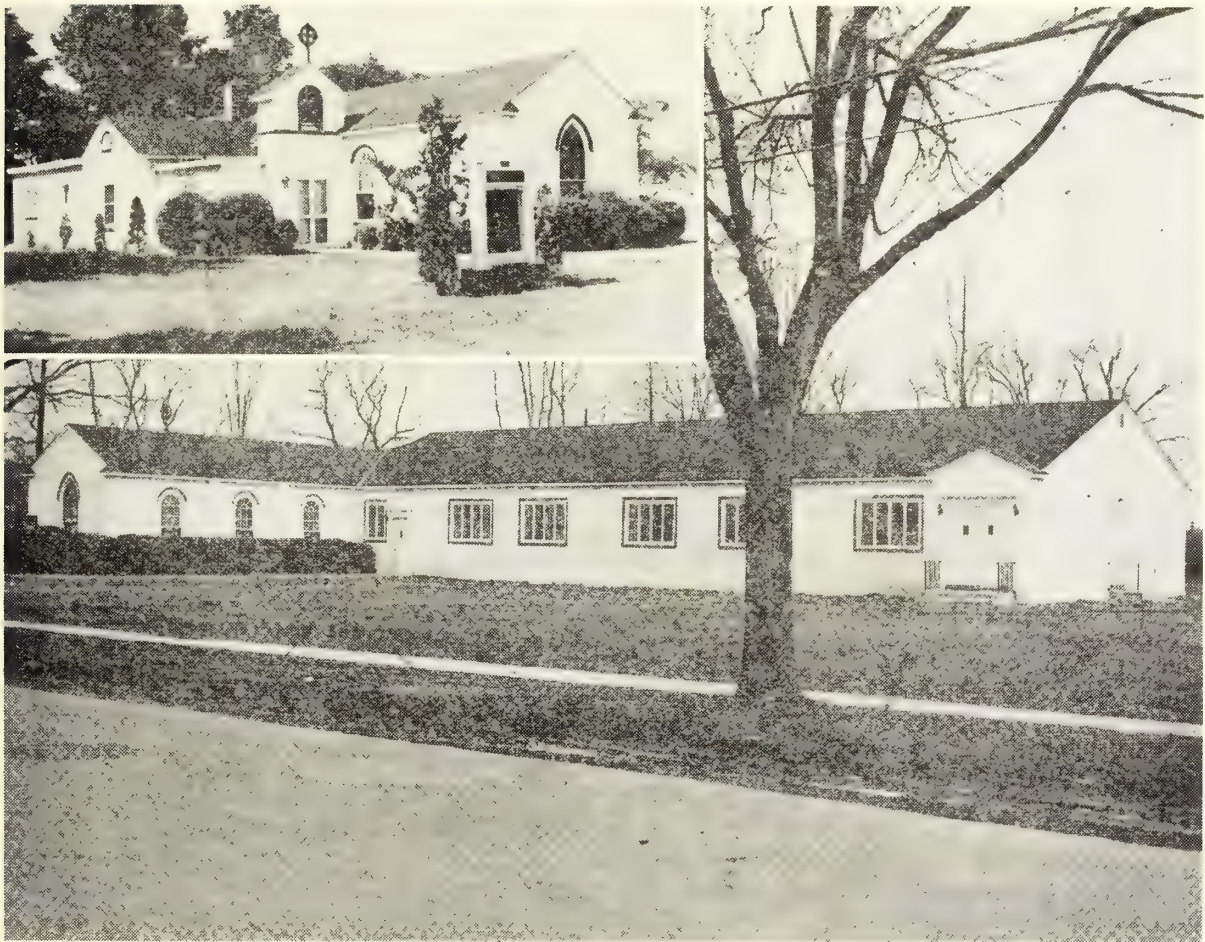
VOLUME CV

RICHMOND, VA., THURSDAY, APRIL 30, 1953

NUMBER 18

Our Bay View Church Consecrates

A New Educational Building



Pictured above is the New Educational Building of the Bay View Congregational Christian Church, Norfolk, Virginia. The inset is the front view of the Sanctuary, the original building. We congratulate Rev. Johnson L. Griffin, the pastor, and his congregation upon the completion of this beautiful and functional church plant. Read Mr. Griffin's story on page 6, this issue.

News Flashes

The Executive Board of the Southern Convention met in Henderson, N. C., on Thursday, April 23, in semi-annual session. We presume that a full report of its actions will appear in a subsequent issue of **THE SUN**.

We are printing in this issue a post-Easter radio sermon by Dr. Richard K. Morton of the Union Congregational Church of Jacksonville, Florida. Lack of space has delayed its publication, but it remains timely and well worth one's reading.

The friends of Mrs. Wm. T. Scott, who is a patient at Alamance County Hospital, Burlington, N. C., will be glad to learn that she is convalescing satisfactorily, following a major operation. Her physicians report very satisfactory progress, and it is to be hoped she may be recovered sufficiently to accompany Superintendent Scott to the International Congregational Christian Council meeting in St. Andrews, Scotland, in June.

The Importance of the Declaration of Purpose

Our only means of knowing when the total goal of the Church Building Loan Fund Campaign has been accepted by our churches in terms of local church goals is through the Declaration of Purpose, a sincere statement of the intention of each church to do its part in the campaign. It is our guide in planning for the future and our means of determining the progress we are making. Each church is earnestly requested to accept a goal as soon as possible, decide upon a time and a way for raising the money, and then report to us through the Declaration of Purpose. As soon as your Declaration is received you will be sent a Certificate of Acknowledgment and a poster. Both should be placed where they can be easily seen. A church increases the value of its participation in the campaign by acting early on the Declaration of Purpose. We are rerunning the "Declaration" on page 15 this week.

Virginia Valley Ministers Hold Rewarding Retreat

On the day before our mid-year conference, March 25, all six of us Valley Conference ministers met with

Fred S. Buschmeyer, head of the Department of the Ministry of the General Council, for a rewarding retreat. The fact that there are but six of us on "active duty" (Galt, Harman, Madren, Newton, Rohart, Whitten), made the meeting most intimate. In fact, we began with a "confession session" where we testified to our own inner feelings and the circumstances surrounding our calls to the ministry.

Having shared our convictions, we proceeded to share the fine food set before us by Mrs. Whitten—the meeting being at the Winchester parsonage. After dinner, we entered into a general discussion of the relation between the minister himself and the gospel which he preaches. Before this discussion was completed, we were joined by Dr. L. E. Smith of Elon College.

In our discussion, we reaffirmed our need to *know* the Bible, not just *about* the Bible; and to preach *from* it, not just *about* it. We thought about the centrality of Jesus Christ, both for the Bible and for the ministry of the church. Realizing that the gospel is so much larger than any of our own interpretations, we spoke of the need to preach intimately but with a great sense of humility. While our testimony must be personal, we must watch against overdoing the personal element at the expense of the sense of history and the sense of the "otherness" of God.

We discussed last about the experience of church membership. People—even those already in the church—must come to know Jesus better, and we must speak plainly that they may know him. But the experience of knowing him must be ethical as well as emotional.

We Valley ministers are greatly indebted to Dr. Buschmeyer for both leading us in our thinking and for sharing intimately our fellowship.

H. V. HARMAN.

Winchester Bible Class Reports a Rich Experience

The Fidelis Class of the Winchester, Virginia, Congregational Christian Church held recently one of the most interesting and inspiring sessions of its history. A short while ago our church suddenly found herself facing the financial burden of a new furnace and redecorating of the sanctuary, which had been badly smoked by the old furnace. The figures obtained for the work were stag-

gering, and we realized that every group and every individual in the church must do the utmost in order to accomplish this gigantic task.

Special individual contributions were made. One of the adult classes held bake sales. The Juniors gave a "work week," and other projects are under way.

At its March meeting, the Fidelis Class decided to try the "Talent" plan. Individual members were to invest \$1.00 and bring to the April meeting their earnings. The class met, and opened with the usual worship service. After routine business, the devotional leader read from the scriptures the parable of the talents. Individuals then presented their talents and what they had earned. Each had a story to tell as the gifts were laid on the altar. Interested and loving hearts and hands and minds had been truly busy. There was the sale of soup, pies, clothespins, aprons and bags; coffee in offices, sandwiches in places of business at lunch time, proceeds from coca cola machine in a place of business, profit on home-made pies made by the wife of a restaurant owner and sold there; a day's waitress tips, crocheted work, candy sold, fresh cocoanut cakes at Easter time. A group supplemented the gift by holding a bake sale. One man's employer, learning of the plan, contributed \$25 because of his interest in it. When the gifts had all been presented, the pastor, Rev. Robert A. Whitten, offered a prayer of dedication.

The offerings amounted to \$250. The group was not large, and there is more to be added. The spirit of the undertaking seemed to be contagious as one story after another was told. It was thrilling! Everyone agreed that this is only a beginning. Our talents will continue to earn others, and possibilities are beyond anything we could imagine.

The spirit of the meeting was wonderful—a rich experience for everybody present. The class, at this meeting voted, as is their custom, to pay \$2.50 for each child going to camp from our church.

The financial gift was appreciated, but of far greater value was the spiritual benefit derived from our venture.

We pass our experience on with the prayer that others who have faith as we did to try it, may know the rich and rewarding experience that was ours.

MRS. T. F. TRENARY,
Class Reporter.

Laymen and the Church . . .

J. Earl Danieleley, Editor, Box 515, Elon College, N. C.

Our Summer Conference Center

Chairman W. B. Williams of our Laymen's Fellowship has just written a letter to us which is concerned with our project to raise \$25,000 for the development of "Moonelon" as a summer conference center for the Southern Convention. This is a job which all of us want to see done. We need the center for our men's work, for the women of the Convention, and, most important, we need the center for our children. We cannot afford to have either of these groups suffer for lack of such facilities as we are able to provide for them.

Some of our men are already doing an excellent piece of work on this project. We have heard some very encouraging news from Asheboro, for example. We will try to give you their story in the issue next week. In the meantime, won't you check up and see if anything is being done in your church; don't hesitate to take the lead, and let's put our shoulders to the wheel and do this job!

Your contributions should be sent to S. H. Pell, secretary-treasurer of the Laymen's Fellowship, Route 1, Ramseur, North Carolina, designated for "Moonelon." Won't you let him hear from you and your group soon?

Do you know what was given to the Convention by Mr. and Mrs. W. W. Sellars to start this project? A site of 20 acres of land, a lake, a concrete swimming pool, a two-story dwelling, a care-taker's house and a picnic shelter. The valuation of this property is \$35,000. We have the responsibility of raising only \$25,000 to provide other needed facilities—surely we can count on you to do your part in this worthy endeavor.

* * * * *

News Notes from the Western Conference

The Western North Carolina Conference Laymen's Fellowship met at Pleasant Grove Church on March 28, for a dinner of Bar-B-Q and ham. There were 108 present. Rev. Henry E. Robinson spoke to the men concerning the possibilities of the conference center at "Moonelon." The men at the meeting contributed \$44 to "Moonelon" and appointed a com-

mittee to study further means by which the men's group could support this worthy cause. The members of the committee are: Dalton Harper, chairman; Hubert Beane, Martin Deese, Cyrus Shoffner and Rev. Winfred Bray.

We are delighted to report the organization of two more new Fellowships in the Western Conference: one at Liberty and one at Spoon's Chapel. We hope to have a complete report on each of these groups at a later date. There has also been organized at Union Grove a Junior Fellowship; we hope to report this group more completely later also.

The laymen of the Western Conference Fellowship will meet with the Union Grove laymen in the Coleridge High School Cafeteria on May 30. It is tentatively planned to have an address by a missionary.

S. H. PELL.

* * * * *

Pleasant Ridge Laymen Meet

The Laymen's Fellowship of the Pleasant Ridge Congregational Christian Church, Ramseur, N. C., met on Saturday night, April 25, in its regular monthly meeting and voted to give \$150 to the Church Building Loan Fund by March 31, 1956. This is probably the first laymen's group to make such a move.

HARRY R. STEWART,
Reporter.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snyder, G. D. Colclough, Treasurer, ex officio.

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Date 195 . . .

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

Twelve Avenues of Service Open to Young People in Our Churches

By ROY C. HELFENSTEIN

God alone knows what a change would take place in the life of each of our churches, as well as in the lives of the young people themselves, if the young people now in the fellowship of the Church would faithfully and enthusiastically respond to the challenge for service offered by the Church.

Automobile service stations require "Twelve Points of Service" from every attendant. Churches should confidently expect as much from each of their young people. Following are "Twelve Points of Service" that may be expected of every young person in the church:

1. To offer a sincere prayer each day for one's own church.
2. To live each day in such a way as to bring honor to one's church.
3. To contribute each week to the financial support of one's church and to the Conference Benevolences according to one's ability. ("Let each one give as the Lord hath prospered him.")
4. To invite "new-comers" to the community and other unchurched friends and acquaintances to attend one's church. (Others will be glad when you say to them, "Let us go into the House of the Lord.")
5. To try tactfully and prayerfully to win at least one other young person to Christ and the church each year. ("Heaven's gate is closed to him who comes alone, Save thou another soul, and it shall save thine own.")
6. To talk your church, to boost your church, and to advertise your church at every opportunity. (Knockers have no place in any church.)
7. To "speak a good word every day for Jesus" and to render as many acts of service in his name each day as opportunity affords. ("Why call ye me Lord, and do not the things I command you.")

8. To read some portion of the Bible each day for practical help in religious living, so as "to grow in grace and in the knowledge of our Lord." Any young person will be wiser and stronger by being familiar with the teachings of the Book of books. "There is no education more important than Bible education," declared the late Professor William Lyons Phelps of Yale University, one of the world's most distinguished educators of his generation.

9. To attend divine worship services at one's own church each Sunday when in town if physically able.

10. To bow the head reverently in silent prayer upon entering the church and taking a seat—praying for oneself, one's minister, the choir and the congregation; to join interestedly in the responsive reading and in the singing; and sincerely to seek help from each feature of the service.

11. To make a special effort to speak a word of welcome to as many visitors as possible after each service, especially to any visitors near one's own age. (This is a courtesy which you would naturally extend to visitors in your home, and it is even more to be expected from you in your church home.)

12. To give the church first place in one's loyalty. (A worthy church member will never allow his lodge, club or any other affiliation to keep him from doing his full duty to his church. The church is the greatest organization in the world, because it is in the greatest business. "Seek ye first the Kingdom of God and his righteousness.")

N. B.—What a power the churches of our denomination would have if each of their young people would consistently render these "Twelve Points of Service"! What is your rating? Ask yourself the old but ever pertinent question "What kind of church would my church be, if every member were just like me?"

The Child in Difficulty with the Law

By JAMES H. MONTGOMERY, JR.

Associate Judge, Richmond Juvenile and Domestic Relations Court

NOTE.—This timely and thought provoking article was originally presented by Judge Montgomery at the April meeting of the Mothers' Club of the First Congregational Christian Church of Richmond, and was so enthusiastically received by the group that the managing editor requested the privilege of sharing it with all readers of The Christian Sun. The article will prove valuable as the basis for a discussion by other Mothers' Clubs in our churches.

It would be impossible to discuss, in the length of time assigned, all of the phases of the subject, "The Child in Difficulty with the Law." I am going to attempt to point out some of the reasons why children do not conform, and some measures that we use to try to develop these children into good citizens. I believe the best way to approach this matter is to give a few of the actual cases that I have had in the last several years:

(1) JOHN—14 years of age, leader of a gang of juvenile car thieves ranging down to age 11. His gang stole 15 cars in Richmond. He is the older of two children from a good middle-class home in the west end of our city, is in high school, has no physical handicaps, a normal I. Q., and his parents are college educated.

(2) JACK—17 year old boy who terrorized the north side of our city, held up another boy with a gun, scared women and children in the nighttime, sometimes by means of a pistol; often used his family's car without permission, numerous instances of careless and reckless driving, endangering the lives of many people. He is the fourth of four children from a moderately wealthy family on the north side of our city. He is in high school, has no physical handicaps, slightly below normal I. Q. His parents are college educated and the other three children are good citizens and well established.

(3) JIM—14 year old boy stole about \$500.00 from his parents, relatives and neighbors. While the case was being investigated, he attempted to rape a 7 year old girl. He is an only child from a poor home in the east end of our city. He is in high school, has no physical handicaps, but is mentally dull. Parents have practically no education and are in financial straits.

(4) MARY—16 year old girl from the south side of our city. She had

an illegitimate baby at 14, ran away to marry at 15, refused to live with her husband, and was placed in several foster homes, and truanted from school. She was brought into court for consorting with various men in tourist camps. Her mother and father were divorced when she was 11 years of age; father remarried, but her stepmother never liked her. The father died when she was 13. She is in high school, and is the second of three children. She has no physical handicaps and has a superior I. Q. Her parents have a fair education. Until her parents were divorced and the father was remarried, she was a straight "A" student and apparently a normal child.

(5) HARRY—13 year old boy stole five bicycles and destroyed all of them. He is the youngest of three children and is cross-eyed with a bad inferiority complex. He is in junior high school and has a normal I. Q. His parents reside on the fringe of the business district in the center of our city and they have a high school education.

(6) BILLY—17 year old boy in the company of three older companions on their way home from a picture show, saw a case of Coca Cola in a service station, and they proceeded to appropriate it to their own use. He was arrested and brought into court. He is the oldest of three children from one of the best families in our city; he is an outstanding student and athlete in high school; has no physical handicaps, and above normal I. Q. His parents are college educated and are moderately wealthy.

All these children have had difficulty with the law, but they are not identical in any respect.

Different family backgrounds — wealthy to destitute.

Different environments — parents educated, college to fourth grade.

Different intelligence quotients — high to dull.

Different ages.

Different parts of city.

Different in line of birth—oldest, youngest, etc.

I have used these six cases to point out that there is no one reason why children come into difficulty with the

law. Nearly all children violate some law in the normal process of living. Other children violate this law because they are emotionally or mentally unstable. It is necessary that we in the Juvenile Court know what we are dealing with, and that is the reason we have to have social investigations, psychological and psychiatric tests and other means of revealing to us whether this is a normal or an abnormal child. It is, therefore, necessary that we know something about human behavior.

Let's take a look at the child when he first arrives in his home. Based on our ideas of accepted social behavior, he is a complete failure. A very young child has no sense of right or wrong. He is completely amoral. If he wants something, he seizes it, and when it is denied, he goes into a rage. If the child's instincts are left untutored, they will not motivate him towards good behavior. His first dependence is upon the mother, source of food, warmth, and security. His first sense of insecurity is when he is delivered from a region of warmth and darkness into one of light and cold. All of us know that every child is born with emotional needs and desires that must be met. Every child has the need to be loved, clothed, fed, housed, given recognition, to learn to respect the rights of others; to be disciplined and to feel secure in his relations with other people. His first social contacts are within the family, and the family is the channel through which the dictates and traditions of society reach him. His sense of security or insecurity develops as his needs and desires are met, or not met, intelligently in the home and later in the community.

Please do not get the impression that children do not need wise correction. I agree with a speaker who recently advocated that "we return to the family altar, where children will learn about God at the knee of their parents; that we return to the family playground, where the mother and father will find time to enjoy and play with the children in the home, and that we return to the family woodshed, because a child will do better if he receives a pat on the back low enough and hard enough."

We know that early physical neglect produces ill health and poor physique. We now realize that emotional deprivation in the child will result in psychological insecurity and future emotional maladjustment.

(Continued on page 13.)

Our Churches Report . . .

Winston-Salem Church Features "Christian Fellowship Hour"

The "Christian Fellowship Hour" is to be the highlight of the week for the United Congregational Christian Church in Winston-Salem, N. C. The program, from 4:30 to 6:30 on Sunday afternoon, is sponsored by Mrs. Joe Sharpe and her fellowship committee of which she is chairman. The time has been set aside to welcome new members who have joined our church during the previous year and to become better acquainted with old members.

Mrs. Maynie Neal, a charter member of the church, will introduce the new members. Mrs. J. E. Brown and Mrs. S. L. Mauldin are serving on the reception committee, and Mrs. S. R. Peebles will be the presiding officer.

Rev. W. J. Andes, the pastor, is anticipating a large group to enjoy this opportunity to renew old acquaintances and make new Christian friends.

The church presented a Spring Variety Show on Saturday, March 18. The program consisted of a one-act play, a fashion parade, solo musical selections, a chorus group, and recitations. The audience participated in group games.

There was no admission charge, but a freewill offering was taken. The money will be used to buy furniture for the church lounge.

LILLIAN D. MEREDITH,
Reporter.

* * * * *

Bay View Will Consecrate New Educational Building

Just one year ago construction was begun on the new Educational Building of Bay View Congregational Christian Church. Assistance had been promised our church from the Eastern Virginia Christian Missionary Association, the Congregational Christian Temple through the CMA, the Mission Board of our Southern Convention, and the Church Building Society. With all these wonderful considerations it was indeed an inspiration to our people to realize a dream about to come true.

Mr. Bernard B. Spigel was the architect who drew the design for our building. Mr. E. M. Pope was the

contractor the church decided upon to do the job, and Mr. G. B. Pearce was the heating contractor who figured what we would need in the line of heating. All of these men performed a great service to our church.

Progress in building proceeded slowly at times, but whenever a bill came due, the various organizations and the church seemed to have the money on hand to meet it. It was the



Youngest Member of the Church, Bonnie Sue Wiggins Turning the First Spade of Dirt, as Pastor Griffin Looks On

spirit and cooperation of everyone that made our building a success. We had anticipated on a \$30,000 building, and the final cost was \$29,743.

A much needed change in our sanctuary was imperative to go along with the building of our educational plant. A wall was removed to give us additional space, and a new paint job gave us a larger and more functional sanctuary.

The men in the church were responsible for the painting. They painted both the educational building and the sanctuary; and they did a most commendable job. With all our men working during the day, a great deal of the labor had to be performed at night and on Saturdays.

While the building was under way, our attendance at Sunday school and

church began to increase. On Sunday before Christmas, most of the building was put into use. A few of the rooms were unfinished, but there was heat and facilities to make the church school more comfortable. Our school began to grow, and last quarter we had an average attendance of 122. Due to the growth of our church school, we have realized an increase in church membership. During this church year we have taken in 21 new members.

On Sunday, May 3, 1953, we are observing a Consecration Service for our Educational Building, and a cordial invitation is extended to everyone in the Southern Convention to attend and to rejoice with us in the completion of this new building. The service will be held at 3:00 p.m., at the church, 1065 Bay View Boulevard, Norfolk, Virginia. Dr. Millard Stevens, president of the Southern Convention, will be the speaker for the occasion.

Words could never express the gratitude to all those who have been responsible for helping us to realize our dreams in realities. We profess, with all who are builders, "Unless the Lord build the house, they labor in vain who build it."

JOHNSON L. GRIFFIN,
Pastor.

* * * * *

Eventful Easter Season at Our Henderson Church

This Easter Season has been our best since coming to Henderson. We rejoice in the progress the church is making. Church attendance increased 20 per cent the first three months of this year over the same period last year. On Palm Sunday a consecration service was held for Yvonne Evans Lane, baby daughter of Mr. and Mrs. H. J. Lane, Jr., and two members were received into the church.

On Thursday evening of Holy Week an impressive Candle-Light Communion Service was held. This service was well attended.

Easter Sunday was a mountain-top experience. The congregation was large, the music was of the best, and fourteen members were received into the fellowship of the church. One member was received the next Sunday, which makes thirty-two since conference. On April 15, the church held its second quarterly conference. We are planning to make some extensive improvements.

The following quotation is taken
(Continued on page 11.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Elon College Two and One Half Million Dollar Campaign Fund

We are submitting a partial report of pledges and payments received in the church campaign. This report includes only the churches that have made campaigns and submitted their reports. The local churches will receive credit for any payments that have been made by their members previous to the church campaign. These pledges and payments are listed separately in this report.

The local church will also receive credit for any contributions from any alumni or friends living in its parish that have been made or may be made. These payments, however, are not listed in this report, but will be listed later.

Doubtless there are mistakes in this report; that is, there may be payments made that are credited to the wrong church. Individual payments sent in do not always indicate the church to which the contributor belongs. Any mistakes detected by any reader will be cheerfully corrected if the interested party will send us a note. Please notify the office at Elon College, and not other people who are unable to make corrections.

On behalf of the college and all interested persons, I would like to express appreciation of those churches that have made their campaign and have submitted their reports. According to the action of the Executive Board of the Southern Convention of Congregational Christian Churches, the college is forbidden to make any further campaign in any local church during the year 1953, unless a church or churches invite the college to assist in making their campaign. In the event of such an invitation, the college may assist in making the campaign.

If all of our churches had made the canvass and submitted their reports, the amount would be much larger, but still far short of the goal of \$1,300,000. Let no one be discouraged or misled, by the help of God and through his good grace, we shall receive the necessary amount to make our college the kind of college that it should be.

D. L. Moody said, "Plan big things

for God, and expect big things from God." Your prayers are solicited.

CURRENT REPORT.

Valley Conference:

	Pledged	Paid
Antioch	\$ 525.00	\$ 127.50
Beulah		22.50

Eastern N. C. Conference:

Chapel Hill	\$ 625.00	\$ 328.50
Fuller's Chapel		30.00
Morrisville		5.00
Mt. Auburn		83.00
Oak Level		67.00
Wake Chapel	1,392.00	655.00

Eastern Va. Conference:

Bethlehem (Disp) ...	\$	\$ 420.00
Cypress Chapel		130.00
Damascus	715.00	194.00
Holland	1,262.50	105.00
Holy Neck	100.00	450.00
Liberty Spring	1,865.00	1,152.90
Newport News	1,557.50	206.50

Norfolk:

Christian Temple ..	812.50	559.55
Second	643.00	102.50
First	200.00	17.10
Portsmouth, First ...	743.00	139.50
Suffolk	2,112.50	1,314.50
Union (So.)	287.50	52.00

N. C. and Va. Conference:

Burlington	\$ 457.50	\$ 405.00
Carolina	60.00	
Durham	3,770.00	25,347.50
Greensboro, First ...	724.00	256.50
Haw River	67.50	66.50
Happy Home		130.00
Lebanon	180.00	
Plesant Grove	150.00	40.00
Shallow Ford	120.00	44.85
Union (Va.)	445.00	79.00
Winston-Salem		47.50

Burlington, Beverly Hills	225.00	30.00
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Western N. C. Conference:

Pleasant Ridge	\$	\$ 26.89
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Total \$19,039.50 \$32,635.79

PREVIOUSLY REPORTED.

Eastern N. C. Conference:

	Pledged	Paid
Mt. Auburn	\$ 500.00	\$ 100.00
Wake* Chapel	2,000.00	1,175.00

Eastern N. C. Conference:

Holy Neck	\$ 1,000.00	\$ 200.00
Suffolk	750.00	55.00

N. C. and Va. Conference:

Burlington	\$73,500.00	\$38,100.00
Durham		500.00
Greensboro, First ...	3,000.00	1,550.00
Union (Va.)	4,270.00	2,650.00

Total \$85,020.00 \$45,825.00

* * * * *

Apportionment Giving

Before reading this brief article, take a look at the totals received by the college on apportionments for the year 1953. Then reflect for a moment on the total number of Sunday

schools and churches in the Southern Convention and the goal set to be secured through apportionment gifts. Much of the church year has passed. Enough of it is left to secure the full amount apportioned before the year is over.

According to reports submitted by George D. Colclough, Treasurer of the Southern Convention, to the Executive Board in session at Henderson on April 23, Elon College received \$14,953.44 during the year that ended December 31, 1952. This was only a few dollars short of the \$15,000. We should remind ourselves that the amounts apportioned for the college have not been changed in more than fifteen years.

Let's make sure that we raise the entire \$15,000 during the year 1953.

Previously Reported \$ 3,190.21

Eastern N. C. Conference:

Fuller's Chapel	\$ 33.00
Mt. Carmel	3.00
Turner's Chapel	42.00

Eastern Va. Conference:

Antioch	\$ 30.00
Hopewell	6.00
Windsor S. S.	26.14

N. C. and Va. Conference:

Union (Va.) S. S.	\$ 20.00
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Western N. C. Conference:

Mt. Pleasant	\$ 10.50
Pleasant Grove	10.00

Virginia Valley Conference:

Linville S. S.	\$ 15.00
Neport S. S.	32.58

228.22

Total to date \$ 3,418.43

Pilgrim Series Material

We have on hand in the Southern Convention Office several pieces of material of the present Pilgrim Series. We ordered them for meetings, but did not sell them all. We would appreciate hearing from anyone who would like to buy them.

Materials and prices are as follows:

One Kindergarten Teacher's guide	35c
Three Kindergarten pupil's books, "Once Long Ago"	27c
Three Primary Teacher's guides	35c
Two Primary pupil's books, "Good News To Tell"	27c
One Primary Activity sheet	17c
Two Lower Junior Teacher's guides ...	30c
Two Pupil's books—Lower Jr.—"World Neighbors"	30c
Two Upper Junior Teacher's guides	30c
One Upper Junior Pupil's book, "We Live In One World?"—free with purchase of first teachers guide	
Two Junior High Teacher's guide	65c
Two Junior High pupil's books, "Brothers All"	40c
One Senior High Teacher's guide	65c
Two Senior High pupil's books, "Sore Spots in Society"	40c
One Older Y. P. and Adult Teacher's guide	65c

(Continued on page 14.)

Missions at Home and Abroad

"The Tale of Munyai-- the Missionary Car"

By Dorothy V. Marsh

"Munyai" came into our family in April, 1947, with 40,000 miles on his record—being a 1941 Chevrolet. He had had a good mistress up to then and looked shinny and sleek. We were very proud of him, for he was much nicer than the old Chevrolet we had sold in Africa before coming home on furlough. Munyai didn't get his African name until he arrived in Africa with us in September, 1948, for then he became a messenger, which is the meaning of his name in the Chindau dialect. His work was to carry the Gospel messenger to schools and churches up and down the mission parish in Southern Rhodesia.

But before he left his native land, Munyai did 20,000 more miles, taking the Marshes visiting relatives, and doing missionary speaking all over New England, and even to Florida and back! I wonder—if he had been human, what he would have thought when, after the final trip to New York with a full load for the ship, he was hoisted up with derricks and dropped into the hold of the freighter *African Grove*, and shut down into the dark! He was tossed about for weeks on a heaving ocean. It was a thrill to the Marshes when they saw Munyai being lifted again from the dark insides of the *African Grove* and being set down carefully on the dock in Lobito Bay, Angola, West Africa, still bearing his long Massachusetts license number. It was another thrill to climb into the faithful friend and set his nose up the escarpment eastward on the 3,000 mile journey to Southern Rhodesia.

Up and down mountains, through deep sands, across great plains and rivers on ponts pulled by the strong muscled arms of black men—across Angola we went, visiting our missions on the way. Through a corner of the Congo, down south through Northern Rhodesia and across the long bridge over the Zambesi River into Southern Rhodesia we sped.

Munyai behaved admirably—it was not his fault that he broke three

springs! In the capital of Southern Rhodesia, Salisbury, Munyai got registered, had his customs paid and received a new and smaller number which he was to bear for the rest of his life—U-3525—which stands for Umtali, the third largest city of the colony.

Though Munyai got older every year and more thousands of miles were rolling up on his speedometer, he tried to do his best to do his work without complaining. He got used to the African roads, some of which were anything but easy. He had to be fitted with extra leaves in the back springs to keep him from breaking over the rough, rutted and stony roads. He carried the missionary and his camping equipment, table, chair and bed, food box, books to sell, the motion picture projector, silver screen and heavy generator, again and again to Tuzula, Masringo, Makoho, Zamchiya, Chibuwe and many other places in the Rhodesian Mission. Together with the missionary often went the African minister or an evangelist to help in the messenger's work of carrying the good news of the Gospel. Often Munyai went on errands of mercy to collect patients for the hospital clinic at Chikore, where the Marshes live, or to take a seriously ill patient to the main hospital at Mt. Salinda.

And all this time Munyai behaved very well and took his work seriously. To be sure, his master drove him carefully and took him for checkups at the car clinic in Umtali whenever he went to town 130 miles away. He always had his ration of petrol, oil and water regularly. One day he developed lung trouble and kept getting hot and bothered about it until it was discovered that his radiator was all stuffed up with rust and sediment, but after it was blown out by steam he felt better and didn't run a fever any more—for a time!

In November, 1951, it was time for the Marshes to have a three months' rest period in the Union of South Africa, and it was decided that Munyai would carry them on some more thousands of miles to the very southernmost tip of the great continent. So he was given a present of two brand new tires and put in tiptop condition, packed with blankets, lin-

en, silver and clothing, and the four Marshes, and set out to the South. But Munyai knew that his lungs were not strong, and the second day after crossing the Limpopo River into the Union, he started running a high fever again. Repeated drinks of water only helped temporarily, so on the third day we put him into a car hospital in the town of Louis Trichardt, Transvaal, where he had a major operation and was given a new radiator which made him very happy.

After that he sailed along merrily without trouble to Pretoris, one of the two beautiful capitals of the Union. He was parked for a whole day of rest in the yard of a Missionary Rest Home there and on the third day went on with his load to the City of Gold, Johannesburg, where he felt somewhat out of place on the busy streets of the big city among the dashing, sleek, streamlined new models. On Sunday afternoon Munyai felt more at home parked in front of an African church in one of the Mino compounds while the Marshes attended church and ate dinner with the African minister and his family.

Munyai rolled over his 89,000th mile on the way to Durban, where he visited the Natal National Park, a country mission station, Mapumulo, among the beautiful valleys of a Thousand Hills of "Cry, the Beloved Country" fame—and then the great city of Durban, where the Marshes saw with wondering eyes the fine large Zulu hospital and other missionary work of the American Board.

He got a fine rest the next four weeks, having to make only short journeys around Uvongo, the coast resort on the Indian Ocean 100 miles south of Durban—from the cottage with its beautiful ocean view to the stores for food or to church on Sundays. But on the first of January, Munyai started on his long journeys again, south and then west toward Cape Town, through Pondoland, and across more rivers by pont, through the Transkei, that great territory of Africans only. Scattered thickly over the hills and deep valleys were the thousands of brown, mud and thatch, oblong houses of the Pondos, the Tembus and the Fingos. The decorations of the houses, broad white bands around the door and two windows, made them look like thousands of spirit faces—or so it seemed to the Marshes. On to Port Elizabeth sped Munyai, then on the Garden route over high mountain passes, on hair-

(Continued on page 13.)

A Letter to Our Church Women

Boston, Mass., April 10, 1953.

DEAR NEW FRIENDS IN THE SOUTHERN CONVENTION:

It is with a glow in my heart that I write words of appreciation for the rich experience of working with you in the recent District Rallies.

From the first day of my arrival in Southern Pines and the privilege of sharing the home life of June Joy House and her lovely children, to the farewells at the Winchester bus station, I felt the warmth and strength of your Fellowship, and I am deeply grateful. I was sorry that other plans perverted my visit to the Eastern Virginia groups.

Many impressions crowd my memory as I think back over those wonderful days spent with you. And there was Pattie Lee Coghill, my guardian angel—and yours! How fortunate you are to have her radiant and devoted leadership. It was a high moment when, at the end of her introduction, Mrs. Bray, of the Halifax District, requested all to stand, thereby paying Pattie Lee tribute and telling her what she meant to them.

I was impressed with the leadership of your officers:

- the goals and the challenge presented by Mrs. Scott and Mrs. Whitlock.
- Mrs. Wisseman's vivid portrayal of the need to support the denominational Building Fund Campaign.
- the faithful accounting of work done by many of the societies (I brought home new ideas and methods).
- the many younger women in attendance—their interest and participation.
- the presence of your ministers as well as their wives.

Long shall I remember your cordiality and hospitality:

- a camellia for each of the leaders at the attractive luncheon served by the Southern Pines ladies.
- Our heaping plates taken out in the warm sunshine back of the Union Grove Church, and what delicious food!
- the fine way in which the Chapel Hill ladies served the large crowd.
- the strawberry shortcake dessert in the Burlington Church!
- a heavily laden table spread outdoors at the Hebron Church (and the box luncheon packed for the team by some thoughtful person).
- the refreshments at the Rev. Mr. Whitten's home in Winchester, following the evening worship on Sunday.

The vitality of your church life evidenced by

- new building programs, redecorated sanctuaries, modern equipment.
- the opportunity of visiting three new church organizations in the outlying areas of Burlington.
- the worship services—Mrs. Lester's moving memorial for Mrs. E. P. Boroughs especially—and the hearty singing at Mt. Olivet (R).
- the loyalty to your commitments both in the Convention and in the world.

And then the beauty of your countryside in all its spring glory!

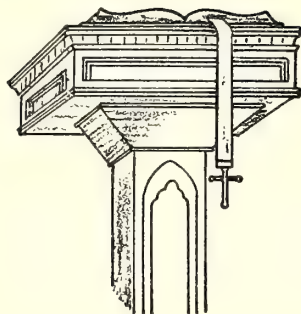
- your college campuses—the Duke Gardens—the resort areas.
- the floral arrangements—that bouquet of amaryllis in Hebron Church.
- Mt. Olivet in the setting of mountains.
- the Skyline Drive with Mr. and Mrs. Whitlock from Elkton to Winchester.

At our last meeting, held in the Winchester Church, a group of girls from one of Rev. and Mrs. Galt's parishes conducted a candle-light service centered in the hymn, "Where He Leads Me, I Will Follow." It was a beautiful theme for me to carry away. There was the gift of God himself, the assurance of his leading, and then our response in the following.

As Christian women at work in the world to day, we have a tremendous opportunity as well as a responsibility to make known that gift to all mankind, and to follow his leading in the building of a "household of God," where all men are brothers.

Most cordially yours,

MIRIAM S. McKEITH.



"Becoming Fishers of Men"

The radiance of Easter and the stimulus of a great fellowship together, have brought their blessings. They have left their deep impressions, and they have presented us with a mission and a task. Those who have had mountaintop experiences must not forget to carry them into the valleys.

The power of the Christian Church depends at least in some part upon what the modern disciples of Christ do on this road from the tomb into the open fields of the world, this Emmaus road of fellowship and service.

We all know how easy it is for us to forget in the heat of the day what seemed so impelling in the dawn. The world will not be won to Christ solely by the wonder of the open tomb, but by what we do in terms of broken hearts and broken seals of tombs that have long held our better selves. The world will not be won to Christ, moreover, just out of the high moments of great gatherings in which many found Christ, unless those of us who truly love him join with them in becoming fishers of men and in carrying out a well-rounded ministry to our times.

The past-Easter season is thus a very important one. The Sunday after Easter probably shows the real strength and spirit of a church more than Easter itself does. I know that many of us found that, in attempting to retain the Easter enthusiasm and vigor, we encountered many good people in our churches who, while willing, were both timid and ignorant about how to proceed. They had a certain amount of Christian knowledge and devotion, but admitted that they knew little of the techniques of being fishers of men.

The marvel and power of the resurrection gives us a deathless faith and a glorious hope, but we must have the continual indwelling and inworking of the Holy Spirit. Our faith must be linked with evangelism and discipleship. There are many people who nourish in themselves a

bit of faith, but who do not proclaim it and do not bring it to others.

I think that our organized church life has suffered, and still suffers, from a kind of ecclesiastical arthritis, which makes it inflexible and painful and unable to meet certain tests and challenges. We have been too much content to hold our self-contained parish meetings and services, and have come to feel that the outside world was not of primary concern. We had a cosy and rather pleasant situation, and rather distrusted what might happen if too many so-called outsiders happened to come in to change the circumstances.

There is surely need for organizing our entire fellowships, and not just our boards of deacons, into a community of fishers of men, of those who are concerned about enlarging the fellowship and bringing the Gospel to others. We have suffered, I fear, from a serious forgetfulness of the awfulness and dynamic of sin and evil, and a serious underestimation, therefore of the magnitude of our task. This is no small-time crusade which we must undertake if the community is to be won for Christ. Selfish and evil interests will not yield without the most desperate battle. Materialism, too, is making its quiet inroads into the lives of people everywhere. This is a cause for grave concern. The Master found Simon called Peter and Andrew his brother by the Sea of Galilee, casting their net and fishing. He said to them, "Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him." (Matthew 4:19, 20.)

People today, inside and outside of our churches, have been casting their nets for every kind of fish, as it were, that swims in the seas. They have had big nets and strong nets; they have fished long and hard. The time has come when we must do fishing for men, for souls, fishing for a generation, more earnestly than ever before. What should give our little efforts cause for concern is the fact that they must not try to use tiny weapons against great foes. There are weapons and armors of the spirit which are adequate. But we must have a united and energetic ministry and discipleship that understands the need of our becoming fishers of men. We have tried to tackle great foes without the proper understanding of their strength or the proper use of God's strength. We have fished for everything but the souls of men,

We shall have to realize more than ever the burning and passionate need for knowing how to become fishers of men and to work at this with effectiveness and patience and love. . . . It is all fine to win and help a few here and there in our churches, and to do other good works—but this may be making altogether too little impression upon the teeming life that surges even around our church doors.

Not only those who have newly found Christ, but older members who have perhaps lost their former zeal, should be instructed and inspired in the thrills and techniques of becoming fishers of men. We must somehow show them the cause for alarm that many of us feel as we see the puny strength and the dim vision and the small outreach often of our best efforts. We must show them the need of a large-scale and continuing effort if we are to make any definite impression upon the terrific activities of evil in all its forms. This is a mighty war. This is a world-wide battle. It is no little skirmish to be treated lightly or to be thought of just once in a while in prayer meetings or religious services.

The minute you really get into the activities of the world today, you have a chance to see what sort of thing is contending for the heart and soul and mind of people today. This is going to call for us to be fishers of men, to educate and evangelize and work as never before—or we shall find ourselves in a set-up which will clamp down on what we hold dear and so remold the daily lives of men that we shall latter be largely helpless to bring them the help which is now possible.

Now is the time to show our real discipleship. Now is the time for real efforts as fishers of men. We have these great experiences to act as a send-off. But now the task is up to us. We must learn what the situation is. We must gird our churches spiritually and in every other way for the tremendous task which is ahead of them.

This is a period which may well set the pattern for several generations to come. If we call upon the name of the Lord, he will answer us. He will be with us in our need.

Let's become, as never before, fishers of men! Let us not minimize the sacrifices and efforts which will be required of us.

The glory of Easter and the stimulation of evangelism should serve the
(Continued on page 11.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

Congratulations to the City of Durham that is having an anniversary celebration this week. Pictures of the "Brothers of the Brush" and the "Sisters of Swish" have been in the North Carolina newspapers. . . .

Requests came to Southern Pines for the recipe of the delicious lemon pie that Miss Norma Shiring served when the Spring Rally met with the Church of Wide Fellowship. Several said, "Why don't you print it on the Children's Page?" So here it is:

ANGEL LEMON PIE

Crust—

- 1 cup finely rolled vanilla wafer crumbs
- ¼ cup sugar
- ¼ cup melted oleo

Mix thoroughly and press firmly onto bottom and sides of pie pan. Chill. Save a few crumbs to sprinkle over filling.

Filling—

- 1 package lemon jello, dissolved in
- 1½ cups boiling water
- ½ cup lemon juice—grated rind, 1 lemon
- 1 cup sugar
- 1 large can evaporated milk, chilled and whipped

Add lemon juice and rind to dissolved jello. Chill—when thickened whip until fluffy and beat into the sweetened, whipped milk. Pour at once into chilled crust. Sprinkle the reserved crumbs on top. Makes enough for two pies.

If your version is as good as Miss Shiring's, you have eating pleasure ahead. . . .

Folks want to know if I am going to continue to write for THE SUN and this page. Yes, I told the Board of Publications that I would.

* * * * *

"It's Easier to Do It Myself"

(Conclusion.)

By MARION BROWNFIELD.

Issued by the National Kindergarten Association.

"I didn't want to learn to cook," said the music teacher. "My mother used to want me to help her while she cooked; peel apples for the pies—"

"Oh Janet dawdles so," said her mother, "that it's easier for me to cook anything myself."

"Well," the music teacher replied, "my mother was ill one day and I had to cook a meal. Then I remembered the talks I had halfheartedly

listened to as my mother cooked. Her demonstrations and the few things she made me do bore fruit."

"I guess I will have to take to bed and see if Janet will assume some responsibility."

"The chances are that Janet will do so when she feels it's really necessary." The music teacher laughed. "One of my pupils who is just lazy and wants me to count was, I found the other day, showing a younger brother that he 'must count'! Well, I play duets when I find that I must force the issue. I always say then, 'I can't keep with you unless you count'! They all love duets. We play slowly together, and nine times out of ten the student finds that she can count!"

The music teacher went on her way to her next pupil, Bobby Lattimore. Mr. Lattimore met her at the door. "Bobby'll be at the piano just as soon as he finishes washing his hands," his father explained. "He's been mowing the lawn. Maybe you noticed the spots he missed. But he's got to learn. It would be easier and quicker for me to do it myself than to stand on the side lines and give him suggestions on how to trim the edges, set the mower, and oil it so it runs properly. But he's got to learn to do a job well by himself! How's he doing with his music?"

The music teacher smiled. He's learning to count—though sometimes it makes my voice tired."

"You hear that, Son!" Mr. Lattimore commented as Bobby flung himself hastily onto the piano bench. "You count yourself, if you want to learn to play in time. How will you be able to keep in time with the school orchestra if you don't count? And I tell you what, if you'll count aloud everything you play, I'll buy you a metronome for your next birthday!"

"One of those things that ticks and wags like a wigwag at railroad crossings?" Bobby demanded with glee. "Wonderful!" and he began to count loudly.

The music teacher pondered: "'Do it yourself' is a pretty good motto for all of us. Our mothers try to shield us and do everything for us, but we learn best when we at least make an attempt."

And is not this true of almost ev-

ery activity that belongs to a child?"

The parent who foolishly tries to do Bobby's arithmetic problems for him instead of showing him how to do them himself is only giving him crutches instead of letting him stand on his own legs!

To face life courageously and intelligently, the wise parent kindly but firmly guides the youngster to do for himself. Mistakes are overlooked, every gain encouraged, if it's only buttoning one more shoebutton!

OUR CHURCHES REPORT.

(Continued from page 6.)

from a message by Mr. W. E. Simpson who was born near our mission church, Rocky Ford, but who joined our church last year:

"The first time I attended worship at the Christian Church I knew I was in the House of God. There was a reassurance and a Christian fellowship there that lifted my soul to the heights and gave me strength and hope and put new faith within me, causing me to thank God that people still preached and practiced the principles of Christ.

"As I continued to attend church and Sunday school I came in contact with people of many walks of life, and their warm friendship taught me that regardless of our walk in life or standing, we can still have fellowship one with another. Among the things I learned about the church, one thing sealed my faith in the church, and that is the part the young people have in the church. I am proud of the way the pastor and the leaders are working and succeeding in developing our young people today into the Christian leaders of tomorrow."

Mrs. Simpson also became a member of our church last year, and both of the Simpsons are faithful workers in the church.

We thank God for the many fine people we have to serve here in the Henderson Church.

J. FRANK APPLE.

BECOMING FISHERS OF MEN.

(Continued from page 10.)

purpose of sending us forth with renewed strength and resolution and a full appreciation of the need of the world. With Christ we cannot fail. Without him, no matter what we have, we cannot succeed.

In our churches we must gather for strength and instruction—but then the outreach of our discipleship must know no bounds—for his sake.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Paul Under Guard in Rome"

LESSON VI—MAY 10, 1953.

MEMORY SELECTION: "We know that in everything God works for good with those who love him, who are called according to his purpose."—Romans 8:28 (RSV).

LESSON: Acts 28:14b-24; 30-31.

DEVOTIONAL: Philippians 4:8-13.

"Thou Must Bear Witness
Also at Rome."

Paul earnestly desired to go to Rome. It was the capital of the Roman Empire and the center of the life of that empire. It was a fertile field for evangelism. And God told Paul that he would go to Rome, and that he must bear witness for him at Rome. And, as always, God kept his word. Paul did go to Rome, and he bore his witness in Rome. But not in the way that Paul had thought or hoped. The fact is, he came to Rome as a prisoner, and he bore his witness, not from a pulpit, but from his prison home. God works in mysterious ways, his wonders to perform. He can take broken plans and frustrated purposes and make them to work together for good to those who love him. Seeming disasters become doors of opportunity, failures turn into fortunes. Sometimes, like Paul, we want to go to Spain and we end up at Rome. But today's lesson teaches us that it is not half as important as to what a man is in, as what is in the man, that not what a man has, but what he is that counts. "... and so we came to Rome."

Giving Others Encouragement.

The little band of Christians in Rome heard that Paul was coming, so they went to meet him. Some of them traveled as far as one hundred forty miles, others, forty miles, and still others thirty miles. "Whom, when Paul saw, he thanked God, and took courage." Perhaps his spirits were low—they might well be low. He had been arrested on a false charge, held a long time—two years—without a trial, and upon an appeal to Rome, was sent by ship to Rome. It turned out to be a long, dangerous and disastrous journey, involving, among other things, a terrible storm at sea, and shipwreck, and a winter on an island in the Med-

iterranean Sea. Paul was human, and he must have felt at least a little "down in the dumps" after all the hardships of the journey. What a lift it gave him to have these unknown Christians come to meet him and to welcome him to their city! He thanked God and took courage. There are many people who need now and then a word of encouragement, a word of cheer and hope, a word of commendation and appreciation. And usually it costs little, even though it means much.

A Prisoner Without a Charge.

The Roman authorities treated Paul with undue and uncommon courtesy. They evidently recognized that he was no ordinary man, and instead of throwing him into the common jail, they allowed him to live in a little home under guard by a soldier—the guard was changed, of course, every few hours. The Romans evidently had no charge against Paul.

And when he invited the leaders of the Jews to visit him and told them the facts in the case, they said that they had not "received letters from Judea concerning thee, nor did any of the brethren come hither and report or desire to hear of thee what thou thinkest." They did say that "this sect . . . is everywhere spoken against." Christianity, what little there was of it in Rome, was not very highly regarded or spoken of. It was not easy or popular to be a Christian in those days. In spite of the fact that there was no specific charge against Paul, he was held for two more years as a prisoner. How bitter some of us would have become under such circumstances. There are many people in recent years who can understand Paul in his experience after their experiences under Nazi and Communist "protective custody" practices.

Believers and Unbelievers.

"They came to him into his lodging in great numbers, to whom he expounded the matter, testifying the kingdom of God and persuading them concerning Jesus. . . . And some believed the things which were spoken, and some disbelieved." It was thus in the beginning, is now, and evermore shall be. As the gospel is proclaimed, men believe it, or disbelieve

it. And life and destiny are so different because of these varying responses. Those who believe are saved. Those who do not believe are condemned. Let every man take heed how he hears, and how he heeds when he hears.

Preaching from a Prison.

"And he abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him." His prison was his pulpit. And far beyond anything which he dreamed, his preaching found widespread results. As often as the guard was changed, Paul spoke to him about Christ. The guards, in turn, talked to others about Christ. The thing got even "unto Caesar's household" as Paul later writes to the Philippians. And inasmuch as great numbers came to hear Paul, he had a large audience or congregation, although not at one time. Paul was bound, but the Word of God was not bound.

Writing from a Prison.

Some of Paul's finest letters were written from a prison cell. Scholars are sure that at least three of them, Ephesians, Philippians and Colossians were written in jail. They are immortal books, throbbing with spiritual life, and radiating cheer and hope and faith and peace. They are only a few of the many great and even immortal books and writings that have come from behind prison walls. Victor Hugo's *Toilers of the Sea* and *Les Miserables*; Bunyan's *Pilgrim's Progress*, Marco Polo's *Travels*, the works of Gallileo, George Fox, William Penn, John Huss, Daniel Defoe, and O. Henry are only a few of the great writings that have come from jails. Luther translated the Bible into German while a prisoner. And so it goes. It might be good if some of us were forced to go to jail in order to have time to get things straight.

Handling Handicaps.

The gist of the lesson is to be found in this vital area of handling life's handicaps. It is only one of the many stories of the amazing resourcefulness of human beings. And especially of those who believe in God and who find that he is able to supply all their needs through Christ.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

THE CHILD IN DIFFICULTY WITH THE LAW.

(Continued from page 5.)

The need for security and the desire for approval of his actions are strong driving forces in the child and can be turned, within the family circle, to good or bad account. In a family where adequate love, care and guidance are extended, the child will gradually become a social being, learning self-control and acquiring the personality characteristics and habits that will lead to well adjusted citizens. If the community meets his needs, he will become a good citizen. It is where the emotional needs and desires are not adequately met by the home and community that we find the maladjusted human being—the child in difficulty with the law.

With this brief summary of human behavior, let us review the first five cases I mentioned. Though they were all different in many respects, they had one common denominator—each felt insecure because one or more of their needs and desires had not been met by either the home or the community.

(1) JOHN. Lack of status, rights or responsibilities in home. Wants to be somebody—gets it from the gang. Home is a "filling station" by day and a "parking lot" by night—no other place to go. No "Fun Night" at home.

(2) JACK. Unwanted and unloved. Lack of love and affection. Children starve for love.

(3) JIM. No respect for parents or others. Took what he wanted. Mother just to wait on him. In the mother's mind he could do no wrong. "Moms."

(4) MARY. Broken home. From 50 to 80 per cent of Juvenile Delinquents come from broken homes. Though some divorcees are justified and are indeed a "must," the effect of divorce upon children is by many times the worst plague which ever struck this country. Five million children in America are victims of such homes.

(a) Divorce breeds divorcee.

(b) Lack of affection between parents is a curse to their children.

(c) Too much golf, bridge, or even work, and attending meetings every night in the week robs children of their heaven born rights.

(5) HARRY. Lack of security because of physical handicap—inferi-

ority complex. Parents can't accept or understand the fact that the child has such a deformity. Guilty conscience—they cannot give him the love and affection he needs because of this condition. He is rejected.

This leaves the sixth case:

(6) BILLY. There is nothing wrong with the boy. He is just a normal youngster, engaging in a somewhat unnatural episode. He is doing an act that is similar to what most of us have done, but he happened to be the one to get caught. He needs a good lecture and a stiff warning.

In conclusion, the court and the various agencies cannot handle this tremendous problem alone. It is a "community problem" and needs the help of every person in the locality. Every child is looking for a way of life and most of the children that I see want to find the right way of life. It is the job of us adults to be concerned about helping every child in his search for "the good way of life."

"THE TALE OF MUNYAI—THE MISSIONARY CAR."

(Continued from page 8.)

pin turns down across rivers and then up again. Finally, on the fourth day, Munyai found his second home for the vacation period on the Cape Peninsula, an old Dutch cottage on a farm right on the side of the 2500-foot mountain above the blue water of Falso Bay near Simonstown. One day he took the Marshes right to the Cape Point and lighthouse. There it seemed a long way from West Africa and a still longer way from America!

And then one late afternoon we took a dip in the ocean at Fishhook beach after doing a stiff climb to Peer's Cave, where was found a skeleton of prehistoric man, and were on our way home, proceeding at about twenty miles an hour on our own, the left side of the road. A car coming from the other direction came up behind a parked car on the curve. The driver threw on his brakes, putting his car out of control and plunged across the road straight for poor old Munyai, who did his best under the skillful handling of his driver to get out of the way—running clear up on the side bank. But alas, the other car rammed his side door and ripped right through his side and back fender, pushing him against the railway fence and bent a pole. The shriek of

brakes and the crash of the impact pretty much frightened us you may be sure, but we were so glad to find ourselves alive with only a few little scratches that we did not much mind our wet bathing suits in which we shivered until the policeman came pedalling up on his bicycle to inspect both cars and measure the distances with his tape measure.

Munyai, like the brick he had always been, started off as usual, for his engine had not been harmed, only his body. He was a rather sad sight on one side, his window broken, his door all bent and not able to be opened, and the great gash along the side. Next day he was driven slowly and carefully to Cape Town and taken to a big car hospital where the insurance company sent him. For the first time I felt like weeping when we left him in the noisy operating room of the panel beaters where sat other wrecks. Such a flashing of acetylene torches, hammering of anvils and din! We said goodbye to him and walked sadly to a train station. The head doctor said it would take at least five weeks to make him almost as good as new, for he had had bad injuries—and it had not been his fault or the driver's, but that is the way of life.

We look forward to getting him again after his stay in hospital, for we must return in him the almost 2000 miles through Basuto land, Johannesburg, across the Limpopo, back into Rhodesia to work. Munyai must carry on his work of being a messenger for God for two or three years more before the Marshes have to part with him. He has been a faithful friend, and so ends my tale of Munyai, the Missionary Car.

There are 4,000,000 addicted drinkers in the United States today, whose drinking has caused serious business, domestic, legal or social difficulties, and who cannot leave alcohol alone. Among these, there are 750,000 to 1,000,000 chronic alcoholics, who have taken so much alcohol for such a long period of time that they manifest definite mental and physical deterioration. They have actually destroyed in part their mind and their body. And we should not forget that the social acceptance of alcohol is responsible for the production of these 4,000,000 alcoholics or addicted drinkers.—*Dr. Andrew C. Ivy.*

The whole of government consists in being honest.—*Thos. Jefferson.*

The Orphanage
J. G. TRUITT, *Superintendent*

Dear Friends:

We had a good time at Palm Street Congregational Christian Church in Greensboro on Sunday. The children did exceptionally well with their program. They are such a happy group and give the folks a good time listening to them and sharing in the training which they are receiving. We are deeply grateful to the church and their pastor, Rev. Mack Welch, who by the way is doing a good job. His church and Sunday school are beautiful and filled with enthusiastic members. It was a real joy to be there and to preach on the fortieth anniversary of my first sermon, which was preached in that church, although it is an entirely new plant there now.

The first Sunday in May we shall be at Bethel. We are waiting for an invitation to come to your church.

Fields and gardens are being made ready for planting. It is a busy time around here as we are somewhat behind on account of the rainy spring. But we will catch up in due time. Our grain fields are growing and are beautiful. The pastures are pretty, and the cows and calves are flourishing. The children are headed toward school end, and that makes a change for them, and they seem quite happy. Every now and then some of them have to go the doctor or dentist. Our neighborhood doctors and dentists seem very glad to see them and always make us feel good for the fine things they say about us and for the services they render the children without charge. They know our work and needs and appreciate what we are doing.

Our barn looks all new and clean with a fresh coat of white paint inside and out (inside the milking sheds). Also our other buildings, which were desperately in need of paint, are being painted. We believe you want us to keep this place up the very best we can on the funds available, and we believe, furthermore, that when we tell you just how much we need for these repairs and this maintenance, you will see that we get it.

Do you know our three seniors who are graduating this spring? They are David Haith, Virginia Black and Ann Kinch. Each of these had a major role in the senior play last week, and I was very proud of them.

Anyone would be proud of the way in which they played their parts, and I have every reason to believe that we shall be proud of them from graduation on. They have developed such level, trustworthy personalities and show good signs of being really worthy of the training and care that has been given them.

There are three homeless children knocking at our doors. Their application blanks are being filled out and their medical tests are being made. If they are approved by the committee, they will soon be given a home. They are utterly homeless and pathetic. At present the county is holding them in custody. Emanciated, frightened and homeless—what a different atmosphere they will come into if they are received into your custody and care. Soon they will show the value of good food under happy and cheerful surroundings, loving care by those who feel a joy in seeing their progress, fellowship and friendship of those whom they can trust and love. One of the joys of this job is seeing that change come to pass in little lives.

Come to see us and let us share the fellowship we have with these boys and girls.

REPORT FOR APRIL 23, 1953.

Commodities for the week.

- Mrs. Gordan F. Harris, Charlottesville, Va., Clothing.
- Mr. A. J. Harris, Greensboro, N. C., 2 gross pencils.
- Mr. J. H. Johnson, Norfolk, Va., 50 copies of "The Upper Room".
- Mrs. F. E. Harrell, Suffolk, Va., Clothing and Baseball Gloves.
- Mrs. W. F. Krause, Asheville, N. C., Clothing.
- Mrs. C. P. Darden, Sr., Portsmouth, Va., Clothing.

Sunday School Monthly Offerings	
Amount brought forward	\$ 5,317.61
Eastern N. C. Conference:	
Pleasant Hill	\$ 22.07
	22.07
Eastern Va. Conference:	
Mt. Zion	\$ 7.00
Spring Hill S. S.	12.19
	19.19
N. C. and Va. Conference:	
Asheville	\$ 25.00
Hines Chapel S. S.	6.00
	31.00
Western N. C. Conference:	
Flint Hill (R)	\$ 5.00
Smithwood—Special	57.75
Zion	30.00
	92.75
Virginia Valley Conference:	
Bethel S. S.	2.00
	2.00
Total	\$ 167.01
Grand Total	\$ 4,484.62

Special Offerings.

Amount brought forward	\$ 7,577.35
Philathea Class, Reidsville Church	\$ 10.00
Mrs. R. L. Gilliam, Sr., Burlington, N. C.	5.00
Philathea Class, Suffolk Christian Church for W. C. and Raymond Harvell	5.00
From "Jett", Norfolk, Va.	5.00
Special Gifts	395.75
	420.75
Grand Total	\$ 7,998.10

Total for the week \$ 587.76

Total for the year \$13,482.72

PILGRIM SERIES MATERIAL.
(Continued from page 7.)

- One Pilgrim Uniform Quarterly 25c
- Two Family Book, "Ourselves And our Neighbors" 50c
- Anyone wishing to buy any of these materials should contact Miss Pattie Lee Coghill, Box 336, Elon College, N. C.

MEMORIAL GIFTS
"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

..... (Name of Deceased)	 (City)	 (Date of Death)
..... (Survivor to be Written)	 (Address)	
Name.....		
Address.....		

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

A Letter from Jose

“ . . . Well, spring has come and I presume the plans are now under way for the camps and conferences to be held this summer. How many are planned by the Convention this year, and are they still to be held in the same places? I'm pretty sure the young people in the churches both in the Valley and in Eastern Virginia and in North Carolina are now looking forward to these gatherings with eager anticipation. For my part, I can only dream of the many nice things that are the lot of young people there—things which a great many young people are terribly wanting here.

Only yesterday we ended a youth rally that was held for the young people in my circuit. Right now I am in charge of a circuit that has nine churches in it, and I will be serving this area until conference time, which comes on the 22-27 of this month. This rally was attended by only a few boys and girls of high school age, because the weather was bad on the first day of the gathering. The young people from the islands were prevented by stormy weather to cross over to our place where the meeting was held, and therefore only a handful (a little over 20) was present. It was the first circuit Y. P. Rally held in these parts, but from the response of those who attended, it was quite a success.

Best wishes to you all.

JOSE.

Note.—His address is: Rev. Jose F. Dabuet, Allen Samar, Philippine Islands.

* * * * *

Relax With Max

Student (in art class): “That, Sir, is a cow grazing.”
Puzzled Art Teacher: “Indeed! and where is the grass?”
Student: “The cow has eaten it.”
Teacher: “But where is the cow?”
Student: “You don't think she'd be silly enough to stay after she'd eaten all the grass, do you?”

* * *

A Texan was showing a visitor from Boston the shrines where Tex-

ans gave a valiant account of themselves against overwhelming odds. With a smug smile, the Bostonian said, “You know, New England has its heroes, too. Paul Revere, for example.”

“Paul Revere?” questioned the Texan. “Oh, that little fellow who had to ride for help.”

* * *

That which is not for the whole swarm is not for the interest of a single bee.—*Marcus Aurelius.*

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING
LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.

It was agreed that our church would seek to reach this goal by:
(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
- [] 3. By including each year in our budget, for years, the sum of \$., which will be paid in quarterly installments of \$., beginning, 195...
- [] 4. By annual solicitation each year for years.

..... Church
BySecretary or Clerk
Address

..... Pastor Treasurer
NOTE.—Mail “Declaration of Purpose” to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated “Church Building Fund” and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

In Memoriam

SPAID.

The Timber Ridge Christian Church at High View, W. Va. lost a devoted and helpful friend when Mrs. Bertie R. Spaid died on March 31st, at the age of seventy-two.

Both Mrs. Spaid and her husband, Angus R. Spaid, were for fifty years staunch supporters of the church and helpful workers in it, even though they perfered to keep their membership elsewhere. Our church has missed the Bible teaching of her husband, and now misses Mrs. Spaid's faithful attendance at services and work in the Ladies Aid. She was a woman whose friendliness brought light to the lives of neighbors, and whose steadfastness supported others in times of trial.

The death of our Lord and his victory over death gained added meaning for us as the body of Mrs. Spaid was laid to rest in our cemetery on Good Friday, April 3, 1953.
H. V. HARMAN.

YOUR CHURCH & FAMILY WEEK

May 3-10, 1953

Following is a program that will be observed in the First Church of Burlington, North Carolina, during the week of May 3 to 10. It may well serve as a guide for similar programs in other churches during Church and Family Week.

"A CHRISTIAN FOUNDATION FOR EVERY HOME"

"Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."—Matthew 19: 14.

- Sunday, May 3— Families share worship service together.
- Monday, May 4— Woman's Auxiliary,
Devotional, Mrs. W. W. Sellars.
Film, "Walking With God."
2:30 Radio Program, WBBB.
Address, Dr. John G. Truitt.
Introduction, Mrs. J. H. McEwen.
Night: Joint meeting of Night Circles in Educational Building.
Film, "Walking With God."
- Tuesday, May 5— "Family Night at Home." Games, songs, prayers and stories for the family group.
- Wednesday, May 6— 6:30: Covered Dish Supper for the entire family in the basement of the church.
7:00: Family Night at Prayer Service.
Fun and Fellowship for the children, with Mr. John Graves in charge.
- Thursday, May 7— "Three to Make Ready"—Families spend an evening together, each member preparing for his own responsibilities in the Sunday Church School.
- Friday, May 8— "Family Night at the Movies or Television"; short visits to close neighbors or friends.
- Saturday, May 9— "Remember Somebody's Mother."
Visit the lonely and the shut-ins.
- Sunday, May 10— Cradle Roll Service by the younger departments during Church School Assembly.
"Honor Thy Mother."
Families attend church together.

Devotionals each morning on the radio by the pastor, Rev. Henry Robinson. Station WFNS, 9:30 a. m.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, MAY 7, 1953

NUMBER 19

Pleasant Grove Dedicates Parsonage



On last Sunday, May 3, 1953, the Pleasant Grove Christian Church of the Western North Carolina Conference, near Bennett, N. C., held a dedication service in connection with their Memorial Day services, for their parsonage which has recently been completed. We congratulate the church, its pastor—Bill Simmons, and his wife upon such an elegant new home as shone above.

News Flashes

Mrs. Robert Lee House has been supplying at Hope Mills during April and May.

Thanks, Dr. John Green, for the article on page 5, we appreciate your contributions.

Rev. Carl Wallace was the supply minister of the Church of Wide Fellowship, Southern Pines, N. C., on Sunday, April 30.

Are you reading the reports from our churches? If you do, and think they are worth while, why don't you see that your church reports, too? It is quite possible that others would be interested in knowing what your church is doing.

We learn with regret of the death recently of Mr. and Mrs. J. Dolph Long. Mrs. Long was the former Mrs. Nan Carlton Parrott, a sister of Mr. Luther Carlton of Paces, Virginia and the late Mr. P. J. Carlton. Mr. Long was the senior partner of the firm of Long & Long, Attorneys, Burlington, N. C., though he had for the past several years lived at Newnan, Georgia. Both were former students of Elon College.

Anent the Church Building Loan Fund Campaign

... I want to commend you especially on the April 22 number of THE CHRISTIAN SUN, which sets forth so clearly the appeal of the Congregational Christian Church Building Society's Revolving Loan Fund Campaign.

I do not see how any reader can review this issue without feeling a tug at both his heart and his purse-strings.

The Revolving Loan Funds of the Church Building Society are *never spent, but always lent*, thereby making possible continuing aid from one generation to another. The money raised by our Albany Convention 100 years ago is still at work for our churches today. Our national population is increasing at the rate of three million a year. As Christian Statesmen, let us now enlarge our Loan Funds to meet tomorrow's responsibilities

After visiting many of our high potential areas throughout the country where thousands of new homes are being built without a church to serve them, I am convinced that an unprecedented opportunity lies before us to win present and future generations to Christ, if we will but help to provide places of worship and facilities for religious education, as our forefathers did for us.

Half the goal of \$4,500,000 has been subscribed, and already new funds are being made available from the current campaign for loans to needy churches. The Denomination is now calling for the generous help of The Southern Convention.

With faith, courage and liberal response, let us go forward together to complete the task.

Sincerely,
ROBERT CASHMAN,
Moderator.

Resolutions of Respect for the Late Dr. Robert Lee House

At the Spring meeting of the Executive Board of the Southern Convention it was voted that the secretary draft suitable resolutions honoring the memory of the late Dr. Robert Lee House and that copies of these resolutions be appended to the minutes of the Board, printed in THE CHRISTIAN SUN, and forwarded to Mrs. House. In compliance with this instruction the following is submitted:

Inasmuch as Robert Lee House, a member of this board, served so loyally as pastor of several of our churches in Virginia and North Carolina, sharing his broad mind, warm heart, and generous spirit through his ministries as a pastor and teacher,

And inasmuch as he gave so unselfishly of his time, energy, and talent in the twelve years editorship of THE CHRISTIAN SUN, through which his keen insights reached thousands of people across the land, always toward the ends of lifting their eyes to the higher way of Christ's teachings and inspiring their hands to greater service.

And inasmuch as his presence, wisdom, and gracious spirit richly blessed every gathering which he attended and especially the meetings of this board,

BE IT RESOLVED: That the Executive Board of the Southern Convention of Congregational Christian Churches assemble in Henderson,

North Carolina, April 23, 1953, by unanimous vote, express to all people and in particular to Mrs. House and her children their profound sorrow in the untimely death of Robert Lee House and also their gratitude to God for the many years of fellowship by which our friend and brother blessed and strengthened our common life, shared our victories and defeats, and always sounded the trumpet for advance regardless of the odds.

HENRY E. ROBINSON,
Secretary.

Mrs. Vitus R. Holt of Burlington Dies Suddenly

Readers of THE CHRISTIAN SUN will learn with sorrow of the sudden death of Mrs. Blanche Bradshaw Holt of Burlington, North Carolina, the wife of Mr. Vitus R. Holt, chairman of the Board of Trustees of the Christian Orphanage, and a leading layman of our First Church in Burlington.

Mrs. Holt died at her home on West Davis Avenue at 5 o'clock on Friday, May 1, at the age of 62 years. She became ill that morning, but her condition was not considered serious until the early afternoon.

Mrs. Holt was born in the Salem Methodist Church community in the southern part of Alamance County, the daughter of James T. and Mrs. Nellie Thompson Bradshaw. She was educated in the old Salem Academy, later attending Greensboro College. She later entered training at the old Ramey Hospital, now Alamance General Hospital, and qualified as a nurse.

Mrs. Holt was active in the First Congregational Christian Church of Burlington, where she, over a period of years, served as superintendent of the Beginners' and Primary Department, and later she was active in the Intermediate Department of the Sunday school.

She was a former deaconess of the church and was active in the women's work of the church.

Her funeral was held at the church on Monday morning, May 4, at 10:30 o'clock, with interment in Pine Hill Cemetery. Rev. Henry E. Robinson, pastor of the church, officiated, assisted by Dr. John G. Truitt, superintendent of the Christian Orphanage.

Mr. Holt, one foster son, Joe Morris, and a sister, Mrs. W. J. Jennings, survive.

Laymen and the Church . . .

J. Earl Danieley, Editor, Box 515, Elon College, N. C.

"The Congregational Christian Layman and His Community"

The topic for the suggested program this month is one which is very vital; it is something with which each layman and every church is concerned. Using this topic and this information your fellowship can have a very fine program. Let us hear from you if you are finding this material helpful.

SUGGESTED PROGRAM.

SUGGESTED HYMNS: "Living for Jesus," "In Christ There is No East," "Lord Speak to Me," "Where Cross the Crowded Ways of Life."

SUGGESTED SCRIPTURE: St. Luke 20: 20-26; Isaiah 6: 1-8; St. Matthew 5: 13-16

PRAYER: God of all men, we lift up our community to thee today. Be a friend to all mankind and help us to love and work with all thy people. Amen.

MEDITATION:

Politics is dirty business and no Christian should soil his hands with any part of it. How many young men have heard their elders make this statement and literally pass by on the other side? If politics are dirty, it is because the church people have let them become so.

Good, clean government, including the best education, religion, health, transportation, housing, labor relations, communications, recreation, and the related phases of living, should be a common goal of all the Christian people of any community.

The monks are noted for living pious and righteous lives in their cells but what kind of a world, especially local community, would ours be if all of us were monks? 'Tis a silly question, of course, but would not a similar condition arise if no one got mixed up in politics and the church at the same time?

What would the service clubs, fraternal organizations, civic groups such as Salvation Army, Good Will Industries, Community Chests, and many other such bodies do without the leadership of Christian laymen? Believe it or not, most of those organizations were either started by the

church or some member of the church who did not think a particular need was being adequately met by existing organizations.

Not only must church men be a part of the community, they must organize and promote new developments in the community. Is there a local church or community-wide boy or girl scout troupe? Where do people go for their books? Does the community ever have any cultural or artistic entertainment? Where does local pride begin or stop?

A true Christian is concerned about all phases of life, especially in his community where his home is located and his children are growing up. He takes an active part in the community life and the community is a better place because he lives in it.

Questions For Discussion.

1. What are the geographical bounds of your community? Who is your neighbor?
2. How are the problems of your community being solved? By whom? Is the church taking an active part in bettering community life? What else can it do?
3. Why is your church not more active in the community life?
4. Where does your church life end and your community life begin? Why should they be separate? What can you do to bring them closer together?

(Continued on page 8.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.
Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernode

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snyder, G. D. Colclough, Treasurer, ex officio.

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Date 195

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the **EDITORIAL** *Viewpoint*

"Cling to Thy Mother"

A MOTHER'S DAY EDITORIAL IN VERSE

Cling to thy mother; for she was the first
To know thy being and feel thy life;
The hope of thee through many a pang she nursed;
And when midst anguish like the parting strife,
Her babe was in her arms, the agony
Was all forgot, for bliss of loving thee.

Be gentle to thy mother; long she bore
Thine infant fretfulness and silly youth;
Nor ruddy scorn the faithful voice that o'er
Thy cradle prayed, and taught thy lisping truth.
Yes, she is old; yet on thine adult brow
She looks, and claims thee as her child e'en now.

Uphold thy mother; close to her warm heart
She carried, fed, lulled thee to thy rest;
Then taught thy tottering limbs their untried art,
Exulting in the fledgeling from her nest:
And, now her steps are feeble, be her stay,
Whose strength was thine in thy most feeble day.

Cherish thy mother; brief perchance the time
May be, that she will claim the care she gave;
Past are hopes of youth, her harvest prime
Of joy on earth; her friends are in the grave:
But for her children, she could lay her head
Gladly to rest among her precious dead.

Be tender with thy mother; words unkind,
Or light neglected from thee, will give a pang
To that fond bosom, where thou art enshrined
In love unutterable, more than fang
Of venom'd serpent. Wound not that trust,
As thou wouldst hope for peace when she is dust.

O mother mine! God grant I ne'er forget,
Whatever be my grief, or what my joy,
The unanswered, unextinguishable debt
I owe thy love; make my sweet employ,
Ever through thy remaining days to be
To thee as faithful, as thou wert to me.

—From "Bethune's Collection."

The Service of Youth in The Church

A Radio Address over Station WGDO, McKeesport, Penna.

By REV. J. F. C. GREEN, D. D.

Saint Paul, in his letter to Timothy, says: "Command and teach these things. Let no one despise your youth, but set the believers an example in speech and conduct, in love and faith, in purity. . . . Do not neglect the gift you have. . . ."

Young people are active in all the churches. Their attendance and their work is not only a promise of the future church, it is a help and a contribution in the present church.

Some seventy years ago, the first organized young people's work was formed in the United States by Rev. Francis E. Clark, a Congregational pastor in Portland, Maine, in the Christian Endeavor. That was the first of the great youth bodies that have circled the world and train in teaching and in service countless numbers of young people.

Since then organizations have been formed in all of the denominations, where the young people receive training and gain practice in the teaching and work of their church.

The author of Timothy tells us of the significance of the participation of the service of youth: "Let no one despise your youth" "Set the believers an example. . . . By so doing, you will save both yourself and your hearers." Of course, these words were written to young Timothy. In his church and in his service of the Gospel, he was to take a leading part and thereby was to do two things: save himself and save his hearers.

In the new churches, the missionary churches, the training and testing of the new members are far more severe than in the old churches such as our own. Before becoming members of the churches, converts must prove themselves in life and walk, that they are truly worthy to be called Christians. Leaders, also, must stand out, against the mass of the unconverted, by their proved loyalty and ability, and in their service.

A great Japanese Christian said, while visiting in our own church: "It seems to me that in America it is too easy and too popular to be a Christian. In Japan the Christians are in the minority. Always they are being

tried, in the minds of the people, by a comparison to the life and walk of the non-Christians, who are in the majority. In Japan, Christians have to prove themselves." Is that no what Saint Paul meant as he wrote to young Timothy?

In a sense, it is far more difficult to be a Christian here, in a land where Christianity is accepted. There is no open opposition to the faith. On the surface, ours is a Christian country. It is popular to go with the stream. Thus, there is no sharp division between truly Christian and non-Christian motivation. But let persecution set in, and immediately the lines divide. Only the bravest, the most sincere, will profess their Christianity. Consequently, here in our land, we do not face the testing of Christians in many lands, whose practice of the faith brings them the cross—of disadvantage—even of persecution and of death.

What then is the good that we can do; the good that we can be, in ourselves?

I.—In that we profess the faith, we tend to shape our own lives by it. The standard of purity, of which St. Paul speaks to Timothy, becomes our own. And, as God aids us, we grow in the knowledge and love of the Master.

There is the story of the "Great Stone Face." Many pretenders had been taken to resemble this image of the Mountain. But always the lives of these had not been tested in the practice of the virtues of the Christian standards, of quiet, unassuming helpfulness; of meekness and humility; of service for its own sake. Until, at last, by common consent, the retired, patient, helpful man, who had incorporated the principles of the Christ in his own life, not thinking about them while he did them; but being like the Christ always, this one was recognized as the one who had grown into the likeness of the ideal.

That is, of course, the story of the Final Judgment, as told by Christ himself. Those who did his works by rote and law, because they were con-

sciously engaged in doing them—not from the inner, inevitable urge of doing them out of a life shaped like the Christ—those were rejected. But those who had so lost themselves in the mind of Christ that they acted like him and forgot their doing of the works, they were accepted. Theirs was salvation. "As much as ye have done it unto one of the least of these my brethren, ye have done it unto me. Enter in unto your reward."

This is the ideal of youth, in the following of the Christ of Youth—of him who died for the faith at the early age of thirty-three years; of him who said to those who would come unto him: "Take up your cross, and follow me."

We know of the imperfection with which youth holds this ideal in practice. We realize the far cry from the perfection of the Master to the accomplishments of youth. But this is our hope and our faith. And in this love of him, we would walk. In this love youth does walk, by his grace. And in that grace, youth says, in humility, with the pardon of the Master for failures: "Not what I am, but what I hope to be, that comforts me."

II.—Youth values the heritage of faith, in the Church. It were folly indeed to assume that youth can break free from the gifts and challenge of the past and set its own new course. Only in grateful loyalty to the Church, with its heritage of faith and teaching is the youth of today in the leadership of tomorrow, true to the high gifts of the faith.

Every church is the repository of the ineffable treasures of the Gift of the Christ and of the gift of the lives and prayers of those who have gone before. The vast, silent congregation of those who came before and passed on to their reward; of those who sought and found, or quested and failed, as their lots were cast: it is in this heritage that youth would walk. It is within this fellowship of the faithful, across the ages, that the youth of today would serve.

There is no loyalty to the Christ, except in loyalty to the family of faith—the Church. So it is true: "Without the Church there is no salvation." In the Judgment story, the decision of eternal bliss and damnation is based upon this relationship of the believer with the brethren. Faith in Christ is proved by the way life is lived in love and kindness—with other people.

There is the story of the souls burn-

(Continued on page 13.)

Our Churches Report . . .

Spoon's Chapel First

The Spoon's Chapel Congregational Christian Church, located about five miles southeast of Asheboro, N. C., was the first church in the Western North Carolina Conference to pledge its quota for the Church Building Loan Fund. This is Spoon's Chapel's share in the four and one-half million dollar campaign being conducted throughout the nation by our churches. The fund will be loaned and granted to help in the building of new churches and in the modernization of existing ones.

* * * * *

Shelton Memorial Church of Portsmouth Reports

The members of Shelton Memorial Church are very happy with our pastor and his wife, Mr. and Mrs. Thomas H. Britton, who have been with us one year the beginning of May.

He has added 21 new members to the church roll. We are now in the process of organizing a Laymen's Fellowship, under the guidance of Mr. Britton. We have just concluded a successful contest in the Sunday school, and we have a Sunday nursery which is well attended.

A fund has been started for the purpose of painting the church and the parsonage and for installing a new furnace in the parsonage.

We are an enthusiastic congregation, from oldest to youngest, and are looking forward to an active future.

MRS. FRANK H. LEWIS.

* * * * *

Richmond Church Votes to Accept Building Fund Quota

At the morning service on May 3, the Richmond Church voted unanimously to accept its quota on the denomination's Four and One Half Million Dollar Church Building Loan Fund Campaign.

The church is also in the midst of its own campaign of securing pledges on an extensive improvement project, which includes a New Social and Recreation Center now near completion.

Between 5 and 6 o'clock on Sunday afternoon, May 3, a delightful reception was held for the twenty new members received into the fellowship of the church during the past year.

The occasion was sponsored by the Board of Deaconesses.

The Board of Deacons have included in their program of activities a weekly Fellowship Visitation plan which provides that on each Tuesday evening during eight months of the year, one of the deacons accompanies the pastor on a schedule of visitation in the homes of new comers in the city, unchurched folk within the parish, and families of the church where there is sickness or misfortune. The secretary of the Board makes out the assignment of dates for which each deacon is responsible. The plan is proving to be unusually rewarding to the homes visited and to the deacons participating.

* * * * *

Rev. Harvey L. Carnes Installed as Pastor of Franklin Church

On Sunday afternoon, April 26, the Franklin Congregational Christian Church was host to visitors and invited guests from Franklin and from neighboring churches and communities, in a service of installation for their new pastor, Rev. Harvey L. Carnes, formerly of St. Petersburg, Florida.

Dr. Jesse H. Dollar, president of the Eastern Virginia Conference of Congregational Christian Churches, was the presiding minister during the inspiring service, in which Dr. W. Millard Stevens, president of the Southern Convention and pastor of the Congregational Christian Temple of Norfolk, Virginia, delivered the installation sermon. Rev. James H. Lightbourne, Jr., pastor of the Holland Church, gave the prayer of installation, and Rev. Allen Hurdle, pastor of the Holy Neck Church, offered the invocation. The new minister was charged with the faithful keeping of his office by Dr. H. S. Hardeastle, pastor of Oakland and Berea, Nansemond, Churches, and the congregation was charged with dutiful care of their pastor and sincere attention to the welfare of the church by Dr. Duane N. Vore, pastor of Suffolk Christian Church.

There were addresses of welcome by Rev. Ura D. Hudgins, the pastor of the Franklin Baptist Church, representing the ministers of the Franklin community; by Mr. J. Vaughn

Beale, representing the congregation to which Mr. Carnes has come; and by Dr. Darden W. Jones, vice-mayor, representing the Franklin Town Commission.

Special guests in attendance were: Rev. and Mrs. James Turner, Rev. G. B. Trainum, pastor of the Franklin Presbyterian Church, Mrs. Buell E. Bingham, Mr. William Bingham, and members of the Johnson's Grove Congregational Christian Church.

A beautiful reception was arranged in Fellowship Hall immediately after the service, under the sponsorship of the Women's Auxiliary, of which Mrs. James I. Beale, Jr., is president.

* * * * *

Reidsville Pastor Opens Baseball Season with Prayer

Many of us have seen many baseball seasons come and go, but the Reidsville Luckies opened the Carolina League baseball season on April 22 in a most unusual fashion. Mr. Jim Crawford was the master of ceremonies, and in a very gracious way he introduced the visiting Danville Leafs and then introduced each individual member of the Luckies' ball club.

Then Rev. Tucker G. Humphries, pastor of the Reidsville Congregational Christian Church, was called to the microphone and asked to open the season with prayer. The two thousand odd fans present stood with bared heads and in silence. Mr. Humphries said that when he was asked to offer this prayer, his answer was that prayer was never out of order and never in bad taste, and he began by reminding the baseball fans of Reidsville that once upon a time way back yonder, Red Cagle, three times all-American and once the captain of his football team, liked to testify that he never lead his football team into a game that they did not first stop for a word of prayer, not praying to win but always asking God that they might be men and be able to take it as well as give it. Mr. Humphries began with a prayer for which he is well known, "Holy God, who madest me and all things else to worship Thee, keep me fit in mind and heart, body and soul, to take my part; fit to stand, fit to run, fit for sorrow, fit for fun, fit for work, and fit for play, fit to face life everyday. Holy God, who madest me, make me more and more like Thee." Then the preacher continued: "Dear Heavenly Father, we pause to look up into Thy face

(Continued on page 8.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

An Excellent Program Arranged For Elon Commencement

For sixty three years Elon College has been serving the church. Acceptable or not, the college has given its best to the church. Its service could have been better if the support given had been better. The financial resources of the college are not sufficient to provide adequate and acceptable equipment and to pay salaries in keeping with existing conditions and with the equipment and salaries that are prevalent in contemporary institutions.

Some years ago the Board of Trustees considered the size of institution that the church in the Southern Convention should direct and support. The size of a college is usually determined by its enrollment. This, however, should not be the one standard by which it is judged. The size of a college is properly determined by its curriculum, equipment, and grade of work done. At the time of the above discussion it was voted to limit the enrollement of Elon College to 1,000 regular college students. That number has not been reached. We are far from it today, in fact, too far for the solvency and efficiency of the college.

The college is approaching the end of another college year. Commencement exercises will be held May 22-25. An excellent program has been arranged. Friday evening will be a social hour in the gymnasium honoring the graduating class and reunion classes. All alumni are invited. Saturday will be Alumni Day with picnic lunch served on the grounds for everyone. In the afternoon the business meeting of the general alumni association will be held. This will be a most important meeting. Carl Woods, Alumni Secretary, has resigned. The association should elect his successor. Saturday evening the annual banquet of the Alumni Association will be held. The speaker will be Dean J. C. Peel, Southern College, Lakeland, Florida. The Baccalaureate Service will be Sunday at 11:30. The Rev. Edward W. W. Lewis of Norwich, Connecticut, will be the preacher. Vespers on Sunday will be in charge of the Music Department of the college. Sunday evening the Music Department

will give its annual musical program for the college and all visitors. Monday will be Graduation Day. The Board of Trustees will meet at 9:15 for the purpose of authorizing the awarding of degrees. The literary address will be at 10:30. Senator Willis Smith, Junior Senator from North Carolina, will be the speaker. This will be followed by the Trustees' luncheon by President and Mrs. Smith. The Board of Trustees will meet immediately thereafter for its annual business session. Music will be furnished by the Music Department of the college.

All members of the church, alumni and friends are cordially invited to any and all functions of the college during commencement.

* * * * *

The College Sustaining Fund

This is a statement and appeal. Elon College, your college and our college, faces a serious economic situation. For nearly three years the churches of the Southern Convention have given added support to the college through what the convention chose to call the Elon College Sustaining Fund. The convention called upon the churches to contribute a minimum of \$1 per member to the college through this fund. The first two years we received considerable support. This was of great assistance to the college. This year the support to date has not been of sufficient amounts to be encouraging.

The college went to considerable expense last fall to have Dean Bowden visit practically all the churches in the convention in the interest of the Sustaining Fund. A large number of our churches put this item in their annual budget. I am sure that this will be paid sometime during the conference year. The summer months are lean months financially for the college. Its expenses are heavier during the summer than in other months. If at all possible and convenient, a payment on the Sustaining Fund account by the churches that have placed the same in their budgets would be of tremendous assistance and great encouragement.

The following churches have made payments:

Eastern N. C. Conference:

Morrisville\$ 8.00
Southern Pines S. S. 14.38

Eastern Va. Conference:

Holland\$ 83.00
Suffolk 36.00
Windsor 150.00
Rosemont 528.00
Richmond 65.00

N. C. and Va. Conference:

Winston-Salem\$ 50.00
Union (Va.) 100.00
Hines Chapel 105.00
Union (Va.) 100.00

Western N. C. Conference:

Providence Chapel\$ 12.90
Hank's Chapel 239.00

Virginia Valley Conference:

Linville\$ 31.00
Joppa 7.00
Mt. Lebanon 5.00
Timber Ridge 10.00

————— \$ 1,544.28

* * * * *

Apportionment Giving

The churches of the Southern Convention have given rather generous support to Elon College through the apportionment plan. We all realize that no college charges sufficient tuition and fees to meet its current bills. From the beginning of higher education all institutions have required subsidies. The same is true today in this advanced age. Whether the institution be a state or private college, it must receive support beyond its campus income if it is to continue operation. The state is supporting institutions, through taxation, in an elaborate way. The church colleges must compete with state institutions—must compete for equipment, for salaries, and for students. If the church purposes that its college or colleges shall continue as institutions of higher learning, the church must, in some way, give support.

Elon College is aware that other causes likewise call for support. The church will give its support in keeping with its judgment of values and its opinion as to priorities. Elon College is happy to rest its case with the church on its merits.

Previously Reported \$ 3,418.43

Eastern N. C. Conference:

Good Hope\$ 18.00
Lebanon 10.00

N. C. and Va. Conference:

Long's Chapel\$ 10.88

Virginia Valley Conference:

Concord S. S.\$ 11.00
Palmyra S. S. 2.00

————— 51.88

Total to date \$ 3,407.31

Missions at Home and Abroad

Medical Work in Southern Rhodesia

Two American Board medical centers—at Mt. Silinda and Chikore—provide the only medical care for almost 200,000 Africans and some Europeans in the Sabi River area of Southern Rhodesia. The centers are small, but busy. The 50-bed hospital at Mt. Salinda one day recently reported it had cared for 122 inpatients! The Chikore Dispensary and Cottage Hospital, in addition to caring for people in its 20 beds, is the center for a series of outstation clinics held regularly at appointed places far out from the hospitals of the mission. Besides the outreach of such clinics and “wayside dispensaries,” the hospitals train each year more than a dozen nurses for village work. Often there are five applicants for each training position.

Missionaries and African personnel staff the hospitals. Theresa Black, Marie Bushong Baker, Helen Dizney (formerly of North China, specialist in public health), are the missionaries now at work in Rhodesia. The tragic death of Dr. Victor Masters from polio in the fall of 1951 has left a gaping hole in the ranks. Mrs. Masters, herself recovering from a severe attack of polio (another of their children died from the disease and their smallest child was also stricken), has written the Board that her dearest wish is to return to Mt. Silinda and to work in the hospital if given again the power to walk. The American Board hopes to be able to send another doctor soon to fill some of the place left by Dr. Masters, whose three short years at Mt. Silinda gave the medical work great vigor and spirituality.

About some of the Africans who visit the hospitals, Theresa Buck has this to say: “All kinds of people come to us—the modern ‘enlightened’ African, the primitive African, and all degrees in between. Old men come along with a ragged cloth draped around their hips and an apron of leopard skin and their knife and snuff box dangling from their waists. The grandmothers usually have their hair several inches long and treated with red mud. They often are dressed

only in a bit of ragged skirt, an old blanket, but always they bring their snuff. Younger women swing their short full skirts and jangle their metal anklets as they walk. Their hair is kept very short. Sometimes they are tattooed, according to their tribal custom. Babies and children often come to us completely naked, though little girls soon begin to wear the “chikasa,” a short, very full skirt with beaded hems. To all who come to us we minister, as best we can, in the name and spirit of Christ.”

Almost 10,000 Africans are treated annually by the medical work of the Rhodesia Mission. Not all are brought back to strength and health, though a surprising number are, even when they have waited until the last minute to come to the hospital or clinic for treatment. Writes Theresa Buck about one death: “The death which touched me most deeply was that of a little boy about 12 years old, who was very far from home and had no friends or relatives to visit him. He was ill with an unexplained high fever for five weeks. We hoped for a while that he would recover, but he became suddenly worse about three days before his death. Though he was not a Christian, he had no one, and it did not seem right to bury him without some service, so I asked John Marsh to say a few words at the grave while one of the senior orderlies and I stood by. The next day another little boy of about the same size came along inquiring for Samuel. The two were brothers and had come to this vicinity from beyond Gogoi in Portuguese East Africa to find work. He came as a representative of his family to find out about his brother. He was very mature and business-like about everything until we reached the grave. Then he broke into quiet sobs and turned away. His purpose accomplished, he started off on foot on his lonely journey to carry the news to his family.”

As a ministry of Our Christian World Mission on a far frontier, the medical work of the Rhodesia Mission of the American Board is providing Christian service to a people who stand in great need. You, your gift, your church, help carry it on.

Mother's Day and the Church Building Loan Fund

On May 10 thousands of churches will be celebrating Mother's Day. To almost everyone it will be a day for honoring his own mother. It might also be a day to honor our spiritual Mother—the church. Although our people do not often refer to the church as their spiritual mother, in many denominations, such as the Roman Catholic, this is done frequently. The Christian Scientists also speak frequently of their Mother Church in Boston.

Today with our twenty-five million increase in population and the prospective increase of twenty-five million more by 1960, our denomination needs to mother many new churches which in turn can be the spiritual mothers to thousands of men, women and children. Why not honor your mother at Mother's Day with a contribution to the Church Building Loan Fund Campaign?

WM. KINCAID NEWMAN,
Area Director.

LAYMEN AND THE CHURCH.

(Continued from page 3.)

5. What can churchmen do about high taxes? What is the attitude of the Christian toward waste? extravagance? corruption? What action should he take?

OUR CHURCHES REPORT.

(Continued from page 6.)

and to thank Thee for all Thy goodness and the abundance of that goodness in our lives. Yeah, Lord, yeah, for every good and perfect gift we have, we give Thee thanks, and at this moment in a very particular sense, we thank Thee for this great land of ours. We thank Thee, dear God, that America is a land of homes and industries and churches and schools, a land of work and a land of play; and we pause for just a moment to ask Thy blessings upon our city and upon our Lucky Ball Club. May we ever play to win, but win or lose, may we be Christian men in the game. Give us Thy benediction in all things and at all times and in all ways. We pray in the Master's name. Holy God, who madest me, make us each one more like Thee. Amen.”

Then Mr. George Hunt, the mayor of Reidsville, shed his coat and stepped to the mound to throw the first strike, and the Umpire cried, “Play ball.”

REPORTER.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

The Editor's "Reactions" to a Most Successful Convention

According the registration cards, 7 from the Valley, 65 from Eastern Virginia, and 148 women from North Carolina, with 18 ministers and special guests, made up the Women's Convention which was held in our First Church, Burlington, N. C., April 28-29.

There are many meaningful memories for those who attended—

The lovely Tudor Williams, her beauty augmented by a gorgeous orchid, presided with dignity and dispatch, even managing to produce (as if by magic) a copy of the nominating committee's report when the time came for the slate of new officers to be read and no one on the committee seemed to be present with a copy.

The Burlington Church's hospitality, as evidenced in the excellent meals, the beautiful flowers, Mary Ingle's smile, the young men who "waited on table," the lovely music of the choir, and the interest and enthusiasm of Rev. and Mrs. Henry Robinson.

The fine reports given by the various officers, and especially Graham Wisseman's "visual aids"—a tin can to remind us of goats, a cake of soap to remind us of cleanliness, and Christ and the children to remind us of churches which need our help—all of these in Puerto Rico where Friendly Service gifts will be sent.

Mr. McKnight's interesting presentation of our work in Japan, and the display of Japanese arranged by him and his wife.

The moving presentation of our "Task of Love" at Franklinton given by *Mrs. Robert Lee House*.

The fine address of Dr. Henry Smith Leiper, which gave us intimate contacts with "the great" of this present world as well as a blueprint for the kingdom of heaven on earth.

Superintendent Scott's home missionary address which reminded us of our achievements and our shortcomings in this field.

AROUND THE TABLES

One of the fine features of the Women's Convention was the banquet, when 250 women enjoyed food, fun, fellowship, and information.

Mrs. W. E. Wisseman presided. Mrs. D. B. Harrell, Jr. (Jean Hook), led us in singing everything from "One Finger, One Hand, One Arm" to "Fairest Lord Jesus." Earl Daniëley, layman who can preach, brought greetings from the Laymen's Fellowship. Mrs. Carl Wallace and Mrs. Eleanor Wheless gave an original "skit" in poetry about the "School of Missions." Martin Garren presented important facts concerning the Building Loan Fund. And Henry Robinson "brought down the house" with his impersonation of Moab Hartley, complete with garb of the 1850's. Miss Luuk Groot, student at Elon College, was presented by Mrs. L. E. Smith, and brought greetings from her native land, Holland. Dressed in costume even to wooden shoes, she was "pretty as a picture."

DR. LEIPER SPEAKING

Fortunate indeed were those who had the privilege of listening to Dr. Henry Smith Leiper for more than an hour on Tuesday evening at the Woman's Convention. Here are some of the ideas he presented—though the humor and pointedness of his many stories cannot be recaptured here.

The Church should be concerned with all of life.

Salvation means "wholeness of life."

If plans of Social Action would succeed they would take away from the Communists their best arguments.

Christianity is something you can not understand until you share in it; and you cannot share in it, unless you share it.

It has been estimated there are 5,000,000 Communist "missionaries," while there are only 72,000 Christian missionaries (including Roman, Eastern, and Protestant). The Communists have taken over the methods Christ used.

The thing we have to give to the world is the personality of Christ.

The Church is utterly concerned with this world, but its home base is in the home beyond.

"Psycho-ceramic" is a fancy name for "crack-pot."

We need 273 ministers each year for replacements, but only have 130 to graduate from all our seminaries.

We say, "Here am I — send her, or him." This would not be too bad, if we helped send her or him!

We must know facts. For instance, we give \$3.38 per person for total work of church, \$2.70 of that for all national boards. But people in the U. S. give \$111.00 for tobacco, \$284 for liquor, and \$500 for defense yearly, on the average.

As Christians we are trying to sow seeds of understanding, love, and fellowship.

Christ is unique—more followers than any other; more biographies written about him than any other; more buildings dedicated to his name; more languages used to translate his works; only world fellowship is his church; he has power over death; identified by every generation since he lived with God; self-dedication as no other religionist; had more names and titles (114) than anyone who ever lived; centered world community in the family.

Family, like the Church — concern for each other, willingness to conciliate, concede the right to others to be different, contribute to each other's welfare.

The Congregational Christian Church has the highest assessed value of church property per capita in the world—\$391.

Our denomination has the highest proportion of people in the higher income bracket of any in the United States. But out of 47 denominations, we are 14th in our giving for congregational expenses, 26th for all benevolences, and 41st for our giving for missions. There are now 15,000 missionaries being sent out from North America, the largest number ever, and we have only about one-third of what we had thirty years ago.

WOMEN'S OFFICERS

President—Mrs. W. B. Williams.

Vice-President—Mrs. W. E. Wisseman.

Corresponding Secretary—Mrs. Raye V. Knight.

Recording Secretary—Mrs. Edward Bresko.

Treasurer—Mrs. W. V. Leathers.

Historian—Mrs. L. W. Staggs.

Editor—Mrs. F. C. Lester.

Departmental Secretaries

Spiritual Life—Mrs. Duane Vore.

Friendly Service—Mrs. W. E. Wisseman.

(Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

This week is National Music Week, and a good one to observe. But most important of all, it is National Family Week, with a glorious climax on next Sunday with Mother's Day.

The following was on Dr. House's desk, marked "Christian Family Week," and I make it my page to you. The material was prepared by the Lutheran Commission on Social Relations last year.

* * *

Believing firmly in the power of the principles of love, of freedom, and of stewardship, to guide the actions of Christian men and women, in whom dwells the sanctifying Spirit of the Living God, the Commission on Social Relations of the American Lutheran Conference expresses the following guiding principles concerning the planning of parenthood.

1. A Christian husband and wife know that children are the natural and desirable fruit of their marriage in fulfillment of God's command, "Be fruitful and multiply."

2. Every child born into the world should be a wanted child. To be unwanted by its parents is a fate more cruel to the child than is poverty, low social standing, or nearly any other handicap.

3. Married couples have the freedom to plan and order their sexual relations that each child born to them will be wanted both for itself and in relation to the time of its birth. How the couple uses this freedom can properly be judged not by man but only by God.

4. The means which a married pair uses to determine the number and the spacing of the births of their children are a matter for them to decide with their own consciences, on the basis of competent medical advice and in a sense of accountability to God.

5. No moral merit or demerit can be attached to any of the medically approved methods for controlling the number and spacing of children. Whether the means used be those labeled "natural" or "artificial" is of far less importance than the spirit in which these means are used.

6. Continence in the marriage relationship, when its sole purpose is the selfish avoidance of pregnancy,

is equally as wrong as is the use of contraception toward this same selfish goal. An over-abundant production of children without realistic regard to the responsibility involved may be as sinful and selfish as is the complete avoidance of parenthood.

7. Undue delay in beginning their families, or too great an interval between births, will be recognized by the Christian married pair as unwise for many reasons. The Christian couple also will realize the falseness of using economic and other materialistic excuses as the sole reason for limiting their acceptance of parental responsibilities.

8. Abortion must be regarded as the destruction of a living being, and except as a medical measure to save the mother's life will not be used by a Christian to avoid an unwanted birth. A Christian must come to accept the unintended pregnancy as a part of God's superior planning, and willingly welcome the new child as a gift from him.

9. A married couple desirous of children, but seemingly unable to have any of their own, should seek skilled medical counsel. Often such medical help will assist the couple to be fruitful in their marriage relationship.

10. In those cases where both husband and wife are shown to be fertile but unable to initiate pregnancy, the artificial insemination of the wife with her husband's semen, performed under the administration of a competent medical practitioner, may be justified.

11. Because of moral, and clouded legal, social, biological and psychological aspects, the conscientious Christian will avoid taking part in any portion of the process of artificial insemination where the semen of a man other than the wife's husband is used.

12. Sex relations outside of marriage, whether before an intended marriage or outside an established marriage bond, are a violation of God's will. The use of contraceptives by the unmarried "can indeed reduce the risk of an illegitimate child, but this changes the character of premarital relationship just as little as the fact that one party to adultery may be sterile changes the

nature of adultery." (Quotation from letter by bishops of the Church of Sweden.)

13. The Christian Couple who find themselves unable to have children of their own may choose to adopt children through legitimate channels, or they may find constructive outlets for their interests in community services for the welfare of children. Much as they will regret their inability to have children, they will learn to accept this fact in their lives as God's way of directing them to some other sphere of useful service in His Kingdom.

14. When practiced in the spirit of love, of freedom, and of stewardship accountability to God, the conscientious planning for the number and spacing of the births of their children may bring the Christian husband and wife a sense of peace, of joy, and of contentment over their partnership with God in His creation of each new life entrusted to them.

* * * * *

"Does Your Child Feel at Home in His Own Home?"

By RUTH PECK MCLEOD.

Issued by the National Kindergarten Association.

Does your child feel at home in his own home? Is your house designed and decorated for adults only, or is it comfortable for little children?

All too often in the living room there is an easy chair by a good light for Dad to relax in and read, another for Mother to rest in and sew, but what about the juvenile members of the family? Do the youngsters all too frequently have to lie down on the floor or sit on the couch in a dark corner to look over the comics? Why should not each of them have a comfortable, well-lighted place to sit?

Are we inclined to keep our drapes drawn, our Venetian blinds closed, because of this dominant idea that the decorative effect must be "correct"? If we insist that upon certain occasions the windows be covered with curtains, why cannot they be equipped with convenient pull cords, so the children can draw them aside any time to read by daylight. Do we not need sunshine in our living room, the room the family is supposed to enjoy more than any other in the house? While it is true that our improved artificial illumination is excellent, why depend upon it during

(Continued on page 11.)

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Pleasant Union Helps to Build

The young people's Friendly Workers Class of the Pleasant Union Congregational Christian Church is probably one of the first Sunday school classes that pledged to the Church Building Loan Fund the entire quota for their church. In fact, this class pledged for the three-year period a total in excess of the amount suggested for the Pleasant Union Church. Congratulations, Friendly Workers!

* * * * *

Youth Fellowship Groups Sponsor Radio Program

The Youth Fellowship groups of the Spoon's Chapel and Pleasant Ridge churches have voted to help to sponsor a radio program to be presented on WGWR in Asheboro, N. C. The program will be called the Congregational Christian hour, and will run for thirteen weeks. The probable time will be 5 o'clock each Sunday afternoon. This program, under the direction of the Ministerial Association of the Western North Carolina Conference, will be a program of worship and inspiration, centered around the values and ideals that are peculiar to the Congregational Christian denomination.

* * * * *

Relax With Max

Jim: "My brother's been going about with half a shirt on his back."

Tim: "Where's the other half?"

Jim: "On the front, of course."

* * *

You know, often times when we hear something we may think that things are a lot worse than they really are. Now I haven't been getting any news from you. If I were the worrying sort, I might think that you were dead. But I sorta believe that you and your group are still alive and making news. Why don't you send it in? Don't worry about writing it up pretty. I don't. Just let us know what your group is doing. That's the important thing.

* * *

A Frenchman was relating his experience in studying the English language. He said, "When I first discovered that if I was quick, I was

fast; that if I was tied, I was fast; if I spent too freely, I was fast; and that not to eat was to fast; I was discouraged. But when I came across the sentence, 'The first one won one one-dollar prize,' I gave up trying."

* * *

"Sir, when you eat here, you do not need to dust off the plate."

"Beg pardon, force of habit. I'm an umpire."

* * *

It keeps its head;
It doesn't fly off the handle;
It keeps pounding away;
It makes mistakes, but when it does
it starts all over.
It is the only knocker in the world
that does any good.

It's a Hammer!

* * *

The longer you gaze on an obstacle,
the bigger it becomes.

My Minister Friend

*My church is such a friendly place
I always like to go.*

*And there I like to see my friend,
The minister, you know.*

He's jolly and he smiles a lot;

He's kind as kind can be.

*"And how's my charming friend
today?"*

That's what he says to me.

*Our church is such a happy place,
Where friends and families gather
To sing, to pray, hear stories too,
And work and play together.*

CHARLES HARTER (age 11).

FOR THE CHILDREN.

(Continued from page 10.)

the day, when Nature has furnished a light so much softer on the eyes!

When we select our furnishings do we not need to take into consideration that where there are children—or a dear bride and groom, where there are likely to be little ones—the furniture and upholstery should be of a practical nature? A cream-colored rug, a white satin sofa and similar delicate furnishings are out of place where there are tiny tots. Can we not still have our decor "correct"—and after all who is to determine what is "correct" where there are

children, the decorator or the child-welfare specialist?—even if the slip covers are of a substantial character which will withstand washing, are also of a darker hue or a well-covered pattern which will not show every finger print, and are not of such a fragile nature that if the youngster feels like dropping onto the couch for a few minutes he can do so?

Are our windows sealed tight with papers, or purposely fastened so securely that they cannot be opened without great effort to let in the beneficial fresh air and sunshine? Think of the houses you have visited. Can you not recall that there were too few that looked really liveable, where children enjoyed their homes to the fullest extent? Have you not stayed in "model homes" where you were afraid you might damage the delicate upholstery, scratch the over-polished furniture, or put something out of place? Perhaps, in some cases, the hostess tried to pretend that she did not mind if you opened the windows at night and let the luxurious curtains be blown by the refreshing breezes, but you could sense that she preferred by far that you sleep in a closed room, so stuffy that you felt as though you were sleeping in a hermetically sealed compartment!

It may be that the term a "correctly decorated home" has been misinterpreted, distorted, so as to assert that her home comply only with the rigid rules of art and design, instead of also being in accordance with the conditions that make for the health and happiness of the family. Should not the "correctness" of the decor be contingent, too, upon the age of the occupants? Need our homes be unattractive merely because they are planned to provide for the well-being of every member of the household? Cannot they furnish comfort and still be in keeping with good taste? Have you not seen nursery schools, even boys' dormitories, decorated in a most effective manner with durable hangings, serviceable spreads, and substantial furniture? Such rooms looked most inviting, because they suggested one could relax and be comfortable there without constant fear of damaging the furnishings.

Shall we be persuaded to have interiors so elegant that we must send our children to damp, dark basements or to hot, stuffy attics to play, as a confession that our homes were not designed for the welfare of the youngsters but that these "correctly" decorated homes are nearly to look at rather than to live in!

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Living As Christians"

LESSON VII—MAY 17, 1953.

MEMORY SELECTION: *"God has not destined us for wrath, but to obtain salvation through Jesus Christ, who died for us, that whether we wake or sleep, we might have faith in him."*—I Thessalonians 5:9-10.

LESSON: I Thessalonians 1:1; 5:1-11, 14-21.

DEVOTIONAL READING: Rev. 3:14-22.

First Thessalonians is the first of Paul's letters to be preserved in the New Testament, and the oldest, or first of all the books written, which were placed and preserved in the New Testament! It may surprise many people to know that it was written before any of the Gospels were written. But this is a fact. The letters of Paul to the Thessalonians are very valuable, therefore, for they are nearest to the life of the early Church, and give us an insight into the faith and life of the early Christians and the early Church.

They are very practical letters, written to answer certain *personal* and *practical* problems in the lives of the Christians in Thessalonica. They contain much practical help for solving many of the problems of the churches of our day. Today's lesson is concerned with two main problems: The Second Coming of Christ; and Christian Living.

The Second Coming of Christ

There is no doubt that the early Christians expected the Lord Jesus Christ to come again, to return to the earth to establish His Kingdom, and to reign as King. And at first, they expected Him to come at once, in their own lifetime. Indeed some of the Thessalonian Christians thought that His Coming was so immediate that they stopped work, and awaited His Coming. Generally speaking there were two attitudes, however, concerning this great event: feverish restlessness and anticipation; and careless indifference. It was to correct both of these evils that Paul wrote.

To those who believed that Christ's Return was imminent and immediate, and who were filled with feverish and even fanatic anticipation, Paul coun-

seled calmness and watchfulness. It is to be noted that Paul agrees with these Christians that Christ is to come again, and with them he evidently, at least at first in his ministry, believes that Christ is to come soon. But he does not presume to know actually when Christ is coming. To him, as indeed to our Lord Himself—Jesus said of that day and of that hour no man knoweth, not even the Son—the exact time was unknown. That was in the hands of the Father Himself. But come He would, and men should be prepared for it. They were to be calm, they were to be watchful, they were to be prepared. It was as foolish as it was fatal not to be prepared for it. But it was just as foolish, even if not as fatal, to live in feverish expectancy, and to be fanatical about that great event. That day was to come "as a thief in the night." It was an unknown, and unknowable event. But they were to be "sober, putting on the breastplate of faith and love, and for a helmet, the hope of salvation." They were to go about their daily work, sustained by the faith that in the death of Christ God had provided for their salvation, and that whether they "wake or sleep" they were to live together with him. They were therefore to "build each other up" and to encourage one another.

Today, as then, there are those who are always talking about "the Second Coming of Christ." And in many cases the doctrine has been confused by many fantastic creations of fancy and fiction. And there are others who are careless and indifferent toward this great and certain event. But there are many others, who believing in it, and cherishing it, go about their appointed tasks, serene of spirit, and watchful in attitude, sustained by the faith that whether in the immediate future, or in the far-off future, whether in this life or in the life to come, they shall live with Him.

Concerning Christian Living

The second half of today's lesson is concerned with rules for Christian living. It contains so many that extended comment on each one is impossible. Let us glance at some of them. "Admonish the disorderly"—

Christians should not be unwilling to reprove those who are disorderly, but they are to do it in a spirit of meekness, considering whether they themselves might not also be tempted, as Paul says in another place. "Encourage the fainthearted"—how the world needs men like Barnabas, sons of encouragement, to speak a word of encouragement once in a while. "Support the weak"—we who are strong ought to bear one another's burdens and so fulfill Christ's law of love. "Be longsuffering toward all"—how we need patience in dealing with all men!

"See that none renders unto any one evil for evil, but always follow that which is good, one toward another, and toward all." Toward all men, not simply toward our own families and our inner circle of friends. It is an echo of the Golden Rule, pronounced by Christ Himself.

"Rejoice always." Develop those reservoirs of the spirit of joy that will enable you to rejoice in all the experiences of life. This does not mean, of course, that one can go through life always grinning and wearing a smile. It does mean that in Christ there are reservoirs of joy that the world cannot give and cannot take away.

"Pray without ceasing." Prayer is not to be spasmodic. It is not to be given up if we do not get an answer immediately. But it is to be a constant temper of mind, a fixed attitude of spirit, a permanent quality of life.

"In everything give thanks." The spirit of gratitude and of thanksgiving is also to be a permanent quality of one's life. One who is conscious of God's blessings can always find that for which to be thankful. And "this is the will of God concerning us."

"Quench not the Spirit." We are to keep sensitive to the Spirit of God, to obey the Spirit, to feed the Spirit, to fan it into flame. We are, as Moffat says to "Maintain the spiritual glow."

"Despise not prophesyings." We are to listen to the utterances of God's messengers, for He speaks through them. Not always, and not infallibly. But one is to prove all things, and to hold fast to that which is good.

"Abstain from every form of evil." There were many forms of evil in the world of that day, as there are in the world of our day. Christians are to abstain from every form of evil. There are too many members of the church who are hurting the church and hindering their own spiritual growth by partaking in things that

are unclean and evil. We are to walk worthy of our high calling in Christ Jesus.

Based on "International Sunday School Lessons," Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

THE SERVICE OF YOUTH.
(Continued from page 5.)

ing in eternal punishment. One woman cried to the Lord from below for release from the torture. And he said: "If you can name one kind deed you ever did in your life on earth—one unselfish deed done to someone who needed your help—you may come into heaven." She then recalled that once, on earth, she had given a handful of green onions from her garden to a hungry beggar, to add to his meagre fare of dry bread. "Very good," said the kind Father, "you may come up to the realm of bliss. Hold out those onions, and you will be pulled up with them into heaven." And it was so. Angelic hands reached down to pull her from the fire of burning. But as she was being lifted, other souls in agony clung to her feet, seeking also to be saved. Fighting them off, she cried, "Go away, it was my onions, not yours. You can't be saved by my gift." And with that she dropped back into the fire; and the Lord said in a sad voice: "Go back where you belong. You cannot be saved alone. You must be saved with others, always."

III.—Youth values the training in the service of the faith. Religion must be learned—learned in practice. A great Christian thinker said that the worshipping congregation is not a body of spectators, watching what is going on before it: the minister, the choir, the liturgy. It is the other way around. God is the spectator. He is watching the congregation. He wants to see that the congregation is shaping its life and faith in the religion that is being proclaimed and professed. He judges the worshipper in the measure by which he accepts his Son's religion and lives thereby.

Youth knows that it must learn—learn by doing; learn in growing service. Youth knows that Christianity was first called "The Way"—the Way of the Christ. And that it always will remain "The Way." Youth prays that God will bless young lives as they set their feet in that way and walk in it unto the end. Youth prays for itself and seeks God's blessing upon the Church.

CHURCH WOMEN AT WORK.
(Continued from page 9.)

- Life Memberships and Memorials*—Mrs. T. G. Humphries.
- Literature*—Miss Pattie Lee Coghill.
- Interdenominational Cooperation*—Mrs. H. E. Robinson.
- Family Life*—Mrs. J. S. Rollings, Sr.
- Visual Aids*—Mrs. Harry Nelson.
- Cradle Roll*—Mrs. Carl Wallace.
- Children*—Mrs. Robert L. House.
- Young People*—Mrs. W. M. Stevens.

SOME IMPORTANT VOTES
Besides adopting reports and electing officers, there were several important matters voted on at the Women's Convention.

- 1. Thank Offering for 1953 to go work on Mindanao in the Philippines started by Dr. Frank Laubach.
- 2. Life Memberships and Memorials for biennium to continue to go to Franklinton Center, with entire amount to be considered a memorial to Robert Lee House.
- 3. Friendly Service gifts to go to Puerto Rico, in addition to continuation of gifts to Miss Oline Nicholson, the Christian Orphanage, etc.
- 4. The Staley Memorial Fund, amounting to \$7,100.00, is turned over to Elon College to be administered as are their other scholarship funds, the interest being used to assist worthy students, preferably those who plan to enter full-time Christian service.
- 5. The remainder of the Timothy Chang Fund held by the Mission Board and that held by the Woman's Board to be combined and held by the Southern Convention Mission Board (total about \$1,200.00) until the day when Timothy can go back to China.

FACES
Faces are fascinating things—and many interesting ones were seen at the Women's Convention. Rev. and Mrs. William Q. McKnight, Mrs. James Hess, and Mrs. Richard Jackson reflected in their faces the light of Jesus as it shines in the far places of the earth.

Familiar faces were those of past presidents of the Women's Convention—Mrs. W. R. Sellars of Burlington, Mrs. John G. Truitt of Elon College, and Mrs. W. E. Wisseman and Mrs. O. H. Paris of Greensboro. It was especially pleasing to see the latter, as illness has kept her from attending some meetings recently.

One face, belonging to a person known and beloved by all the women, was that of Pattie Lee Coghill—though many of her friends were

urging her to "take it easy" for a while so that "tired look" would disappear.

Many faces were missing that we would have liked to have seen, among them a past president, Mrs. J. A. Williams, who sent greetings, and Mrs. J. Rollie Gayle, chairman of the nominating committee. The face that most persons missed, probably, was that of the president of the North Carolina Conference, Mrs. W. T. Scott. She was not far away, but confined to a hospital bed. From there her prayers reached out to the meeting—and our prayers reached out to her. We hope her smiling face will not be absent from our women's meetings again.

Quarterly Report of Treasurer of Woman's Convention

The following is the Treasurer's Report of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches, for the first quarter, first year, biennium 1953-1955:

Receipts.	
North Carolina Conference:	
Women	\$ 1,788.63
Juniors	34.18
Cradle Roll	68.84
	\$ 1,891.65
Virginia Valley Conference:	
Women	\$ 124.95
Eastern Virginia Conference:	
Women	\$ 1,244.72
Young People	162.07
Juniors	103.25
Cradle Roll	25.02
	\$ 1,535.06
Total	\$ 3,551.06
Disbursements.	
Home Missions:	
General Fund	\$ 1,586.91
Young People's ...	81.03
Thank Offering:	
Carroll County Va.	321.87
	\$ 1,989.81
Foreign Missions:	
General Fund	\$ 1586.91
Young People's ...	81.04
Village School for Girls, South India	9.00
Relief and Reconstruction, Children's Fund	40.00
	\$ 1,716.95
Check George D. Colclough, Treas. S. C. C.	
	\$ 3,151.66
Check Mrs. Leathers, 6 Life Memberships, 4 Memorials	
	100.00
	\$ 3,251.66
Balance in Bank	300.00
	\$ 3,551.66
Mrs. W. V. Leathers, Treasurer.	

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

There is anxiety on our orphanage campus about one of our thirteen year old boys, Thurman Arnold. He has been in the Alamance County Hospital, Burlington, N. C., for a week and is real sick. He has a very bad heart condition. Thurman has many friends both at the orphanage and among people who know him through our efforts here. We hope he will soon be much improved, but at present he is giving us great concern. He is a good patient and we ask of you your prayers. He has one brother and three sisters here.

Most of our corn and much of our garden is planted, and this morning a gentle rain is beginning to fall. We do hope and pray our crops will be good this year, and that the season will be right for their growing. We take a pride in our gardens and farm. On them we depend for much of our food for the children, and all our feed for the dairy, the cattle, hogs and chickens. Our grain crop looks good.

Twenty-three churches have helped us during the week of the above report for the amount of \$507.95. When reading our reports please bear in mind that while they are made, for instance, on April 30, they really chronicle the facts for April 23, except in the "special offerings" column. The money is collected and deposited one week from the Convention office, and next week it shows up in our report. Therefore give an extra week of patience if you are looking for your report in THE SUN. and, by the way, that reminds me to thank you for the many pleasant things you say about reading our report in our church paper each week. We greatly appreciate your kindness, and wish a much larger number had access to THE CHRISTIAN SUN.

It was a joy to see so many friends at the Woman's Convention this week in Burlington. We appreciate more than I can tell you what the women of the churches are doing for the Kingdom of God in the local communities. The women dispatch their business in the church, the conferences, and the convention in a very businesslike and effective way. They do much for every enterprise of the church. They do very much for the orphanage. I am most thankful.

Children from the third grade in school to the twelfth are served their noon meal in cafeteria style in the kitchen. They are not released from school at the same time on account of the school's arrangement with their own luncheon service. What a happy group they are as they file into the kitchen where the matrons are waiting to see that every child has all he wants of good nourishing food. It is most interesting to see them telling some bit of school news in pairs or groups to their matrons. Occasionally I eat with them, and always I hear tales of success in some class or lesson. When I eat with them, I eat just before they get there, because I know that when they begin to come in I will be too busy hearing their reports. Its nice to think both the children and the matrons are pleased when I eat with them. The first and second grades eat at school. The school and orphanage properties are separated by the railroad. We are on the "sunny-side of the tracks" our children say. We like it that way, and hope for each child a loving remembrance of the days when they lived on the sunny-side in a big fine family.

JOHN G. TRUITT,
Superintendent.

REPORT FOR APRIL 30, 1953.

Commodities for the week.

Mrs. J. A. Campbell, Burlington, N. C., Clothing.
Mrs. T. A. Lamm, Burlington, N. C., Clothing.
Garland F. Huffman, Burlington, N. C., Socks.
10th Grade Girls' Glee Club, Walter Williams High School, Burlington, N. C., Cookies.

Sunday School Monthly Offerings.

Amount brought forward	\$ 5,484.62
Eastern N. C. Conference:	
Fuller's Chapel	\$ 6.00
Mt. Herman	10.00
Pleasant Union	50.00
Plymouth S. S.—Special ..	10.00
Shallow Well (for Ann Kinch)	5.00
Turner's Chapel	42.00
Wake Chapel	57.25
Wentworth (for Helen Watkins)	20.00
	200.00
Eastern Va. Conference:	
Antioch S. S.	\$ 7.65
Bethlehem (Nans) S. S. (for Woodie Byrd) ...	17.64
Eure	26.36
Newport News S. S.	17.50
Little Creek—Special ...	50.00
Portsmouth, First S. S. .	10.34
Windsor S. S.	10.00
	139.49
N. C. and Va. Conference:	
Concord S. S.—Special ..	\$ 12.44
Greensboro, First—Special	5.00
Greensboro, Palm St.—Special	89.70
Mt. Zion S. S.	8.65
	115.79
Western N. C. Conference:	
Pleasant Cross S. S.	\$ 12.45
Pleasant Grove	10.00
Pleasant Ridge	5.00
	24.45
Virginia Valley Conference:	
Newport S. S.	\$ 24.97
	24.97
Total	\$ 507.95
Grand Total	\$ 5,992.57

Special Offerings.

Amount brought forward	\$ 7,998.10
Henry V. Harman, High View, W. Va.	\$ 1.00
New Hope Christian S. S., Roanoke, Ala.	3.94
Mr. & Mrs. H. W. Scott, Graham, N. C., in memory of Mr. & Mrs. J. Dolph Long	5.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

In Memoriam

LONG.

A noble life ended when Miss Lillian Long slipped quietly away in her sleep on February 16th after an illness of several months.

Miss Long was the daughter of the late Sidney and Ella Poythress Long. She was born in Orange county and educated in the county schools, and later taught in these schools. She changed her career from teaching to secretarial work, graduating from Draughan's Business College in Atlanta. She came to the University here in 1918 and held responsible positions with the following: L. R. Wilson, librian; Fred Koch, dramatics; N. W. Walker, education; and Herman Baity. In 1938 she took a job with the Hospital Saving Association where she served as head of the records department till her illness.

She was a faithful member of the Congregational Christian Church and a member of the choir. She was loved and held in highest esteem by a host of friends in Chapel Hill and throughout the state. She will be remembered by her faithfulness to duty, devotion to her family, and kindness to all.

RICHARD L. JACKSON,
Pastor.

JOYNER.

Mr. Jesse Joyner departed this life on December 15, 1952. We the members of Bethlehem Christian Church wish to pay tribute to his memory.

Therefore be it resolved:

- 1. That God's way is always best.
- 2. That we extend to his loved ones our love and prayerful sympathy and commend them to the God of love and mercy.

Mrs. EDGAR SAVAGE,
Mrs. TOM POOLE,
Mrs. ALICE BRIDGER,
Committee.

JOYNER.

We, The members of Bethlehem Christian Church wish to pay tribute to the memory of Mrs. Josephine Rawles Joyner, who departed this life December 18, 1952. She had been a faithful companion and nurse to her husband throughout his illness and who preceded her in death just three days.

Therefore be it resolved:

- 1. That we bow in humble submission to the will of our Heavenly Father.
- 2. That we extend our love and sympathy to her family and pray God's blessings may comfort them.

Mrs. EDGAR SAVAGE,
Mrs. TOM POOLE,
Mrs. ALICE BRIDGER,
Committee.

NORFLEET.

Mrs. Lillian Ashley Norfleet passed away at her home November 13, 1952 after a long illness.

Whereas Almighty God has taken from our fold our dear member to the home on high, where all tears are wiped away and where the just shall reign forever and be rewarded according to their works.

Therefore be it resolved:

- 1. That we resign our will to the will of him who doeth all things well.
- 2. That we extend our deepest sympathy to her family and commend them to the comforter who said "Let not your hearts be troubled."

Mrs. EDGAR SAVAGE,
Mrs. TOM POOLE,
Mrs. ALICE BRIDGER,
Committee.

BENTON.

The passing of Mr. Bennie T. Benton on January 17, 1953 brought to an end a life that had been of unusual value to his community. He was truly a good neighbor doing whatever he could for his fellowman. He had been a member of Bethlehem Christian Church for a number of years and we deeply mourn the loss of this friend and member.

Therefore be it resolved:

- 1. That we relize God doeth all things well and bow in humble submission to his will.
- 2. That we rejoice in the triumph of his

THE ORPHANAGE.

(Continued from page 14.)

Dr. & Mrs. W. C. Goley, Graham, N. C., in mem- ory of Mr. & Mrs. J. Dolph Long	10.00
Mr. & Mrs. Allen E. Gant, Burlington, N. C., in memory of J. Dolph Long	10.00
Special Gifts	115.00
	144.94
Grand total	\$ 8,143.04
Total for the week	\$ 652.89
	\$14,135.61

release from the burden of pain to enter
into life more abundant to be forever
with the Lord.

Mrs. EDGAR SAVAGE,
Mrs. TOM POOLE,
Mrs. ALICE BRIDGER,
Committee.

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING
LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195.., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

It was agreed that our church would seek to reach this goal by:
(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195.., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195..
- [] 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195..
- [] 4. By annual solicitation each year for years.

..... Church

By Secretary or Clerk
Address

..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

Mother--the Family--the Home

We found the following forceful statement in an old "Federal Council Bulletin":

"The season marked by 'Mother's Day' suggests an emphasis on the family as a whole. Although there is no more worthy sentiment than love for mothers, the observance of 'Mother's Day' has been over-sentimentalized and at the same time over-commercialized. An even better reason for a broadened emphasis is that mothers themselves are most happy when the ties of the family as a whole are strengthened.

"In a disturbed and chaotic world, good homes create little areas of inner security. When home life is chaotic and family ties cannot be relied upon, the result is a haunting unrest in the lives of men and women, and equally disastrous effects upon children. On the other hand, there is both joy and strength when members of the family live in close fellowship.

"A keener consciousness of the family will exert a helpful influence upon the social mind. Discussion of social matters often slights the family unit and presents society as an aggregation of individuals disturbed by conflicting interests of classes. When we focus attention more definitely on the home, we become more sensitive to the human meaning of the social situation as a whole, for we think of others in terms of their most vital interests and of those concerns in which they are most like ourselves. As for the world situation, a new family-mindedness seems to be one of the conditions of salvation from the woes which threaten to engulf us. All that can be said about the disastrous effects of broken homes can be applied equally to the effects upon personality of a broken world."

The late beloved Chaplain H. E. Rountree, in a meditation on Mother's Day, had this to say:

"Mother's Day has come to be an expression of the blessings of love in the world, of the homes of the world, of the love to God, and of the salvation of the world.

"Home is mother's true kingdom, a kingdom where she is strongest and where her love finds its greatest expression; where she holds in her hands, as a sacred trust, the highest good and the happiness of the hearts that nestle there. It is she who has given the homes of the world their atmosphere and made them the stabilizer of humanity."

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, MAY 14, 1953

NUMBER 20

A Message for Pentecost

May 24, 1953

FROM THE PRESIDENTS of the WORLD COUNCIL of CHURCHES



AS PRESIDENTS of the World Council of Churches we greet once again the Churches which participate in the World Council of Churches and request their congregations and members to join wholeheartedly in prayer for the Church Universal, trusting in Our Lord's promise that the Heavenly Father will give the Holy Spirit to those who ask Him.

As we celebrate on Whitsunday the first coming of the Holy Spirit upon the assembled Church of Christ, let us remember especially the words of St. Paul: "There are varieties of gifts, but the same Spirit." These words describe an essential and Godgiven characteristic of the Church and of its unity. There is in the Church of Christ a wonderful variety. It is one of the joys of our world-wide fellowship to discover the manifold richness of God's work among men. We are meant to learn from each other and to receive inspiration from the zeal of Churches which fulfill their evangelistic mission, from the courage of Churches which render their witness in spite of persecution. And as our fellowship becomes more truly world-wide, we should all be enriched by the diverse spiritual gifts which God has given to the members of His family in order that they may share them with all.

But variety is not the last word. Beyond and above variety there must be unity. Though all the varied gifts of the spirit displayed in the Church Universal have their origin and power in the activity of One and the same Holy Spirit of God, yet they do not achieve their full effectiveness for Christ unless and until they operate within a fellowship, in which every division is overcome by the Unity of Christ. We walk in fellowship and we must pray for the fellowship which we do not yet possess. We must submit ourselves to the Holy Spirit so that our Churches and ourselves may be renewed, so that we may be enabled, not only to stay together but to go forward together, and so that we may give a common witness to the world of the one Christ our Saviour and His peace and justice which it so sorely needs.

Let us then pray on this Whitsunday for the coming of the Spirit upon all Churches everywhere. Let us pray that we may learn increasingly to live in the fellowship of the Holy Spirit.

News Flashes

Mrs. H. Shelton Smith of Durham, N. C., was elected president of the Duke Hospital Women's Auxiliary last week.

Please do not send news notes or other items for THE SUN to Southern Pines, as Mrs. House will be leaving there the first of next week.

A meeting of the Board of Publications has been called by Rev. D. N. Vore, chairman, for Tuesday, May 26, at 10 a. m., in the Suffolk Christian Church. If you have constructive suggestions and will send them in, they will be given consideration.

During the month of May, the morning services at Christian Temple in Norfolk, Virginia, are being broadcast over Station WTAR. If you are unable to attend your own church service, and are near enough Norfolk, you will be amply repaid if you tune in on these services of worship.

Following up last week's emphasis on family life, we are beginning in this issue a series of four meditations by Rev. Henry E. Robinson, the pastor of the First Christian Church, Burlington, North Carolina. THE SUN is glad to share these stimulating articles with its readers.

At the meeting of the Henderson, N. C., Kiwanis Club this week, a talk on "Principles of the Congregational Christian Church" was given by the Rev. William A. Grissom, pastor of the Liberty, Vance, Church. He was presented to the club by H. B. Newman, program chairman for the evening.

"What Are Other Denominations Doing?"

One of the questions most frequently heard during our Church Building Loan Fund Campaign is, "What are other denominations doing?"

A helpful and revealing answer to that question has recently been published by the Committee on the Raising Funds by Denominational Boards which conducted a survey of Protestant denominations regarding fund raising campaigns for church extension and new church development.

(Continued on page 11.)

Churches Around the World Will Observe Pentecost

Many of our churches will join with churches throughout the world on May 24 in celebrating one of the oldest and most important of religious festivals—Pentecost. This year, for the first time in six years, the date coincides in the Roman and Gregorian calendars, so that Anglican, Eastern Orthodox, Catholic, and Protestant churches will celebrate the same day.

Pentecost (also called Whitsunday because many of the early Christians wore white clothes for baptism at this season) ranks with Christmas and Easter as the third great festival of the Christian year. It was long regarded as the happiest season of the church calendar but then, for some reason, fell into neglect in many of the non-liturgical churches. In recent years there has been a revival of interest in almost all churches, coupled with an appreciation of the ecumenical significance of the day. The account in the second chapter of the Book of Acts states that the Holy Spirit came when Christ's followers were gathered together "with one accord."

On Pentecost Sunday, May 24, 1953, there will be a new approach to this ideal of "one accord" as many pastors throughout the world read from their pulpits the Pentecost Message as issued by the World Council of Churches, emphasizing the worldwide fellowship of the Christian Church and its "unity in diversity."

The presidents of the World Council of Churches, who signed the message, are: Archbishop Athenagoras of Thyateira, Greek Orthodox; Bishop Eivind Berggrav, Primate of Norway; Pastor Mare Boegner, Reformed Church, France; Dr. Geoffrey Fisher, Archbishop of Canterbury; Miss Sarah Chakko, Syrian Orthodox, India; and Bishop G. Bromley Oxnam, Methodist Church, U. S. A. Also signing the message was Dr. John R. Mott, American layman and Honorary President of the Council. The World Council of Churches includes 161 major communions. Thirty-one American communions are members, including almost all the major denominations.

How Pentecost Began.

In the ancient Jewish calendar, the Pentecost festival was dedicated to gratitude to God for the gift to Noah of the "Covenant"—a promise of an orderly sequence of events in the

physical universe. Later, the celebration of the Feast of Weeks was associated with the giving of the Law to Moses at Mt. Sinai. It is this Jewish festival that makes much of hospitality to the stranger.

The Christian Pentecost originated when the little Christian community of Jerusalem (120 people) gathered together fifty days after the Resurrection. According to the Book of Acts, the Holy Spirit descended upon them "in tongues of fire" and some 3,000 converts to the new religion were baptized.

Emphasis on World Assembly.

Uppermost in the minds of the member churches of the World Council of Churches at the present time is their Second Assembly, to be held at Northwestern University, Evanston, Illinois, in August, 1954. This Evanston meeting has been described as probably the most important church gathering that America will witness in this generation. There will be 600 delegates, officially chosen by the member churches; 150 consultants, chosen from among the leading theologians of the countries represented in the World Council; and a youth delegation of about 100. There will also be 600 official visitors, and it is expected that a large group of press representatives, both church and secular, from this and other countries, will report the proceedings.

The general theme of this Second Assembly of the World Council of Churches is "Christ—the Hope of the World." Among the sub-themes will be subjects aimed at focusing the assembly's thinking on the church's responsible place in the world situation in which it exists. Subjects to be discussed include "The Responsible Society in a World Perspective"; "Christians in the Struggle for World Community"; "The Church Amid Racial and Ethnic Tensions"; "The Christian in His Vocation."

A special program is being arranged for unofficial visitors who will be in the Chicago area at the time of the assembly. They will be welcomed to certain open meetings of the regular sessions and to a great public worship service to be held at Soldier Field on the opening Sunday of the assembly. The Chicago Art Institute will have a special exhibition of Christian art and the Chicago Symphony will give a special ecumenical concert of Christian church music. In addition, while the study and busi-

(Continued on page 7.)

Laymen and the Church . . .

J. Earl Danieley, Editor, Box 515, Elon College, N. C.

Winston-Salem Laymen Report

The Laymen's Fellowship of the Winston-Salem Congregational Christian Church entertained 45 people at its annual "Ladies' Night" in the church basement on Tuesday, May 5, at 6 o'clock.

A delicious chicken dinner was prepared and served by Mr. Fred Tubbs, who has become well known for his cuisine artistry.

Mrs. J. R. Andres planned the program, which consisted of three one-act skits designed to show the necessity of religion in the home. "Grace at the Table" was done by the Raymond Binkley family; "The Worship Center in the Home," by the John W. Kinney family, and "Using the Bible in the Home," by the W. J. Andes family.

The laymen elected the following officers for the next year: John T. Johnson, president; L. G. Reich, vice-president, and Irvin Kelly, secretary-treasurer.

LILLIAN D. MEREDITH,
Church Reporter.

* * * * *

Attendance Award in W. N. C.

The Western North Carolina Conference Laymen's Fellowship is using the Laymen's Bell for an attendance award. The church having the best attendance at the rallies is awarded the Bell. They take it back to their church and use it at the local meetings until the next rally. Then it must be brought to the rally, and the competition is held again. The attendance award seems to create an interest in larger attendance; many of the churches are sending large delegations.

The Albemarle Church won the attendance award at the rally in Bennett. They are to be commended for their fine work under the leadership of Ardell Simmons, who is also the Vice-chairman of the Conference Laymen's Fellowship.

The next rally will be held at Coleridge, with Union Grove as the host church, on May 30. An interesting program is being planned. The Rev. Richard Jackson, who is now serving as pastor of the church in Chapel Hill and who is a returned missionary

from China, will speak and will show some of the pictures which he made while in China.

A more complete announcement will be made later concerning this meeting according to S. H. Pell, who is president of the group.

* * * * *

Report from Elon Laymen

The Laymen's Fellowship of the Elon College Community Church is headed by J. L. Pierce. The group usually has three meetings each year. These meetings are dinner meetings and are attended by from 35 to 50 men. Two meetings have been held this year. The first one was held just prior to the Every Member Canvass for the purpose of interpreting the church budget. The second meeting was held in connection with Religious Emphasis Week, and the group heard an address by Dr. Wofford C. Timmons.

The Cupboard Is Bare

Twenty-five per cent of the requests for aid from our churches were turned down at a recent Church Building Committee meeting — no money. The total requests exceeded by \$135,472 the amount available in the present Loan Fund for church building. But because the Loan Fund revolves the committee was able to help our churches to the extent of \$178,160. The refusals amounted to \$156,460.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snyder, G. D. Colclough, Treasurer, ex officio.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the **EDITORIAL** *Viewpoint*

Muck-Raking vs. Eulogizing

By ROY C. HELFENSTEIN

Eulogizing portrays the characters of those eulogized. Muck-raking portrays the characters of those who thus engage themselves.

It is the practice of some writers to try to throw a shadow over the characters of the great and good men of the past, and thus they try to bring the best and the greatest of men down to the low level of their own questionable lives. This practice is nothing more than muck-raking, which evidences either a diseased mind or an inferiority complex.

Such writers will take the life of a man like George Washington or Abraham Lincoln and play up imaginary weaknesses in their lives. Putting question marks after the living or the dead is the vicious tactics of distorted minds. Such a practice is absolutely un-American.

If such writers could make as big a contribution to American history as the men have made against whom they write, we could easily forgive the offense. But what pigmies in comparison—how insignificant along side the great lives that they seek to besmirch! And when such defamers pass from off the stage of action, they will soon be forgotten—so little have they contributed to the world's good. Yet characters like Washington, Franklin and Lincoln whom they have tried to bring down to their own low level are lovingly remembered a century and more after they passed from labor to reward, and will continue to be remembered for centuries to come. Likely not a hundred people know when the muck-raking authors' birthdays come. People do not know the month or the year of their birth—nor do they care.

These attempts to discount the greatness of a great life—to sling mud upon the names of good and honorable men; this practice of muck-raking reveals a morbid attitude and a warped life on the part of the writer who thus seeks to give expression to his diseased and over-ly-active imagination.

It is a coward's practice to besmirch the character of the dead, because the dead have no chance to make defense. Recently a young writer of the muck-raking type attempted to defame the character of Honorable William E. Gladstone, the celebrated English statesman of the past generation. But it happened that this particular writer made his attempt at defamation too soon. One of Honorable Gladstone's lineal descendants was still living and this lineal descendant of Honorable Gladstone proved in court the malicious falsifications of the author, who was consequently compelled by the law to pay heavy penalty for attempting to besmirch the good name of so great and good a man as Honorable William E. Gladstone.

Even the greatest men would not lay claim to perfection, but of this we can be assured—that the manufactured falsifications, calculated to malign their characters, and perniciously untrue; and all such attempts to discount the greatness of our great leaders have only increased the nation's admiration for the goodness and the greatness of their lives. Instead of casting reflection upon their characters, such statements but reflect the weakness and the rottenness of the writers who thus seek to justify themselves in their own questionable lives. As someone has put it, "Their object is to make great men over in their own image—out of mud."

The life of any person is to be measured—not by what biographers may say—whether good or bad, but by the ideals and purposes and accomplishments of the life—by the achievements realized, and by the services rendered to one's day and generation. It is moreover true that any person's life is measured by the enemies which one makes as well as by the friends he has.

Muck-raking and the maligning of good men has no interest whatsoever to people who appreciate the good in their fellowmen. But eulogy of worthy men is an inspiration and tonic to their souls.

"The Home as a Conservator"

By REV. HENRY E. ROBINSON, Burlington, North Carolina

No. 1 of a Series of Four Meditations

On one evening last week I heard a forester employed by the State of North Carolina to conserve, protect and improve the forests of our state, tell his story. His job is one of fighting forest fires, disease, insects, waste and any other enemy which might drain off valuable timber from our natural resources. The work which this man is doing is important to the citizens of our state. He is preserving a valuable asset for our own and future generations.

In a very real sense, the home is also a conservator, because a good home preserves the human assets which are the foundation of our civilization. I think of the home as preserving the ideals of our nation. In the homes of our land the standards of worth are implanted in the minds and hearts of our children. The things which we hold dear and place uppermost in our scale of values will be the things esteemed by our children. Is it not reasonable to expect a child when he grows to maturity to found a home similar to the one out of which he came? In actuality, we are forming in the minds of our offspring the homes of tomorrow. This is a sobering responsibility. We may draw back and plead that we are responsible for one home at a time. But there is no escape. As we set the ideals of what home-life should be, we are forming the outline of other homes soon to be established across the street or the nation by those who leave our hearthside to make tomorrow's world.

If this be true, then strife, selfishness, tension, favoritism, pettiness, carelessness, neglect, laziness, profanity, ill-temper and hatred are each a two-edged sword, not only damaging lives today, but endangering the homes of tomorrow. Contra - wise, love, loyalty, sacrifice, devotion, sharing, calm and the spirit of reconciliation will bear a double harvest—one in fruits of a Christian home today, and two, in the joy and peace of the home tomorrow. The home, above all other institutions, is in the most strategic position to preserve and deliver to posterity the ideals we hold dear.

I like to think of the home as the conservator of the best that is in us. A true function of the home is to discover and develop the potential of

its members. The skillful coach knows what each of his players can do best. One is good at kicking, another at passing, another at running, another on defense. The special talent of each is trained to its maximum peak. The player then is used where most needed according to his ability. Every parent should be a kind of a coach, detecting such gifts as his children may have and then doing all in his power to develop those gifts that they may be put at the disposal of mankind where they will do the greatest good. Music, art, nursing, teaching, writing, mechanics, entertaining, homemaking and a thousand other skills might be seen and developed by the observing and conscientious parent. It is one thing to possess a skill. It is quite another to develop it and use it. *But how important!* A talent ignored is like the undiscovered diamond or the hidden vein of gold. The developed skill usually reflects something even more important—a person doing what he loves to do, therefore doubly blest—not only serving but being happy in his work. And this, because a home was doing its work as conservator: directing and improving God's peculiar gifts to his children.

The home is not only conservator of ideals and skills, it is conservator of our faith. With all due respect to

our churches and church schools, we must admit that religion has little hope of a dominant place in life unless it is practiced in the home. Parents are the number one religious educators of the nation. At church we are told how the disciple of Jesus should act. At home we put the theory to the test. At home our religious faith is tried in the fire of daily living. If it fails there, where can we expect it to succeed? If our faith is not even tried at home, in what other environment can it be effective? The thing I am talking about is not easy. The temptation is ever present to take the line of least resistance, or to relegate religion to the first day of the week, when the hymns are sung and the children are in care of a trusted teacher. The test comes, however, at home when tempers flare, clothes are dirty, dishes to be done, the dentist to see over howling protests. The trial of our faith comes when prayer is needed, a scripture to be read. Is there one to pray the prayer? Is there one who knows his Bible and how to bring it to bear upon the crisis or emergency? If there is then that home is a conservator of the faith. If there is not, then the home is failing a vital role which our Creator assigned to it.

During this week of Family Life observance, may we think of every home in our community as a conservator of life's most precious possessions—our ideals, our talents, our faith. If this is what our homes really are, our common life will be fortified with God's richest blessings.

Importance of Christian Family Life

By MRS. EDD CHILTON

Family Life Chairman, North Carolina Women

STOP, DAD, *Where are you going?* There are cross roads and there are dangers ahead. One road leads to eternal salvation, the other to doom and destruction. Which are you recommending?

LOOK, MOTHER, *What do you see?* What are you looking for? Do you see a happy family life together, with love and appreciation for each other and for people throughout the world? Or do you see envy, hate, strife, suffering, a home without God?

LISTEN, CHILDREN, *What do you hear?* Mother's and Dad's voices uplifted in prayer, reading from God's Holy Word, teaching you to live with other people, to live clean, upright

lives, and to be able to present your bodies a living sacrifice unto God? Do you hear love, sympathy, understanding? Or are you hearing war, one nation fighting against another? Do you hear "as much as lieth within you, live peaceably with one another"? Or do you hear, "give me, give me, I want more power, more money, more influence to issue out evil"?

We have just observed, May 3 - 10, Family Life Week. Why do we have to be told to set aside one week for such? It should be fifty-two weeks, three hundred sixty-five days, every hour that we live. This is where life

(Continued on page 13.)

Our Churches Report . . .

Winston-Salem Church Opens Newly Decorated Nursery

The opening of the nursery of the Congregational Christian Church in Winston-Salem, N. C., at West Academy and Lockland Avenues, is the culmination of careful planning, hard work, and thoughtful prayers on the part of the various church groups.

The nursery has been newly decorated with new tile flooring, a fresh coat of paint, new drapes and new furniture.

The plan is to take children from play-pen age up each Sunday during the worship service.

The church is very fortunate in having excellent nursery leadership in the persons of Mrs. John Fulton, Mrs. John T. Johnson and Mrs. L. W. LeRowe.

The church had a very impressive Mother's Day service. Honor was bestowed on the eldest mother and the youngest mother in the congregation. Special recognition was also shown to all mothers.

The pastor, Rev. W. J. Andes, brought an inspiring sermon, his subject being "Home Builders are World Builders."

REPORTER.

* * * * *

Alamance County Church Has Been Dedicated

The new educational building of the Union Congregational Christian Church at Union Ridge, North Carolina, was dedicated last Sunday, during the church's annual homecoming day observance.

The program included a morning worship service, a picnic lunch and the dedication service in the afternoon.

The new building, with an appraised value of \$70,000, was constructed at a cost of approximately \$42,000, through donations of material and labor by members of the church and other interested persons in the community.

It contains ten classrooms, pastor's study, ladies' lounge, modern kitchen, and a large fellowship hall.

Constructed of solite block and red sandface brick, the one-story building is fireproof to the roof level. A

large storage room is located in the basement. A perimeter heating system has been installed in the cement floors.

The building committee is composed of W. P. Mahan, chairman; David Barker, Claude Walker, Mrs. W. H. Garrison, and Rev. Kenneth D. Register, the pastor. R. O. Wilkins, Sr., served as purchasing agent and general overseer of the construction.

* * * * *

Opening Service to Me Held in New Eutaw Church Building

Friends are invited to attend the opening service in the new Eutaw Community Church (Congregational Christian) in Fayetteville, North Carolina, on next Sunday afternoon, May 17. The service will begin at three o'clock, and a good program has been planned, according to announcement by the pastor, Dr. F. C. Lester.

Three months ago, Mr. Lester was given a six months' leave of absence by the Asheboro Church, in order to do a job of building and reorganization in Fayetteville. With half of the time gone, the building is in readiness for use. Made of concrete block and brick, it contains a sanctuary, classrooms, a pastor's study, kitchen and fellowship hall.

Costing approximately \$26,000, it is expected that eventually larger and more adequate buildings will be erected on our beautiful lot donated by Mrs. Florence Rogers, but in the mean time, the people in this newly developed area of Fayetteville will have a place for study and worship.

On Saturday, May 16, ministers of the Eastern and Western North Carolina conferences and their families will meet at the new church in Fayetteville for a picnic dinner to be served by the ladies of the church. It is hoped that many will avail themselves of this opportunity for fellowship—and for seeing the new church building.

Coming into Fayetteville on Highway 87 (from Sanford), turn left off the Fort Bragg highway at the Fayetteville city limits sign. There is a sign "Eutaw Apartments" on your left. The church is just one block off the highway at this point.

It is hoped that a number of our church people will show their interest in this newest project of the Southern Convention Mission Board and will attend the service on Sunday afternoon.

* * * * *

Remodeling Program at Lebanon Church Nearly Completed

Lebanon Congregational Christian Church of Semora, North Carolina, is marching forward. Among the members there is a sense of renewed dedication to the Kingdom tasks. As concrete evidences of this consecration are a Sunday school which has more than quadrupled in attendance and interest during the past fifteen months; eight members received into the church this conference year; a young adult group which meets, in addition to the Sunday school period every week, twice a month in the homes, averaging twenty to thirty in attendance; a junior choir of about fifteen; a newly organized Woman's Fellowship, with much interest and good attendance at the monthly meetings; an average attendance of about ninety at the third Sunday morning worship services, and a relatively high average for the first Sunday evening service, the largest budget (not counting the building fund) the church has had for many years, if not the largest it has ever had, fully subscribed during the every-member canvass last fall.

These are not all of the evidences of renewed dedication. Lebanon has completed an \$18,000 building project in which five Sunday school rooms were built, the sanctuary made beautiful by a complete renovation, new pews purchased, a central heating system installed, a vestibule constructed, and the entire building brick veneered. The church has borrowed only \$6,000. Members and friends have been generous.

Perhaps the greatest evidence of consecration is felt when you attend any of the meetings of the various groups of the total church program. In any gathering you find enthusiasm; the people talk up their church, not only at the church, but elsewhere during the week as well.

Dr. W. E. Wisseman of our First Church, Greensboro, N. C., was the guest preacher at our revival meeting in April, during which the whole community was blessed. Seven members (five by confession of faith) were added to the church.

(Continued on page 10.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Churchmen, What of the Future?

This is not a report on Elon College, not a disparaging note concerning its future, nor is it a criticism of the church of any individual or any group of individuals in the church, but it is a plain statement of facts which the church and everyone concerned for its future should consider seriously and be governed accordingly.

The present financial condition of Elon College is excellent in comparison with previous records through the years; that is, we are able to pay our bills, we owe only \$26,000 on the gymnasium and that is the total of the College's indebtedness that is legally lodged against the college. I should say that we are greatly indebted to the faculty and employees of Elon College. They have served, and served faithfully on what is termed a low wage considering the cost of living and the society in which a college professor and his family must live. Perhaps our church is aware that the salary scale in Elon College, in most instances, is far less than the salary scale for our pastors in the Southern Convention. Many of them have employment for only nine months. They are finding it exceedingly difficult to keep the wolf from the door.

Living conditions at Elon College for our boarding students are completely out of date and woefully inadequate. Our endowment funds now exceed one half million dollars only. Any one conversant with the cost of operating a four year institution of "A" rating knows that this is a pitifully small endowment.

The college authorities were asked by the Executive Board of the Southern Convention to withdraw from the field for solicitation of funds as of March 1. The Board agreed, however, that the college might return to the church for the solicitation of funds after 1953.

We are all aware of the fact that there are other responsibilities of the church that require money, that the individual members of the local churches of the convention are expected to contribute money for these causes. We come to the place where we must exercise discriminating

judgment. We also must realize that if the college is to continue, it must receive support from some source or other. There are certain questions that the church which conceived established and built Elon College should answer:

1. Do we need Elon College?
2. Do we want it to maintain membership in the Southern Association of Colleges and Secondary Schools? Do we want it to maintain its present rating in the field of higher education?
3. Do we want to provide the necessary funds to assist the college in maintaining its present rating?
4. Does the church feel that it raises too much money to support the college?
5. Is the church willing to make an effort to provide the necessary funds for the proper conduct of the college? What part of the present cost of operating Elon College does the church pay?
6. Does the church consider Elon College the kind and type of institutions that justifies the homes of the church to send their sons and daughters to Elon College for their education?

The chances are that the ones who read this article will think of these questions a bit, from their own opinions, and lay the paper aside. Would it be asking too much to have you answer these questions, either through the columns of THE CHRISTIAN SUN or to the college authorities? In View of the fact that only 40 churches out of 200 that we have, have attempted to make the campaign that was authorized by the convention, it would seem timely that our thinking and planning should be directed along the lines indicated, either for the college or for other interests, as your judgment may dictate. \$56,138.29 is the total amount received to date in cash and pledges. Many of the pledges are on a five year basis.

* * * * *

Apportionment Giving

Economic conditions in this country are undergoing radical changes. On the surface, it would seem that money is becoming more scarce and,

as a result, benevolences for less appealing causes are becoming less generous.

For years the circulation of money has seemed free and easy. As money is withdrawn from circulation, it seems to become more valuable. Interest rates rise. Individuals that have been free spenders are finding it difficult to keep up all obligations. During this period of apparent recession, I trust that the needs of the college, I mean the immediate needs of the college, shall not be overlooked or casually considered. It is becoming more and more difficult to meet demands as the weeks pass.

One source of income for Elon College is from our Sunday schools and churches in compliance with the apportionment asked by the Convention through the conferences. During the past years the Sunday schools and churches have been generous and cooperative. We know that such shall continue to be the case, but we do need to caution ourselves as economic conditions are affected by social and political changes.

If your church has not paid its apportionment for the college, a contribution would help tremendously.

Perviously Reported \$ 3,470.31

Eastern N. C. Conference:

Lee's Chapel	\$ 19.00
Martha's Chapel	2.00
Pope's Chapel	5.00
Wake Chapel	14.00

Eastern Va. Conference:

New Lebanon S. S.	\$ 5.00
Bay View	20.00
Rosemont	55.00
Wakefield	16.92
Waverly S. S.	28.04

N. C. and Va. Conference:

Pleasant Grove	\$ 8.54
Virginia Valley Conference:	
Winchester S. S.	\$ 8.34

182.70

Total to date \$ 3,653.01

CHURCHES WILL OBSERVE PENTECOST.

(Continued from page 2.)

ness sessions of the assembly are in progress, a visitor's program will afford the public an opportunity to hear some of the visiting delegates and consultants. Many of them will also be heard and seen over radio and television. Chicago area theological seminaries are planning a two-week ecumenical seminar for ministers, making use of some of the visiting delegates and consultants.

A topnotcher is simply an individual who works for the institution of which he is a part.—*Elbert Hubbard.*

Missions at Home and Abroad

The Advance on the Home Front

Congregational Christian Churches in America, with a total membership of nearly a million and a half, have made a *gross* gain in membership during the past year of 102,450, according to Dr. Woffard C. Timmons of New York City, director of the Commission on Evangelism and Devotional life of our churches. Figures for the year 1952 show a *net* gain of 27,989 members over 1951.

This growth in church membership has been a steady, quiet increase based on Christian nurture through Christian education for children and youth, points out Dr. Timmons, and also special efforts in visitation programs by laymen. He adds that this increase is not alone in the traditionally strong Congregational centers such as New England, as might be expected, but in states like California, Ohio, Michigan, Florida and New York.

Church schools also are showing splendid growth, and Dr. Timmons states that whereas in 1926 there were 489,000 Sunday school members—in 1952 there were 668,702.

In addition, Dr. Timmons reports that during the past seven months, 1,270,000 pieces of devotional literature and 460,000 copies of the Fellowship of Prayer have been used by Congregational Christian Churches.

Council for Social Action Urges Early Land Reform

Strong support for land reform in all parts of the world and commendation for the leadership being given by the United States and the United Nations in this program is set forth in a policy statement issued recently by the Council for Social Action.

"Three out of every five persons in the world earn their living by working on the land," declares the Council. "The conditions under which they occupy the land, utilize its fertility and dispose of the product of their toil are of profound concern, not only to these farmers, but also to all men everywhere."

Low rates of productivity, persistent poverty among millions of farmers in underdeveloped areas of the world, make this subject one of Chris-

tian concern and one about which Christians and Christian institutions should acquire adequate knowledge in order to take leadership in the growing movement for land reform, the Council believes.

"Unless land reform accompanies and undergirds technical and economic aid to undeveloped countries, the result of such aid will be to widen the gap between the rich and the poor and further concentrate wealth, power and privilege in the hands of the few," warns the statement, adding that such a condition "will provide a more fertile field for the propaganda and promises of Communism."

While the Council for Social Action believes that "leadership in land reform is primarily a responsibility of governments," it also feels that the churches and ecumenical agencies can and should play an important part in the movement, from the local church up to the national and international boards, including the training of missionaries and students in theological seminaries.

The United States working through its duly established agencies such as the Department of State, Technical Cooperation Administration, Department of Agriculture, Mutual Security Administration and the Export-Import Bank, may be able to assist nations seeking to institute sound and democratic land reform programs, the Council statement points out.

It commends the United States for "the initiative it has taken in the United Nations in behalf of a positive and forthright land reform policy position" and urges our Government to continue its efforts in this direction through the United Nations, which "is in a strong position to encourage land reform among its member nations" and which already has made "laudable beginnings in this direction."

Land Reform is an exceedingly complex problem, the statement recognizes, but despite this fact there are certain basic objectives which the Council feels should serve as guideposts. The statement sets forth an eight point program and also a list of twelve factors which the Council believes should play a valuable role in any pattern of land reform.

Among the eight points listed are the securing of "tenure to the farmer and stability to the farm family"; "efficient utilization of the land, labor and capital involved and in optimum production of food and fibre"; the conservation and development of the soil; wide distribution of the ownership of land; an equitable share of the product of his toil for the tenant farmer, and "a program which would raise rural family and community living sufficiently above the levels of subsistence to allow and encourage a healthy growth of educational, agricultural and religious activities among farming populations."

The need of protective legislation covering rental, leases, taxes, mortgages and land and water titles for the farmer is also included in what the Council for Social Action feels would be a sound pattern for a land reform program.

Church Building Loan Fund Campaign

All churches in the Southern Convention have been asked to file Declarations of Purpose in connection with the Church Building Loan Fund Campaign with the Convention Office as soon as they can do so. Those that have not done so are urged to do so as soon as possible.

Through May 9, 1953, Southern Convention Declarations of Purpose received at the office were as follows:

Church and Pastor	Amount
Eastern Va. Conference:	
Liberty Spring—Jesse H. Dollar	\$1,591.00
Suffolk—Duane N. Vore	6,290.00
Richmond—Roy C. Helfenstein	*1,459.00
Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Beulah—Carl Wallace	517.00
Henderson—J. F. Apple	1,087.00
Lee's Chapel—Fred P. Register	†166.00
Raleigh—W. L. Parker	975.00
Reidsville—T. G. Humphries	*3,211.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,981.00
Turner's Chapel—W. L. Wood	300.00
Wake Chapel—F. P. Register	1,500.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Spoon's Chapel—Max Vestal	132.00
N. C. and Va. Conference:	
Burlington:	
Beverly Hills—W. W. Snyder	\$ 400.00
Lakeview—John G. Truitt, Jr.	82.50
Elon College—H. P. Bozarth	2,450.00
Haw River—Dwight Jackson	1,065.00
Union (NC)—K. D. Register	1,395.00
Winston-Salem—W. J. Andes	814.00

*Reidsville and Richmond churches are reported having accepted their quota, but Declarations had not been received by the Convention office at the time this report was mailed.

†Paid.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

News from North Carolina Women's President

As many of you know, the president of our North Carolina women, Mrs. Wm. T. Scott, underwent an operation the last of April. At last report she was making a fine recovery. Our love and best wishes go to her during her convalescence.

One of the "jobs" she intended to do was to write an article for this page concerning the North Carolina Rallies—and hospital, or no hospital, she did it! We are sure you will read with interest the facts which she felt were important to record concerning the rallies.

* * * * *

North Carolina Rallies

March 23—Sanford District at Southern Pines, Mrs. R. L. House, superintendent.

March 24—Asheboro District at Union Grove, Mrs. Bill Simmons, superintendent.

March 25—Henderson - Raleigh District at Chapel Hill, Mrs. Carl Wallace and Mrs. D. M. Estes, superintendents.

March 26—Greensboro - Burlington District at Burlington, First, Mrs. C. J. Wright and Mrs. C. C. Ward, superintendents.

March 27—Halifax District at Hebron, Mrs. Y. A. Bray, superintendent.

Total attendance, nearly 500.

Ministers present. — Andes, Mark; Andes, Wm. J.; Bray, Carter, Graves, Grissom, Raymond; Grissom, William; Hess, Jackson, Lester, O'Neill, Pollard, Robinson, Simmons, Snyder, Veazey, Vestal, and Wallace.

Mrs. David McKeith, Jr., wife of the executive vice-president of the American Board, spoke. Mrs. W. E. Wisseman represented the Building Society, Miss Pattie Lee Coghill served as "introductionist." Mrs. W. T. Scott, president, spoke in the afternoons.

Worship services were led by Mrs. Fred Register, Mrs. Tucker Humphries, Mrs. R. L. House and the Union Grove women. A memorial service

for Mrs. E. P. Boroughs was led by Mrs. F. C. Lester at the Asheboro District meeting.

All expenses were paid, including programs, expenses of guest speaker, travel expenses of all other speakers, plus a special love and gratitude gift of \$25 to Mrs. David McKeith. And \$52.02 remained to add to our Thank Offering for the Carroll County work.

New officers to be installed at the Fall Conference are:

Halifax—Mrs. G. W. Pollard, superintendent; Mrs. Joe Landrum, assistant; Mrs. Lacy Lovelace, secretary.

Henderson—Mrs. E. M. Powell, superintendent; Mrs. Allen Kimball, assistant; Mrs. Fletcher Richards, secretary.

Raleigh—Mrs. D. M. Estes, superintendent; Mrs. Fred Register, assistant.

Sanford—Mrs. Kenneth M. Lindner, superintendent; Mrs. H. Clark, assistant; Mrs. Jack Campbell, secretary.

Burlington—Mrs. T. D. Sutton, superintendent; Mrs. W. P. Mahan, assistant; Mrs. Asa Danieleley, secretary.

Greensboro—Mrs. C. J. Wright, superintendent; Mrs. W. E. Briggs, assistant; Mrs. R. E. Apple, secretary.

Asheboro—Mrs. Bill Simmons, superintendent; Mrs. Winfred Bray, assistant; Miss Flossie Bray, secretary; Mrs. Russell Craven, assistant secretary.

The places of meeting for the 1954 Rallies are:

Halifax at Ingram.

Henderson-Raleigh at Liberty Vance.

Sanford at Fayetteville.

Burlington-Greensboro at Winston-Salem.

Asheboro at Ramseur.

* * * * *

An African Tea

On Sunday afternoon, April 19, the Women's Auxiliary of the Reidsville Congregational Christian Church sponsored an African Tea, beginning with a gathering of the ladies in the auditorium of the church.

Mrs. Briggs, the president of the auxiliary, conducted the devotional services, and the speaker, Mrs. William Sloan of Elon College, was introduced by Mrs. T. G. Humphries, the pastor's wife.

About one hundred ladies were present, and they were thrilled and inspired by the address of Mrs. Sloan. Especially were they interested in Mrs. Sloan's direct contact with Miss Harriett Summerville, one of the Reidsville Church's own missionaries.

After this brief hour in the auditorium of the church, the group adjourned to the dining room of the church, which was decorated in an African motif. The tea table was centered with a scene from the heart of Africa. The delicious refreshments served, consisting of dainty sandwiches, fruit cup and punch, were things which any good African housewife might have served at her own tea table. During the fellowship hour a group of young ladies from the Willing Workers, a missionary group of the church, presented a skit depicting the actions of white men in far off Africa. Also on display during the afternoon were many articles which Miss Summerville had sent as her personal presents to the women's society and to individual members of the church.

Altogether, it was a delightful and inspiring hour of study and fellowship, and those who came left saying it was good to have been in God's house. We feel that it was indeed so inspiring that the missionary effort of the Reidsville Church has been greatly renewed.

* * * * *

Mrs. Humphries Honored

A note from Mrs. W. E. Wisseman tells that she attended the May Fellowship Day luncheon sponsored by the Reidsville Council of Church Women in our Reidsville church. She further "reports" that Mrs. Tucker G. Humphries, wife of our pastor there, was elected as president of the Council of Church Women for the coming year. Congratulations and best wishes to Jerry Humphries as she leads this interdenominational work.

* * * * *

Greensboro, First, Observes Family Week

(Information from "News Letter.")

The family was the keynote of religious activity at our Greensboro, (Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

It is moving time with the House family. On every hand are crates of dishes, boxes of books, barrels, piles of toys, bundles of SUNS, and cartoons. You would be correct in saying that things were messy. Moving always stirs up things: possessions and emotions.

We are moving back home—that is to my home—

1045 23rd Street,
Newport News, Virginia.

I lived in that house from the time I was five until I grew up, went away to college, and was married. It is in sight of our Newport News Church, and our dear neighbors, the J. H. Skinners, whose sons and grandson played with me when I was growing up, still live next door. They wrote saying: "It will be like old times to have little folks again." Let us hope the little folks are good neighbors!

It is very hard to leave the wonderful people of The Church of Wide Fellowship and the lovely town of Southern Pines. Our nearly four years here have been so happy. And though we leave, a portion of our hearts will stay here forever.

Our summer promises to be exciting. As soon as we get our furniture in the house, we will leave for Elon College, where we will spend the summer on the campus. We shall be living in Ladies' Hall, helping with the Boarding Girl students, and studying in preparation for fall.

When fall comes, we will be back in Newport News, where all of us will be going to school: Jonathan in the 4th grade, Andrea Lee in the 3rd, Mother in the 2nd (as teacher), and Joyanna in the nursery class.

Although we leave many loved ones here, we look forward to being with loved ones in Virginia. If you want to write to us, please use the above address, except during the summer, when it will be Elon College, N. C.

JUNE JOY HOUSE.

* * * * *

"Educational Curiosity"

By M. LOUISE C. HASTINGS.

Issued by the National Kindergarten Association.

Little Olive came running to me with a perfect dandelion head gone to seed. "What is it?" she asked.

When I told her, I said, "I'll recite you a verse about it.

"I think there is a gold mine
underneath the grass
For dandelions are springing up
everywhere I pass;
But if you wish to pick them
you'd better not delay
For soon they'll turn to silver, and
then they'll blow away."

Her eyes were bright. "Now play you are the wind and blow the seeds away," I said. She blew and laughed with delight. How lovely it is to enjoy such things with little children!

One day the "neighborhood gang" appeared at my back door with a turtle. "Do you know what kind this is?" one of them asked. I brought out my books and we identified it as a spotted turtle. "What will he eat?" "What can we feed him?" came the questions. We consulted another book. "He will eat meat," I said. And off they went.

What mothers have to go through when the collecting of Nature's secrets begins!

"Mother says we can't keep these snakes in the house," said Kenny. "No," one of the girls answered thoughtfully, "I wouldn't think so." When next I saw the boys, I asked, "How are the snakes?" "Oh, they all got away, and the lizards as well, and the turtle," I was told, and off they started on further fascinating investigations in the woods.

When a mother has a background of nature love and nature lore she has a wonderful opportunity to interest not just her own family but the other children in the neighborhood, too. Her knowledge opens to them a new world, and if they are allowed to ask questions, and they are answered intelligently, the children have an educational advantage, which some day they will recognize and appreciate.

Mothers who are thus sympathetically inclined would do well to form a little Nature Club for the neighborhood children and have a regular day each week when one of the mothers will take them on a walk in the woods, or along the brookside, or through the fields. With a picnic lunch thrown in such walks will draw con-

tinued interest. All sorts of things can be collected. If the mother presiding one week does not know all the bits of nature collected, let her never be discouraged. Another mother may know, and there are always books. It does the children no harm if every specimen is not identified until the books are consulted. This makes them familiar with nature books, and as they grow older they will want to use them. I have noticed how interested some of the boys and girls who visit me on my back porch are in my nature books.

It is a good idea, however, for the mother to know her subject somewhat before she suggests various things for the children to do. Billy was busy digging up a pailful of mosses. He showed them to his little friend, Janet, and her mother. "Those will look pretty set close to your mother's pansies, won't they?" said Janet's mother. Billy thought he would surprise his mother and, without consulting her, carefully planted them. They did look very pretty. Several days afterward, however, Billy's mother said to Janet's mother, "Did you hear Billy crying the other day? He had brought home some moss and planted it all around my lovely pansies. I made him dig it all up. The earth on moss is acid and I could not have it around my pansies!" Explanations followed, and Janet's mother decided she would be more careful in how she made suggestions regarding things about which she knew but little.

OUR CHURCHES REPORT.

(Continued from page 6.)

The annual Home Coming and Memorial Day will be held at Lebanon on the third Sunday in May. Sunday school will start at 10 o'clock, and the morning worship service will be held at 11 o'clock. At this service Dr. D. J. Bowden of Elon College, will deliver the sermon. Mr. H. G. Earp will give the "in memoriam" remarks, and special music will be furnished by the choirs. During the afternoon service, Mr. T. S. Earp of South Boston, Va., will present the history of Lebanon Church.

Lunch will be served in the church grove. The public is cordially invited to spend the day at Lebanon, meeting new friends, and renewing old acquaintances.

MARK W. ANDES,
Pastor.

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Liberty, Vance, Young People Make Self-Denial Offering

The Young people at the Liberty, Vance, Church of the Eastern North Carolina Conference, are a very active group. Last fall they observed a Work Day for Christ, when a large number picked cotton and gave the money for the day's work to the church.

Their latest activity was the special observance of the Lenten Period, which was climaxed with a self-denial offering. This offering amounted to \$21.00 and represented things which the young people had denied themselves during this period. This gift is being sent to Lady Doak College in Madura, India. Lady Doak College is one of our newest colleges and is doing a wonderful job in educating young girls in South India.

* * * * *

Valley Young People Participate in Interdenominational Rally

The joint rally of Congregational Christian and Evangelical and Reformed youth from the Virginia Valley area came off in fine fashion at St. Paul's E. and R. Church, Woodstock, Virginia, on Sunday, April 19. Of approximately 135 youth who were there, three-fifths were from Evangelical or Reformed churches, and the remainder from our own Valley churches.

After Paul Helm, E. and R. minister from Harrisonburg, had us well relaxed and mixed together, Hank Harman, our own Valley pastor-at-large, presented the theme message on "Hope." He ended by saying that for Christians there is no such word as "hopeless."

For many, the meat of the program came in the eight discussion and activity groups. Dr. Humphreys, an understanding young Christian physician of Woodstock, led the largest group on "My Friends and I—Boy-Girl Relations." The other groups for seniors were those on Christian Vocation led by Clarence Phillips, the secretary of the Valley Conference; "War, Peace and Other World Problems," led by Rev. Ralph Galt; and a group for youth leaders led by Mr. Harman.

The junior activity groups had E. and R. leaders for all of them: Rev. Kenneth Bishop of Woodstock, Mrs. Bishop, Miss Marlin Gordon of Timberville and Madison College, and Paul Helm.

Before supper we had a chance to whet our appetite by hiking up to the Massanutten Military Academy to see the retreat parade. It was a cold afternoon and some of us ran into snow before we got home in the evening. While most of us were outside, the Woodstock young people had spread out our picnic suppers and added punch and ice cream of their own.

Marlin Gordon, who led the missions activity group, told of her interesting work-camp experiences last summer in St. Louis, during the first period after supper. Following this talk, we concluded our session with a filmstrip-based worship service led by Paul Helm.

* * * * *

Know Your Officers

Clem Shankle, president of the Western North Carolina Young People's Conference, is a senior in Troy High School. In a few days he will graduate as valedictorian of his class. For three years he has been his class president. He has been a member of the Beta Club all four years. He ranked fifth in North Carolina in an essay contest and received a certificate bearing the President's seal. He also won the typing medal, the book-keeping medal and merit awards as well as other awards. He was the editor of the annual and typist for the school paper.

In addition to these school activities, Clem joined the church at six years of age, was Sunday school superintendent at fifteen. He also is the teacher of a Sunday school class—can play the piano and lead singing.

Clem won out in his high school, his county and district for the John Molley Morehead scholarship, and was one of the top twenty for both this and the Herbert Worth Jackson scholarship. Both of these scholarships were based on character, leadership and scholarship. He now has a \$1,200 scholarship to the University of North Carolina.

Relax With Max

Sure is good to get mail from Pattie Lee Coghill—even if one of the letters this week was dated May 5, 1956. That shows that Pattie Lee is looking ahead. The other letters were giving me work to do—teaching, writing (believe it or not), etc. If this section sounds a little crazy, it's probably because I've been standing on my head trying to read what I was supposed to write or do. Never have figured out some of them. I'm getting suspicious that she is just trying to stand me on my head.

Seriously, Pattie Lee Coghill and Ruth Dunn are doing a wonderful job for us young people, and too many times we have forgotten to say "Thank you." How can we say it? Well, they have given themselves to helping you. One of the best ways, I think, would be to keep our youth groups strong, form new ones, and let them know that the seeds they have planted are growing.

* * *

Only a person who never does anything never makes a mistake; only a big person admits a mistake; only a wise person profits by his own mistakes or the mistakes of others.

* * *

Following the line of least resistance is what makes rivers and men crooked.—Roy G. Robinson.

"WHAT ARE OTHER DENOMINATIONS DOING?"

(Continued from page 2.)

Of the 19 denominations which responded to the committee's questionnaires, nine reported that they had launched campaigns. As to the total amount of money raised to date, most denominations reported no data available yet. The Evangelical and Reformed Church said that with a goal of \$1,000,000 and its campaign completed, \$1,80,000 had been raised.

The Presbyterian Church in the U. S. A. launched its capital funds campaign in 1952 to extend to July 1, 1954, for new church development. The quotas for a congregation are based on 25 per cent of the 1950 current receipts, raised over a thirty-month period. About 85 per cent of the \$7,500,000 campaign funds was pledged in the first twelve months.

We exaggerate misfortune and happiness alike. We are never either so wretched or so happy as we say we are.—Balzac.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Problems of Christian Conscience"

LESSON VIII—MAY 24, 1953.

MEMORY SELECTIONS *"If food is a cause of my brother's falling, I will never eat meat lest I cause my brother to fall."*—I Corinthians 8:13. (R. S. V.)

LESSON: I Corinthians 8:7-13; 6:18-20.

DEVOTIONAL READINGS Proverbs 23:29-35.

The Problem.

Paul had a problem on his hands. It was a knotty problem. It was a problem of considerable importance. It concerned the matter of eating meats that had been offered to idols. The question was whether the Corinthian Christians should buy and serve and eat meat that had been first offered as a sacrifice at a heathen temple. The situation was this. Corinth had many temples where sacrifices were offered to their gods. After the animals had been killed and placed on the altar, or offered as a sacrifice, the meat was taken to the market place of "the butcher shop" and there offered for sale. And bargain rates prevailed—it could be bought cheaply. The question was, "Should a Christian buy meat that he knew had been offered as a sacrifice on a heathen altar?" That may seem like a foolish, and far-fetched question, but it was a very vital question. Or again, if a Christian was invited "out to dinner" and the host served meat, should the Christian eat that meat, especially if he knew that it was meat that had been offered to an idol. These questions were so troublesome that the members of the Corinthian Church wrote to Paul and asked his opinion or advice concerning the matter.

The Principle.

Before giving an answer in detail, in fact Paul gave no detailed answer, Paul laid down or stated a principle. That principle is, that liberty must be limited by love. There are many things that may be lawful, but things which are not loving. And even as Paul defends Christian liberty, he imposes, in practice, some rather severe restrictions. He frankly tells

his fellow-Christians that an idol is nothing but the creation of a man's mind, and that meat that has been offered to an idol has no moral quality. There were those, who knowing this could eat such meat with no qualms of conscience. And they were none the worse by it. Nor were they any better if they did not eat. Eating or not eating did not bring them any closer to God, of keep them away from God.

But there were those who did not have this "knowledge." Their conscience troubled them if they ate such meat. Indeed if they ate such meat, they would do a dangerous thing—they would violate their conscience and defile their conscience. Under no circumstances should one eat such meat.

But there is something more, and something greater involved. Suppose, for instance that a man, who had no compunctions of conscience about eating meat offered to an idol, should eat such meat, in the presence of one whose conscience did not allow him to eat the meat. Would the latter be encouraged to do what his conscience forbids? Would he not be emboldened to do what he regards as wrong? Would not one's boasted knowledge, and his selfish use of liberty thus lead to the destruction of a brother for whom Christ died? Thus would superior knowledge, and legitimate liberty, acting in reckless disregard of the conscience of others, work a great harm, and violate the law of Christ. The law of Christ would prompt one to forgo his rights for the welfare of others.

So far as Paul is concerned, if his use of meats offered to idols would cause one of his weaker brothers to stumble or fall, he would never eat any more meat. In short, the great principle which Paul sets forth, as Dr. Erdman shows is: "Indulgence may imperil the weak; therefore liberty must be regulated by love."

The Point.

Now because Paul decided this problem by laying down a principle, instead of by setting up a few rules or laws, the thing has point for us. There are some things which are approved by all men as right. There

are some things which are approved by all men as wrong. But there are many things, in-between, on which men differ. And good men. And Christian men. There are some things which some members of the church do, in all clear conscience, which other members of the church would not think of doing. Sabbath observance, amusements, personal expenditures and indulgences, are instances in point. The very principles which Paul laid down for the Corinthians apply today as then. Paul would insist, in the first place, that one ought to obey his conscience. One who deliberately disobeys his conscience will make shipwreck of his life. The demands of conscience may at times seem absurd, to us, and to others. But they must be obeyed, or else: To be sure conscience should be, and must be enlightened, but it must not be violated. Foolish scruples can sometimes be removed by considering the counsel of others, and the examples of others. But even here one must not follow the examples or heed the advice unless conscience approves. Above all we should seek the mind of Christ as a means of keeping conscience enlightened and alive.

On the other hand, we should be willing to abstain from what we regard as right and innocent if we believe that our example might lead others to do what they think is wrong. Love, not liberty, is the principle of action. It is a serious thing when one violates his own conscience. It is just as serious when he causes another to violate his conscience.

Today's lesson is a Temperance Lesson. Let those of us who think we have "knowledge" and boast of our liberty in Christ, take heed lest our liberty be a stumbling block to others. There are some things that we ought to be willing and glad to give up, for the sake of others. This applies not only to ministers, but to laymen.

The Postscript.

Today's lesson has a "postscript." Verses taken from a chapter before the chapter which form the main part of the lesson, are included in the lesson. The heart of these verses is found in verse 19. "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?" There you have it—the body is the dwelling place of the Spirit of God in man. Keep that body pure, keep it strong, keep it worthy of the Spirit of God which dwells in it. It is not our own body,

nor are we our own. We have been bought with a price. Therefore we are to glorify God with our bodies and in our bodies.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

IMPORTANCE OF CHRISTIAN FAMILY LIFE.

(Continued from page 5.)

begins, within the family circle. Do we, as mothers and dads, nurture our children in loving them, teaching them to love others, helping them to grow in stature as Jesus grew, physically, mentally, spiritually.

Do we do these things, or are we "passing the buck," so to speak, on to someone else, perhaps to the public school teacher. Do we send to school a half-fed, ill-mannered boy or girl and expect the school to send back to us big, well-behaved grade-A students? Or when we send them to a Sunday school teacher for one hour a week, do we expect them to return home so filled with spiritual nourishment that we can boast of their wonderful achievements? Are you using ugly, vile language or telling filthy jokes, then wondering in amazement just where Jimmy or Susie get such things?

What are we doing for our boys and girls? If love and understanding, and faith in God, are not started in the home, around the Family Altar, then where, may I ask, are they to be started?

A church is just as strong as the family life which makes up that church. So is America just as strong as the nation's family life. Then does it make any difference to us what kind of family life we have in these United States of ours? Are our churches sending out boys and girls to become ministers, missionaries, church workers, Christian teachers? If not, then there is something wrong with the family life in our churches. We must be fed and filled with good things to be able bodied men and women, boys and girls, physically. It is just as necessary and important that we have spiritually filled lives.

I wonder how many of our women's societies have a Family Life chairman? Will you write and tell me if you have one, or if you do not have one, will you appoint one. Will you do something really "special" sometime during the year for the family life in your church, and then write me about it? Maybe some of you

are using the Family Life program in our packet this month. Maybe some will have a family church gathering, with a covered dish supper. Why not secure a real, wide-awake speaker with plenty of "get up and go" about him or her? Plan some recreation, showing the youngsters that Mom and Dad like fun, and that they can get such in the church.

All right, church men and women, pastors, leaders, get busy, do something special to promote Christian Family Life, and then write it up for use in THE SUN.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

First Church from May 3 to May 10.

On Sunday evening, May 3, the annual family picnic, sponsored by the Woman's Auxiliary, was held in the Fellowship Hall. Following the supper, the pre-school children went to the nursery, the school children stayed in the Fellowship Hall for games and a movie, and the adults were addressed by Mrs. Corinne J. Grimsley in the Chapel. Mrs. Grimsley, a Greensboro native and for twelve years young people's director at the First Presbyterian Church there, has been family relations specialist on the home demonstration staff of the State College Extension Service since 1948. Her theme was "Faith is a Family Affair."

The Wednesday evening prayer service, May 6, was led by the R. G. Moffitt family, with special music by Mrs. W. W. Tate and her daughter, Jane.

The Sunday morning worship service, May 10, was centered around "Mothers." On Sunday evening, an International Family Festival, sponsored by the Missions Committee of the church, was held from 7:00 to 8:30. Maurice Tate was responsible for the program, with Mrs. Fred Smith directing the music, Mrs. R. F. Powell the games, and Mrs. Carl Monroe the exhibits.

* * * * *

Family Week Observed by Liberty Vance Church

(Information from Mrs. Florence E. Underhill.)

In April, a letter went to every woman connected with Liberty, Vance, Church, from the pastor's wife, Mrs. W. A. Grissom, program chairman of the Women's Society, telling of important coming events.

The goal at Liberty is "Every Woman at Work in the Church"; and

work toward this goal received a big "push" when on April 26 the women had charge of the eleven o'clock worship service, with Miss Pattie Lee Coghill as guest speaker.

On May 1, "May Fellowship Day" was observed in an interdenominational service at the Liberty Church with Mrs. Carl Wallace, the Henderson District Superintendent as the guest speaker.

Sunday, May 3, was designated as "Family Sunday," with the families of the church asked to sit as family groups for the morning worship service.

Then on Friday evening, May 8, "Family Night" was held at the church. There was a program of interest to all family groups, followed by a period of fellowship and refreshments.

Thus the idea of a greatly enlarged and better organized women's group was launched in connection with Christian Family Week programs—what better basis could there be for the work of our women?

* * * * *

"The Hidden Heart"

This is the title of the feature film being produced by the Congregational Christian Churches this year. Miss Pattie Lee Coghill has asked us to make the following announcement concerning this picture.

This film will be "previewed" at the School of Missions in June. Following that, it may be booked, *free of charge*, until February 1, for use in any of our churches. After that date the picture will be available on a rental basis to other denominations.

Miss Coghill is anxious that our churches begin booking this film *now* for use from June 19 to February 1. If you will send your request in early, you can be sure of its use on the date you prefer—and for free!

* * * * *

Treasurer's Report—A Correction

Mrs. W. V. Leathers, Treasurer of the Woman's Convention, has asked that we make the following corrections in her report, which was printed last week: The General Funds, both Home and Foreign, should have been \$1,286.91 each, and not \$1,586.91, as shown in her report. The Thank Offering should have been \$321.77, not \$321.87 as given. An item of \$45.00 was also omitted. This made the correct totals: Home Missions, \$1,689.71; Foreign Missions, \$1,461.95. This gives the correct total for Disbursements as shown last week.

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

Last Friday afternoon at 5 o'clock, we received word here at the orphanage that Mrs. Vitus R. Holt had died almost suddenly that day. Our first thought was that the faithful president of our board of trustees was under a heavy burden of grief and that one of our very kindest and best friends was gone from us. Mrs Holt was a frequent visitor at the orphan-afe. She brought kindness, gentle-ness and understanding. Whether she was hearing the chatter of her many friends among the children and larger boys and girls, or whether she was talking with a matron, or the farmer, or the dairyman, or the sup-erintendent, she always left gratitude in their hearts for her graciousness.

Mrs. Holt made her visits count materially, too, for she was interested in helping with funds, clothing and other gifts. She had many friends who looked on her as a link between them and the children at the orphan-age, and she always was glad to be of help to them. If anyone of our staff or the children were seick, she had ways of finding out such things and was on hand to quietly show her desire to give comfort and encourage-ment. When I myself slipped off to the hospital for a few days around Thanksgiving last fall, Mrs. Holt was one of the first to come into my door. I did not know that anyone save right at home knew I was there, but she knew it and came to see how I was and what, if anything, she could do. Now that sort of thing has a great value and is always remembered. By that same token, she will be remem-bered and missed a long time in her local church, which was the First Christian Church of Burlington. She had a modesty and gentleness which made all her visits and help greatly appreciated.

Did I tell you last week that Thur-man Arnold, age 13, is very sick in the hospital? He shows little of any improvement. He has a bad heart. We are all much concerned about him. We invite your interest and prayers. Also Garner Hilliard, our faithful dairyman and general help-er here suffers much occasionally with asthma. For several days he has been suffering intensely. He was reared here, and we are proud of his work and his good influence on all the boys.

Pray that he may soon be quite well again.

Please read our interesting report. I am always most appreciative of ev-erything you do for us. Thank you.

JOHN G. TRUITT,
Superintendent.

REPORT FOR MAY 7, 1953.

Commodities for the Week.

Mrs R. W. Hawkins, Asheville, N. C., Cloothing.

Mrs. Henry Dickson, Burlington, N. C., Clothing.

Sunday School Monthly Offerings.

Amount brought forward \$ 5,992.57
Eastern N. C. Conference:
Good Hope\$ 18.00
Lebanon 2.00
Morrisville 10.50

30.50

Eastern Va. Conference:
Bethlehem (Nans) S. S. . \$ 24.75

24.75

N. C. and Va. Conference:
Long's Chapel\$ 23.72
Mebane 5.00
Reidsville S. S. 79.00

107.72

Western N. C. Conference:
Brown's Chapel S. S.\$ 5.00

5.00

Virginia Valley Conference:
Concord S. S. \$ 11.00
Palmyra S. S. 2.00

13.00

Total \$ 180.97

Grand total \$ 6,173.54

Special Offerings.

Amount brought forward \$ 8,143.04

Boys' S. S. Class, Friends' Church, Greensboro, N. C. for Charles Spicer ..\$ 10.00

John Craddock, Gibson-ville, N. C. 25.00

Vanceville S. S., Tifton, Georgia 3.00

Dr. James W. Hill, Elon College, N. C. 10.00

Happy Home Missionary Society, in memory of George W. Hill 10.00
Dr. & Mrs J. B. Newman, Burlington, N. C., in memory of Mr. & Mrs. J. Dolph Long 7.50
Memorial Gifts for Mrs. Vitus R. Holt:
Mr. & Mrs. L. W. Wago-ner, Elon College, N. C. 5.00
Dr. & Mrs. John G. Truitt, Elon College, N. C. 7.50
Mr. & Mrs. Allen D. Moore, Burlington, N. C. 7.50
Mr. & Mrs. John M. Holt, Burlington, N. C. 10.00
Dr. & Mrs. G. Eugene Holt, Burlington, N. C. 10.00
Mary & Clarence Hooper, Burlington, N. C. 5.00
Eva Wiseman & Eleanor, Fix, Burlington, N. C. . 5.00
Mr. & Mrs. W. J. Ballen-tine, Fuquary Springs, N. C. 10.00
Mr. & Mrs. Roger Gant, Burlington, N. C. 5.00
Luta Harden, Margaret Harden and Emma H. Lutterloh, Graham, N. C. 10.00
Mr. & Mrs. D. M. David-son, Gibsonville, N. C. 10.00
Mr. & Mrs. Frank S. Holt, Burlington, N. C. 5.00
Miss Edith I. Walker, Burlington, N. C. 7.00
Mr. & Mrs. Robert E. Harden, Burlington, N. C. 5.00
Mr. & Mrs. W. R. Sellers, Burlington, N. C. 7.50
Dr. & Mrs. J. B. Newman, Burlington, N. C. 7.50
Special Gifts 154.15

336.65

Grand Total \$ 8,479.69

Total for the week \$ 517.62

Total for the year \$14,653.23

The price of power is responsibility for the public good.—Aldrich.

MEMORIAL GIFTS
"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

..... (Name of Deceased) (City) (Date of Death)

..... (Survivor to be Written) (Address)

Name.....

Address.....

In Memoriam

AUSTIN.

Mr. Willie Dudley Austin passed to his eternal reward on January 25, 1953 after a short illness. He had been a member of Bethlehem Christian Church for a number of yeras. He was unassuming an humble, but firm and steadfast in his devotions to the Christian principles and practices. We mourn the loss of this friend and neighbor, but we humbly bow to God's will.

Therefore be it resolved:

1. That while we miss him in the fellowship of our church, we will always cherish the memory of his life.
2. That we extend our deepest sympathy to his family and commend them to our Father's love and comfort.

Mrs. EDGAR SAVAGE,
Mrs. TOM POOLE,
Mrs. ALICE BRIDGER,
Committee.

HARLOWE.

It is with deep sorrow that we the members of Berea Christian Church record the passing of our beloved friend and member Mr. Edward D. Harlowe who passed away on February 28, 1953. The many, many years of membership and friendly smiles made him but the more endeared to the friends who knew and loved him best.

Therefore be it resolved:

1. That we let our will be lost in God's way of doing all things well.
2. That we extend our sympathy to his family praying that in their sorrow they may find peace of God that passeth all understanding.
3. That a copy of these resolutions be sent to his family, a copy recorded on the records of our church, and a copy sent to "The Christian Sun" for publication.

Mrs. W. S. SOREY,
Reporter.

ELLIOTT.

Mrs. Annie Wilkins Elliott, a native of Halifax County, Va., passed away after a long illness at her home near Virgilina, Va., on April 25, 1953, at the age of 70. In September, 1901 she married the late Thomas H. Elliott.

Mrs. Elliott joined Union Congregational Christian Church of Virgilina, Va., in early life. She unselfishly served God and her fellowmen.

Funeral services were conducted at her church by the pastor, Rev. Mark W. Andes, with burial in the town cemetery.

Mrs. Elliott is survived by one daughter, Mrs. Bernice Gravitte of Burlington, N. C.; four sons, Vernon, Brookneal, Va., Thomas, Goldsboro, N. C., Randolph and Franz, Virgilina, Va., three grandchildren and four great grandchildren.

May it help bring the family comfort by knowing she is happy there.

WARREN.

God in his infinite wisdom has called to her eternal reward our beloved member, Mrs. Susan Warren whose death occured March 8, 1953. She was growing older in her years but she was active, bright and cheerful,

helping others by her pleasant smile and cheerful living until her death.

Mrs. Warren was a faithful friend and member of Berea Christian Church always attending when her health permitted her.

Therefore be it resolved:

1. That while we miss her cheerful words and sunny smile, we know that God's way is always best.
2. That we shall miss her in our worship together and shall always cherish the memory of her friendship.
3. That we extend to the family our heartfelt sympathy in the loss of a loving and faithful mother and commend them to the Great Comforter who knows all sorrows.
4. That a copy of these resolutions be sent the bereaved family, a copy recorded on the church records and a copy be sent to "The Christian Sun" for publication.

Mrs. W. S. SOREY,
Reporter.

UMPHLETT.

It is with sad hearts we record the death of Mr. Eddie Umphlett on March 16, 1953.

The untimely death of our beloved deacon and friend was a distinct shock to his many friends in the Great Bridge Community who mourn his passing.

He was ordained as a deacon of Berea Christian Church a short time before his death. He unselfishly gave of his time and talents, to the service of others and as he entered his Eternal Home he heard his Savior say, "Well Done though good and faithful servant."

Therefore be it resolved:

1. That we bow in humble submission to him that doeth all things well and that we follow his steps of going about doing good.
2. That we strive to maintain and carry forward the interest of this church to which he so freely gave his services at all times.
3. That we extend our heartfelt sympathy to his family and commend them to God's love for comfort.
4. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication, and a copy be recorded upon the records of the church.

Mrs. W. S. SOREY,
Reporter.

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING
LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195.., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

It was agreed that our church would seek to reach this goal by:
(Check below the statement which applies to your church.)

☐ 1. A special solicitation of our church to be held the week beginning, 195.., in which we will endeavor to secure a pledge from each member of the church.

☐ 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...

☐ 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195...

☐ 4. By annual solicitation each year for years.

..... Church

BySecretary or Clerk

Address

..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

Congregational Christian Camps and Conferences 1953 SESSIONS

VALLEY OF VIRGINIA YOUNG PEOPLE'S CAMP

Powell's Fort Camp, Woodstock, Virginia, June 9-15

REV. HENRY V. HARMON, Dean

Total Costs, \$10.50

* * * * *

ELON SCHOOL OF MISSIONS

Elon College, North Carolina, June 16-19

Cost, \$10.00

* * * * *

CRABTREE PARK CAMPS FOR JUNIOR BOYS AND GIRLS

Camp No. 3, Crabtree State Park, June 20-24, June 24-28

REV. and MRS. CARL WALLACE, Directors

Cost, \$8.50

* * * * *

NORTH CAROLINA JUNIOR HIGH CAMP

Camp No. 3, Crabtree State Park, June 28-July 4

REV. and MRS. MARK ANDES, Directors

Cost, \$13.50

* * * * *

SENIOR HIGH AND YOUNG PEOPLE'S CONFERENCE

(Convention Wide)

Elon College, North Carolina, July 5-11

REV. JAMES H. LIGHTBOURNE, JR., Dean

Cost, \$15.00

* * * * *

EASTERN VIRGINIA JUNIOR HIGH CAMP

Central Y. M. C. A. Camp, Norfolk, Virginia, August 9-14

REV. A. LANSON GRANGER, JR., Dean

Cost, \$17.50

* * * * *

THE SOUTHERN CONVENTION FAMILY CAMP

Central Y. M. C. A. Camp, Norfolk, Virginia, August 14-16

DR. and MRS. F. C. LESTER, Directors

Costs: Board and Room, Adults, \$7.00; Children under 6 yrs., \$6.00;

Registration Fee, per family, \$5.00

* * * * *

For further information, write to—

MISS PATTIE LEE COGHILL, Educational Secretary

Southern Convention Office, Elon College, N. C.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

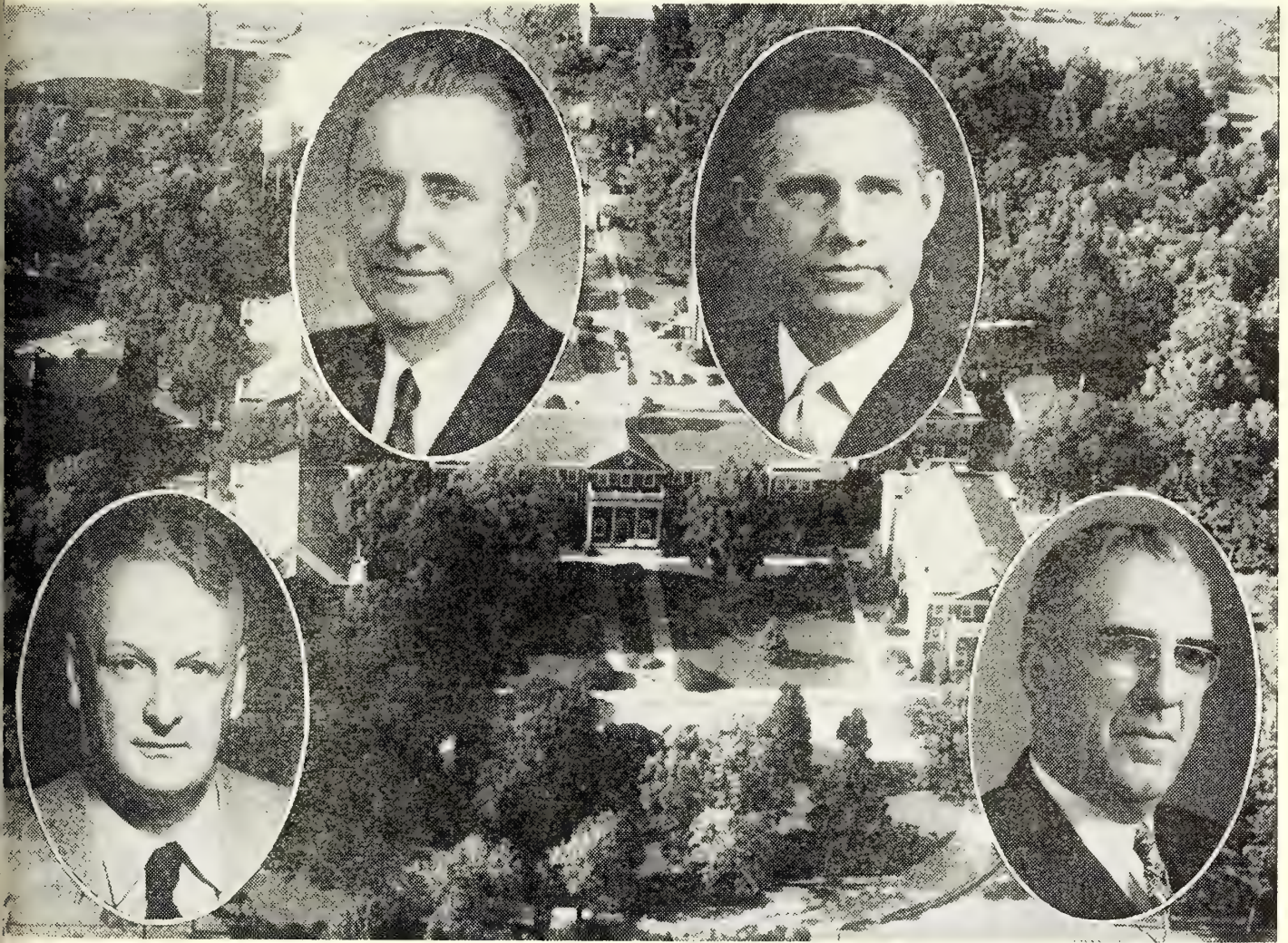
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, MAY 21, 1953

NUMBER 21

Speakers at Elon College Commencement--May 22-25, 1953



Speakers for the sixty-third annual commencement program at Elon College are shown above, with the photos set into the latest aerial view of the Elon campus. Upper left is Senator Willis Smith, North Carolina's junior member of the United States Senate, who will deliver the address at the graduation exercises on Monday morning, May 25; upper right is Rev. Edward W. W. Lewis, pastor of the United Congregational Church of Norwich, Connecticut, who will deliver the baccalaureate sermon on Sunday morning, May 24; and lower left is Dean J. C. Peele of Florida Southern College, Lakeland Florida, who will deliver the address at the annual Alumni banquet on Saturday evening, May 23. Dr. L. E. Smith, Elon's president, who will direct the commencement program, is pictured at the lower right.

News Flashes

Superintendent and Mrs. W. T. Scott expect to sail from New York on the *Queen Elizabeth* to attend the International Congregational Christian council in St. Andrew's, Scotland, to be held in June.

Sometime ago we printed the picture showing the group working on their Lord's Acre Plan at Wissler's Chapel in the Valley. Did you see its reproduction in the May 10, issue of the national *Church Calendar*—the one for "Family Week"?

On Monday evening of this week, the Mothers' Club of the Richmond, Virginia, Church held their annual "Fathers' Night" at the home of Mr. and Mrs. Alfred A. Dofflemyer. This is the one meeting of the year given over to a strictly social evening.

Does any one of our readers know of a church in the Southern Convention which was actually built in the year 1878. If you know of such a church, please jot its name on a post card and send same either to Dr. Scott or to the CHRISTIAN SUN office, here in Richmond. It will be worth while for the church.

Pierre Medard, an "Exchange Student" attending Union Seminary in Richmond, and a former student of Montpelier Seminary in France, was the guest speaker at the Youth Fellowship meeting of our Richmond group last Sunday. His subject was, "What the Churches in France are Doing for Their Youth Groups."

To Dedicate Virginia Valley Church

Dedication of the new building of Bethlehem Congregational Christian Church, Tenth Legion, Virginia, will be on Sunday, May 31, 1953, at 2:00 p. m.

The schedule of services for the day include Sunday school at 10:00 a. m., worship services at 11 o'clock, lunch at 12 noon, and the dedication service in the afternoon.

Many of the former pastors have accepted invitations to take part in the morning worship service. It is expected that Dr. F. C. Lester, the past superintendent of the Southern Convention, will deliver the dedication address.

All friends and former members are invited to be present for the dedication and other services.

RALPH M. GALT,
Pastor.

CLARENCE PHILLIPS,
Ch'n Program Com.

Dedication of Union (Va.) Church Parsonage

The dedication of Union Congregational Christian Church Parsonage was held on May 10, 1953. Following the morning worship service, the congregation assembled on the front lawn of the parsonage. At the dedication service, the notes were burned by Mr. W. L. Gregory, the chairman of the Building Committee, and Mr. Robert Glasscock, treasurer of the church. Mrs. Arthur Tuck made an act of presentation of the parsonage for dedication. The minister, Rev. Mark W. Andes, and the congregation joined in a Litany of Dedication.

The parsonage was completed in March, 1951, at a total cost of \$14,780.00. The building is of brick veneer structure, consisting of six rooms and bath. There is ample unfinished space upstairs for two rooms and bath. It is equipped with a forced air heating system.

Members of the Planning Committee were: Acie Morris, Tommie Crowder, W. L. Gregory, Mrs. W. S. Daniel and Mrs. Arthur Tuck.

Members of the Building Committee were: George W. Pollard, W. L. Gregory, Mrs. Arthur Tuck and C. B. Wilkins.

These committees planned and built wisely by visiting parsonages in the vicinity and learning the particular arrangements and needs of a parsonage.

MRS. HENRY B. HITE,
Reporter.

"California Reunion"

On Monday evening, April 27, a reunion of those from the Southern Convention making the trip to California and the General Council last summer on the two busses was held at the Correct Time Inn on Highway 70, west of Burlington, N. C.

Mr. Martin Garren, the president, acted as "Emcee" and read a letter from Dr. N. G. Newman, expressing regret that he could not be present because of his plans for attending the International Congregational Christian Council in St. Andrews, Scotland.

Mr. Avery Maddry and Mr. Bill Goodwin, our two expert bus drivers,

were not able to attend because of the many spring tours planned by the Carolina Trailways Co. They sent greetings and regrets to the group.

There were 25 members of Bus C-879 and 24 members of Bus C-876 present and 12 visitors, including several husbands and wives, who had heard so much about this trip they decided to "come and see" for themselves.

Because of the interest shown in this reunion, it was decided that a similar meeting would be held in the fall. All of you who did not attend were missed, and we will look forward to seeing you at the next meeting.

No formal program had been planned, but we found that things moved along at a high rate of interest, just as they did on the trip, and we had much fun recalling some of those wonderful experiences of that "most wonderful" trip.

Now there is talk of a trip to New England and Canada. Are you Going? Can you afford to miss it? Better get in touch with Pattie Lee right away.

RACHEL WALLACE.

First Annual Study Conference Held at Camp New Hope

The feeling and the voting were unanimous. The Southern Convention Ministers' Study Conference, which was held May 12-14, at Camp New Hope, proved to be so valuable, enjoyable and inspirational that the ministers attending voted to make the study conference an annual affair.

This study conference, the first of its kind in the Southern Convention, was shared by thirty of our Southern Convention ministers, representing all of the conferences. The program was varied, including worship, Bible study, lectures, discussions, recreation and food in abundance, with little time for sleeping.

Visiting speakers were: Dr. Shelton Smith, of Duke Divinity School, who spoke on the topic, "What Is the Church"; Dr. Waldo Beach, also of Duke Divinity School, who presented to the group, "The Preacher as a Prophet"; and Mr. Louis A. Potter, organist of the Centenary Methodist Church, Winston-Salem, who spoke on the topic, "Values in Church Music." Each of these lectures and the discussions which followed were informative and inspirational. Another camp visitor was Dr. William G. McKnight, returned missionary from

(Continued on page 15.)



Laymen and the Church . . .

J. Earl Danieley, Editor, Box 515, Elon College, N. C.



Return Them Quickly

Some layman in each one of our churches has received during the past week a questionnaire which is concerned with the work of the church. This is an important step taken to determine to what extent our men are organized, what type of work they have undertaken, and just how much is being accomplished by the laymen. Won't you see to it that the blank for your church is filled out completely and thoughtfully? This can be of great assistance to our entire laymen's program if it is carried through properly. Some of the replies have already been received; others will be in the mail today—please return yours quickly.

* * * * *

The Bible

The following statement was made by the late W. H. Carroll, father of Mrs. Egbert Trollinger of Burlington. It comes from a layman and is certainly worth the time required for us to read it, and having read it, to reflect upon its meaning: "The Bible contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its history is true, and its decisions are inevitable. It contains light to direct you, food to support you and joy to comfort you. Read it to be wise, believe it to be safe and practice it to be holy. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter. Christ is its grand theme, our good its aim, and the glory of God its end. Read it slowly, frequently, prayerfully. It should fill the memory, rule the heart and direct the step. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given us in life, will be opened at the judgment, and remembered forever. It involves the highest responsibility, rewards the greatest labor and condemns all who trifle with its contents. Amen."

* * * * *

Have You Done Your Part?

Several of our Laymen's groups have been doing a fine job in getting the Moonelon project under way. The

proposed conference center there will mean much to all of us; we must go forward in the program without delay. Won't you let us know what your church has done and is doing with this worthy project?

* * * * *

You are still there, aren't you? Then write us and let us know what you are doing, and we will use this space to let others keep up with your activities. Thank you.

* * * * *

Laymen of W. N. C. Conference Will Meet on May 30

The Laymen's Fellowship of the Western North Carolina Conference will be meeting in Coleridge, North Carolina, on Saturday, May 30, from 7:30 to 9:30 p. m. We expect a large number of our laymen to be present. We hope that we will have some new groups to report having organized since our last meeting. We have had new Fellowships to report at every meeting for the past year. This means growth, let's keep it up.

The Youth Laymen's Fellowship of our Union Grove Church will have the devotional. We hope you will come to see our future leaders of our church at work. I would like to express a personal word of appreciation to our Union Grove Church for their fine work. This church is to be our host, and will serve *fried chicken*. Please let Mr. Fred Tedder, Asheboro, N. C., Route 4, know how

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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The Christian Sun Subscription Blank

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Date.....195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Address

Who is a member of Church

() Renew, () Enter my own subscription for () 1 year, () 2 years.

My Name

My Address



From the **EDITORIAL** *Viewpoint*

The House of Understanding

An Editorial by the Late
REV. JAS. OSCAR ATKINSON, D. D.

The source of true wisdom, and the house of real understanding, is not the school or a laboratory, or the Executive Mansion, but the Church of the Living God. The Church has given to mankind its greatest teachers, its ablest scholars, its clearest thinkers. There has never been a teacher or a scholar that approaches in intellectual acumen, mental grasp and moral insight the Carpenter of Nazareth. And there was a long line of those who clave unto the Lord, who sought their knowledge from the source of true wisdom, viz: in the tabernacle and at the altar of Jehovah. Of such were Abraham, father and founder of the faithful; Moses, maker of national and international law; David, immortal poet, prophet and king; Solomon, the wisest of the wise; Isaiah, who penetrated the future with a vision clear as the light of day—veritably intellectual giants, these, whose minds were made bright and whose intellects were made keen because they sought knowledge at its source. The words of the wise one still obtain: "The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy One is understanding." (Prov. 9:10.) And then as successors to the Carpenter of Nazareth in the realm of intellectual achievement and ability: Peter, the flaming orator and master of assemblies; John, the mystic, the marvelous word-painter and persuasive artist; Paul of Tarsus, to whose name and memory have been erected more monuments, cathedrals and memorials than to any other man who ever lived.

"The fear of the Lord is the beginning of wisdom, and a knowledge of the Holy One is understanding." It is not sufficient to have

knowledge; to be practical, persuasive and powerful, with man and measures, one must have understanding. For knowledge of itself is vain and useless unless there is understanding with it.

Thus, while students of science, philosophy and literature pursue their courses for intellectual achievement, if they would have understanding, they must have knowledge of the Holy One; a spirit of reverence and worship and devotion which the House of God can give as no house of man, whether of university or parliament, can give.

Thus, when one begins to leave out of one's life the hour of worship in the House of God, something begins to slip from that life, something begins to snap. Nothing under heaven and amongst men can take the place of worship in the House of the True and Living God. There is no alternative and no substitute. Picnics, golf links, Sunday excursions, house parties, afford their passing pleasures and give entertainment for the day, but if pursued to the neglect of worship and absence from the House of God is repeated, then something begins to take place in that life, something begins to slip in that experience, something begins to tell on him, her or them, who seek such substitutes.

This is not saying that the Church can supplant all other sources of wisdom, of knowledge, of enjoyment; but it is saying that there is no substitute for the Church and for worship in the Church at appointed times and seasons, and the one who leaves this source of wisdom and understanding out of one's reckoning leaves out that which is absolutely essential to a true, happy, well-rounded life.

Facing the Problem of Underpaid Pastors

By REV. ROY C. HELFENSTEIN, D. D.
Pastor of First Church, Richmond, Va.

Ever since I was a small lad, I can remember hearing ministers and also others talk about the inadequate salaries paid the great majority of ministers. No doubt people employed in other professions and vocations have likewise talked about the inadequacy of their compensation. Of course, never has it been true that at any time all ministers have received inadequate salaries. Moreover, it is doubtless true that many of those who have received the highest salaries paid to ministers have been the ministers who made the biggest monetary sacrifice in order to remain in the ministry, by reason of their ability to command even larger salaries in other fields of service. But, feeling that they were called of God to enter the ministry, the more lucrative fields of service in the secular world, which made bid for their talents, made absolutely no appeal to them. This has also been true of many ministers in the lower salary brackets. Most of the highest salaried ministers, however, have had numerous opportunities to receive double the amount of their salaries outside the ministry; but having "set their hand to the plow," no monetary offer outside the ministry could influence them to turn back.

At the same time, it is also true that many ministers in the lower salary bracket receive larger monetary reward for their services than they could receive in any other field of effort. And though "the laborer is worthy of his hire" in the vineyard of the Lord, as in every other vocation or profession, the question of "how much hire" he is worthy of rests with the ability of the man himself to render service. It is ridiculously wrong to generalize on the question of underpaid ministers as if all ministers were receiving unworthy salaries, for thousands of churches pay their ministers generous and adequate salaries. Without question, many ministers receiving small salaries, as well as some receiving large salaries, may be receiving more than they are worth, though in the latter case it would not be for long.

The fact of the matter is, however, that the great majority of pastors in

the lower salary brackets are sadly under-paid in the light of the service they render and of their expense in preparing themselves for such service. The importance of the type of service they render should be considered as being of such significance that every self-respecting congregation would insist on paying its pastor a salary which would reflect the church people's appreciation of the superior importance of the mission of the church and of the services rendered by its pastor.

Each congregation should pay its pastor a salary of which it may be proud, and of which the members can freely speak without apology. The amount of salary paid by a church, in the light of its ability to pay, not only reflects the congregation's interest in and sense of fairness to its pastor, but it also reflects the regard which a congregation has for the High Calling of the Ministry and for the church as an institution, ordained of God, to serve people in the present life and to prepare them for "the life beyond."

Every church owes to itself and to its pastor and to the community it serves the distinction of refusing to call a pastor with the salary item to be "like the laws of the Medes and Persians that changeth not." The whole problem of ministers' salaries could be solved in a large measure if every church, when calling a new pastor, would make the stipulation that his salary would be increased each year as the work progresses. This plan offers additional incentive to a pastor (who, like all other men, is human) to do his best work in order that his church may make the most progress possible. Such a plan is business-like and appeals to the business men of any congregation. This plan provides that if the pastor does not produce—if he does not get out and work in making contacts so as to secure new recruits for the membership of his church, if he does not use his ingenuity in devising ways and means to promote the material as well as the spiritual interests of his church, if he does not "study to show himself approved," he should not expect a raise in his salary. But if

he has the suggested understanding with his church board and does those things which make for the progress of the church he serves, it should be the natural thing for his board to want to increase his salary in the interest of still greater progress for their church. It is high time that throughout our denomination a more business-like understanding obtain between pastor and church officials when a minister accepts a call.

No pastor should be willing to accept a call to a church with the idea of merely maintaining the "status quo." And any church board which fails to cherish a higher ambition for their church than merely to maintain the "status quo," does not have the moral right to call a pastor to cast his lot with their church. Unless a church is committed to progress and passionately wishes to be "on the march," it needs to go on its knees in prayer for "a vision." Self-respecting pastors insist that the church they serve should "grow and glow and go," and they have a right to expect that they themselves shall be privileged to grow along with their work—that their salaries shall be increased as the work prospers and progresses under their leadership.

The proposed plan is more challenging to both pastor and church than the old plan of calling a pastor and having a fixed permanent salary in the agreement, with the question of possible increase being left out of the consideration—any increase in salary depending upon some thoughtful member of the church board volunteering to present the proposition of raising the pastor's salary, or upon the pastor being embarrassed in having to do what no self-respecting pastor would ever do—ask for a "raise—instead of planning for a "move." The sincere desire on the part of the members of any church board should be to practice the Golden Rule in regard to their pastor's salary, which rule would in itself boost the salary of their under-paid pastor to a reasonably fair amount.

In every other line of employment, provision is made for increased pay from year to year, as the employee proves himself worthy by increased efficiency or increased production. Such a practical, business-like plan is long over-due in the relation of all churches to their pastors. I personally am proud of the fact that each of the four churches I have served as pastor has volunteered this practical plan.

(Continued on page 13.)

Our Churches Report . . .

United Church, Chapel Hill, N. C., Observes Student Sunday

Sunday, April 26, was observed as Student Sunday at the Chapel Hill Church. Members of the Student Fellowship (USF) took complete charge of the service. It was such a thrilling experience for those who attended the service, that we want to share with the readers of THE CHRISTIAN SUN the three talks which made up the sermon for the morning. Let us first identify the participants:

Norman Bowles, a native of Durham, is a senior in the university. He will enter the UNC Medical School next fall. His subject was "Religion, a Growing Process."

John Whittlesay, a native of California, is a graduate student in the Department of Mathematical Statistics. His subject was "A Student Seeks Faith."

The third speaker was Jane Goslin, whose home is in Nashville, Tennessee. She is a Junior with a major in Industrial Arts. She spoke on "The Most Basic Question."

R. L. JACKSON.

* * *

"RELIGION A GROWING PROCESS."

The student comes to the university well versed in the religion of his parents and community. At the university he comes in contact with ideas and beliefs which are directly opposed to those he knew at home. He begins to wonder, can my beliefs be right, do I have the true answer?

In an institution of learning there is a free exchange of ideas. Many of these ideas which oppose his beliefs have very convincing arguments to back them up. Upon what then can he base his beliefs?

Take, for instance, Dawin's theory of evolution. The Bible says God created man from the dust in his own image, but Dawin said we have a common ancestor with the ape. Both of these obviously cannot be true. However, at the university, courses are offered which are taught by men who have made a study of the Bible and the period in which it was written. They point out that the Bible must not always be taken literally, because the men who wrote it lived in a time when things had to be ex-

plained with the facts they had on hand. Today, we have more of the facts. This example shows that the Bible must not be taken verbatim as fact, but its main value lies in its philosophy and the standards which it proposes. In this way the university has cleared up the problem which it had created.

Often, however, the course of study brings up questions which the curriculum does not answer. For example, there is a school of philosophy which believes in materialism. Now materialism is rather hard to define, but let's say that they believe that everything is material, that no spiritual thing exists. They would disclaim the evistence of God as a spirit. To disprove their theory, we must prove that there is such a thing as the spiritual, that everything cannot be explained by matter and its properties. This is not easy to do.

The student looking for knowledge, will look for the truth not only in the fields of chemistry, art and mathematics, but also in religion, for truth is the goal of religion as it is in all other fields.

Both religion as the student knew it at home and these theories cannot be right. What is the answer? Education is growing. The student will come to realize as he grows older that religion, too, is a growing process, and when one's religion or beliefs become static, they are no longer of value. At the university, the student experiences growing pains in his search for truth.

* * *

"A STUDENT SEEKS A FAITH."

It is my view that a college training both aids and distracts a student from gaining a true religious awareness. It aids one because it tears away many of his precious beliefs; because instead of giving answers, it destroys the answers he has clung to so firmly; and in their place leaves only questions.

On the other hand, a college training also distracts a student; it distracts him because of the emphasis it gives to ideas, to words, to thoughts, to books. How can a man's mind receive knowledge from God, if he is seeking only answers? How can the student, surrounded by tombs of philosophy, discourses on reason, mono-

graphs on psychology, how can he obey the Psalmist's injunction to: "Be still and know that I am God"? How can a mind that is crammed with verbage, ambitions to pass tests, loyal to grade points, how can such a mind truly express a sense of: "Not my will, but Thine, be done"?

Yes one grows in college; but it is not growth alone that the student receives there; for by his reverence for book knowledge he he may loose a keenness for the awareness of God.

The student does grow in college, for he is often freed there from beliefs, which though they may have sprung from the seed of truth, are yet restrictive to him because he has accepted them from some authority, accepted them on authority rather than having tested them in his own experience.

Often he is so freed, but not always. For sometimes a student, confronted with the challenge of education, may choose to wall off his beliefs; holds them from inspection, and, thus dividing his life, grows no further.

And again, there comes a student who allows his education to wash away the foundations of his belief. The rock goes, and yet the form remains; a form that is convenient and socially acceptable. He still keeps the appearances, still shows actions which appear to be in conformity with Christian ethics, but are his reasons for these actions deep enough so that there is real understanding?

Yes, the colleges sometimes destroy beliefs, and thus bring growth. Beyond this, the colleges also teach science, and in that science there is a key to the objectiveness and impartiality from which true religion grows.

But what student, confronted with examinations, with assignments, and laboratories, what student takes time in college to become aware of the existence of God?

No, the colleges, even though they may sometimes succeed in dissolving beliefs (beliefs which have shackled a man and kept him from his own deep understanding), even so succeeding, they usually fail to inspire him to the drive for understanding, that thirst for truth, the passion for true contact with real world . . . which no matter how described, can be but best realized as the Love of God.

No, where the universities fail, the churches must seek to prevail—and thus restore to man his most valuable and natural birth-right—the right to learn of the Will of God.

(Continued on page 8.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Plans Complete for Commencement at Elon

Plans are complete for the sixty-third annual commencement program at Elon College, which will come to a close with the graduation exercises on Monday morning, May 25.

The senior class and the alumni of the college will be honored at a commencement ball in Alumni Memorial Gymnasium on Friday evening, May 22, with many alumni expected to be present and to remain on the campus for the Alumni Day exercises on Saturday, May 23.

The Alumni Day program will begin with meetings of eleven reunion classes on Saturday morning, followed by a picnic luncheon at 12:30 o'clock, the business meeting of the General Alumni Association at 2:30 o'clock in the afternoon, and the annual Alumni Banquet at 6:30 o'clock on Saturday evening.

Featured speaker of the Alumni Banquet will be Dean J. C. Peele, of Florida Southern College, Lakeland, Florida, a member of Elon's Class of 1915.

Rev. Edward W. W. Lewis, pastor of the United Congregational Church of Norwalk, Conn., will preach the baccalaureate sermon at 11:30 o'clock on Sunday morning, May 24. Other Sunday events include the annual vesper recital by the Elon Choir at 4 o'clock, and the presentation of Brahm's "Requiem" at 8:30 o'clock Sunday evening by the Elon Singers.

Senator Willis Smith, North Carolina's junior member of the United States Senate, will deliver the commencement address at 10:30 o'clock Monday morning, May 25, when diplomas and degrees will be presented to 75 members of the senior class. The presentation of diplomas and degrees will be by President Leon E. Smith.

* * * * *

Entrance and Graduation

In outlining its course of studies looking toward requirements for a Bachelor of Arts Degree, Elon College is, of necessity, in part guided by the course of studies required by our high schools for graduation. Twenty to forty years ago there were enough students entering Elon College to

justify the inclusion of Latin in our college curriculum. In 1936, however, we were compelled to discontinue instruction in Latin. There was no demand for it. The last class we had in Latin numbered two only. I understand that very few high schools include Latin in their curriculums.

Elon College requires two years of foreign language for graduation. Many high school graduates apply for entrance who have had no foreign language at all. Students entering Elon College without credits in foreign language are required to take four years of foreign language while in Elon College—two at the high school level for which the student receives no credit and two at the college level for which he does receive credit. This means that the college must make up for the deficiency sustained in high school. To do this work that should have been done in high school, is expensive in time and money. It is work that we have already paid for through taxation.

At present, Elon College is receiving applications for entrance in September from students who report very low grades, indicating a very low grade of work in high school. Many of these students with low grades have good minds and are college material. The trouble is that they have not learned to study. They know nothing about studying. If, by close attention and association, you can pilot them through the freshman year, a good percentage of these students with low grades make good students and become useful citizens.

The big question is which to admit to college. Some schools simply deny all students with low grades the privilege of college life. The position that Elon College has always taken is that a student with a high school diploma from an accredited high school should be given an opportunity to prove his ability or inability to do college work. This generous attitude of Elon College toward the high school graduate with low grades is no excuse for the grade of work being done in our high schools today. There should be a determined effort on the part of those in charge of public education to improve teaching technique as well as being more specific in curriculum requirements.

It is not the purpose of public education in this country to have pupils to pass through the grades and graduate from high school and feel that they are sufficiently prepared to take their place in the complicated society which is ours today. But the time is here when we should recognize that to prepare the youth of today for the responsibilities of tomorrow, a complete course of studies extending on through graduation from an accredited college is the minimum educational requirement. It is necessary for citizens in preparation to understand certain compulsory requirements that they may appreciate the freedom guaranteed under the Constitution of the United States and endorsed by the precedents and ideals of our country.

The privately endowed colleges of the United States will not be deprived of their privileges of building their curriculums and determining their requirements for entrance and their requirements for graduation. These colleges appreciate our tax supported schools under political control, but desire to be free in their choices and programs.

* * * * *

Apportionment Giving

Psychologists tell us that you can do one thing over and over again until finally it becomes a habit. It becomes second nature to repeat the act.

For years and years Elon College has been an object of support by the individuals and the churches of the Southern Convention. Not all individuals in the churches and not all churches in the convention have given support to the college every year, but many of them have. There are those who, when they make up their budgets or consider their objects of charity, include Elon College. There are churches that, when they make their budget for the year, would not think of leaving Elon College out of their list of causes to be supported. These facts have kept Elon College's doors open and operating in the field of Christian higher education. As a result, the fruits of the college have been a benediction to the church as a whole. We are all aware of the increased needs of the college. We should not, we do not look to someone else to be more generous in the support of the college than we ourselves. Aside from giving support to a worthy cause, we add to our own happiness by making these contributions. In these days of high cost of

(Continued on page 9.)

"The Family Holds Together"

By REV. HENRY E. ROBINSON, Burlington, North Carolina

No. 2 of a Series of Four Meditations

St. Paul, in one of his epistles, once said: "I have learned in whatsoever state I am to therein be content." A superficial reading of this passage may give the impression that Paul had learned to always be satisfied no matter what happened. The word "contented" is derived from two Latin words, *con* and *teneo*, which mean "to hold together." Paul had learned how to hold himself together under the stress, strife and struggle in which an early Christian missionary was called upon to live.

My thought for you is that one of the functions of the home is exactly that: to hold life together when it is under the strains and pressures of modern living.

Let us consider some of these. We are called upon to live with crowded schedules. We travel at high speeds, figuratively and literally. The other day our President left Augusta, Ga., in the morning. He gave an address in Washington at noon; threw out the first ball at the opening of the baseball season, and then flew to Salisbury, N. C., where he gave another address, returning to Augusta in the evening. We have become so accustomed to such schedules that we no longer question or marvel at them. But we can scarcely expect our bodies and minds to shoulder three times what they are capable of doing without frequent breakdowns or near breakdowns. If there is to be rest, quiet, calm, peace—surely it is the place of the home to supply them, that refreshment and new strength can come into our lives.

Almost without realizing it, we have allowed ourselves to become over organized. Our days are filled with all manner of meetings and group activities which take us away from family and home. Even our high school students belong to so many clubs they can scarcely keep up their studies.

The nature of modern business takes many husbands away for extended travel. To meet the rising cost of living many wives have returned to shop and factory to bring in additional income. These and other trends are pulling people away from the family circle, each member following his own interests. A tremendous challenge is laid before the home to hold life together against

these forces which would pull it apart. The homemakers and heads of families today are called upon to make their homelife so attractive and intrinsically valuable that the interests of the family shall be paramount and shall be the cohesive forces which cement personality together. Occasionally I hear a person say that they just have to get away from home for a while to collect themselves. Is this not a sad commentary on what a home should be?

John or Mary come home from school in the afternoon and open the door and shout: "Hi, Mom!" Is the answer a hollow echo, or is it the real life voice of the parent standing by to give the snack, speak the assuring word, check on the afternoon program and the future whereabouts of the child who has just checked in at headquarters. The very presence of that parent is laying an invisible foundation in the life of the child—namely, a sense of security and well-being which drives away doubt and fear.

Living close together breeds a natural desire to share individual problems and concerns. To what higher court can an appeal be made than to a family circle whose first premise is the good of all and whose first statute is the law of love. We do not fear or brood on our problems when we know that those who love us are sharing them. This is the family holding life together. How much to be preferred than picking up the pieces of a life broken by poor decisions born in doubt and insecurity.

If the family is to hold life together, then give it a chance by actually being together. It's all right for Junior to go play ball with the boys, for Dad to have his golf game, for Mom to do her gardening, and for Sister to go to the movies. Each of us has to follow his particular likes. That is right and natural. But individual desires must not crowd out those occasions when the family as a unit can work or play together. Picnics, trips, vacations, or just an old-fashioned hymn-sing about the piano pay rich dividends. When trouble or sorrow come, it is not golf, foreshadow, baseball team, or bridge club that will hold life together—it is the family circle which has been welded together

by common interests and activities which will supply the foundations and bind the broken cords.

OUR CHURCHES REPORT. . . .

(Continued from page 6.)

"THE MOST BASIC QUESTION."

When we were children, our interests were not very broad. Parents, a few friends and our immediate material surroundings made up our world. This world began to expand as we started through school, meeting many other people, each one different from the other. We not only met new friends, but learned in many other areas not even dreamed of.

Since first grade, we have learned, with each day and with each fact to enrich our lives and broaden them to include many new skills and interests. With this new knowledge has come many questions. Here in college many of life's meaningful questions have come up for the first time and must be thought out and worked on throughout the rest of our lives.

The most basic question which all others lead to is "Shall I be a Christian?" Will I be able to love God and my neighbor? Does the Christian faith have anything to do with me? Will I try my best to live a Christian life?

College seems to be the place where many people make a decision for Christianity. What was once curiosity takes on a new, a fuller meaning. It is a directed search for God.

The church can serve anyone who is an active and growing Christian. Everyone is in some stage along the way in their search for God. The gathering of people with a common goal to aid each other is an important reason for the church. It is important for the student to come in contact with a church whose main purpose is this—a church which he feels is alive and active—a church that is thinking and growing. People ought to realize that one person has not gotten as close to God as the next! He hopes that the congregation will accept him as he is, white or black, ignorant or educated, Christian or not! He hopes the congregation will accept him for what he is trying to become.

A student looks for a church whose values are genuinely Christian, a church where each individual is urged to think through his faith for himself. A student wants a church that is not satisfied or content with its Christianity as it is, but is still moving forward and outward, a movement in which he is a part.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

The Eighth Annual School of Missions

The eighth annual School of Missions will be held at Elon College, from June 16 to 19, according to announcement by Mrs. W. B. Williams, president of the Women's Convention which sponsors the event. The sessions will begin the afternoon of Tuesday, June 16, and will continue until noon on Friday, June 19. The first meal will be dinner on Tuesday evening and the last meal will be lunch on Friday.

Every women's society within the Southern Convention should plan to have some representation at this important meeting, when plans for the coming year are presented in detail. One feature of the School of Missions this year will be workshops in which practical helps will be given for the local society.

Rev. Quentin Leisher, special representative of the American Board of Commissioners for Foreign Missions, from our Boston office, will present "The Life and the Task of the Church Around the World." Miss Marjory Martin, new Friendly Service Secretary for the Missions Council, from our New York office, will present "Spanish Speaking Americans in the U. S. A." Dr. H. S. Hardcastle the pastor of Oakland and Berea churches in our Eastern Virginia Conference, and writer of the Sunday School Lesson comments in THE CHRISTIAN SUN, will teach the Bible study of "Eight Selected Psalms."

One of the special features of the School of Missions will be the first showing in this area of the new film, "Hidden Heart," which is to be shown in Congregational Christian churches throughout the country next fall and winter.

The entire cost of the School of Missions will be ten dollars, which will include registration fee, board and room. Many societies pay the expenses of their delegates, or share in their expense. This is a fine thing to do.

* * * * *

A Skit You Can Use

The following poetic "skit" about the School of Missions was written by

Mrs. Eleanor Wheless and Mrs. Carl Wallace. Mrs. Wheless from the New Hope Church in Eastern North Carolina, and her minister's wife, Mrs. Wallace, presented the skit at the fellowship dinner of the Women's Convention in Burlington recently. It might be used in a women's society or in Sunday school for the purpose of getting across the importance of our women attending the School of Missions:

SCHOOL OF MISSIONS

TEACHER (goes to door):

Good evening, good evening, please come in,

What can I do to help you, my friend?

CHURCH WOMAN (entering):

I've come wondering what I can do,
I have work in my church, but ideas so few.

TEACHER:

Well, sit right down; I know just the time and place

Where you can get help if that is your case.

CHURCH WOMAN:

I've studied and wondered while trying to read

And now I'm here to tell you my need.

I want to help in my church work

And learn to show others how not to shirk.

With plans, dear teacher, I'm not adept,
Would you give me now a little help?

The Bible I've studied and still can't explain,

Maybe I need to go to school again.

TEACHER:

If to learn to tell others of such a great need,

And how to go about performing this deed,

I'm glad you decided on coming here

For many other women are like you, I fear.

And for those who need these things to know

Our School of Missions is the place to go.

In the four days there when we meet in June,

All who attended get right in tune.

CHURCH WOMAN:

Where is this school so right for me?

I must get ready, and plan there to be.

TEACHER:

Dr. Smith, our college and lovely ground,
A more ideal place could never be found.

For old and young this school is planned—
No church woman need ever be banned.

I'm not too young, you're not too old

Both of our notions will fit in this mold.

Older and younger than us will be there
And leaders so very able and rare.

CHURCH WOMAN:

Well, when is this school you rave about?
That all church women will like, no doubt.

TEACHER:

June 16th through 19th; the date that's set

Is about as good a time as they'd ever get.

CHURCH WOMAN:

For farmers like me it suits just fine,
If the ladies from town will fall in line.
But what are some things that we will learn

Before it's over, and we adjourn?

TEACHER:

There'll be lectures and pictures of the needs everywhere

And we'll learn how to do our share.

These pictures of work in the foreign fields

Show us their problems, and really appeal.

This year a few changes there will be,

But they're much better as you will see.

Now workshops for us have been arranged;

This is one way the program is changed.
For from ideas we gain in each little shop

More real thought, and questions will pop.

CHURCH WOMAN:

Teacher, this cause is so urgent to me

I'd like to help others at home see

That the knowledge we gain from taking a part

May solve the problems closest our heart.

But with such a fine program, and such wonderful care,

It would be too expensive for me to go there.

TEACHER:

You can afford it, it seems to me;

It's just ten dollars, a very small fee.

CHURCH WOMAN:

Thank you, my dear, you are a treasure,
I'm going to Elon for study and pleasure.

And after all is over 'twill have been a vacation,

Helped all to form a friendlier relation.

(Exit.)

TEACHER:

Just think what the Southern Convention could do,

If all were interested instead of just a few.

(Exit.)

NEWS OF ELON COLLEGE.

(Continued from page 7.)

living and multiplicity of demands, I know that you, individuals and churches, will not overlook the needs of the college or turn deaf ears to its appeals.

Previously Reported \$ 3,653.01

Eastern N. C. Conference:

Moore Union \$12.00

Plymouth 9.75

Sanford 82.00

Eastern Va. Conference:

Liberty Spring 171.00

274.75

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Western North Carolina Conference Youth Rally

Rally Day—May 31—is rapidly approaching, and Smithwood is the designated place. Instead of having a period for registration, each group will make their own tags. The tags should be made to represent something grown in your area, or perhaps a symbol characterizing the name of your church. It will be fun making these tags, and at the Rally seeing those of other churches. Have your name, address and church plainly printed on your tag. If you hold an office in your group put that down, too.

The program planned will be most informative as well as interesting. The young people of the various churches are in charge of it. All of those asked to have a part on the program have not been heard from yet, but those who have been heard from are doing their very best to make this one of the most enjoyable rallies yet held.

The opening worship will be by the Randleman Young People, whose pastor is Rev. Winfred Bray. This will be followed by a business session. In January the executive group met at Seagrove and drew up some goals for the Young People of this conference. These were, if approved by general consent, to go into effect when this year is out. They recommend:

First. That officers be elected for two years. This would give them a chance to become better acquainted with their duties.

Second. For the local groups, we tried to set forth goals that could be carried out not only by Youth Fellowship groups, but by Sunday school classes or churches without an organized society or class. At the end of our year those goals realized are to be reported at the Rally.

1. Attend all Rallies.

2. Help locally some helpful project. (Suggestions: painting, a bulletin board for church or Sunday school, purchasing offering plates or communion service, purchasing new hymnals, fixing up Sunday school room, or buying a new rug.)

3. Send at least one young person to Summer Camp or Conference.

4. Send in news articles to Max Vestal for Youth Page in THE CHRISTIAN SUN, about your young people, Sunday school or church.

After the business session, we are planning to take up an offering for Moonelon. We hope to have Rev. Henry Robinson, who is in charge of this project, to explain its purpose to us. Since our group agreed to help in this project, we should take an offering for it.

Mr. Thomas Madren has been asked to lead the group singing.

We are building the program proper around the important emphases and activities of the work of young people's societies and classes: Worship programs, and service projects. The Asheboro church will be in charge of presenting the topic of Worship. The program suggestions will be given by the Albemarle Young People, and service projects by the Hank's Chapel Youth Group. After each topic is given, there will be a short time given for general questions. Following this will be supper.

After supper (and all of you are certainly planning to stay for it—just bring a picnic lunch, the host church will furnish the drinks), we will have Rev. Bill Simmons to lead our recreation.

For the night program, there will be an outdoor Vesper Service to be led by Rev. Max Vestal and his Pleasant Ridge Young People. This will be most beneficial and inspiring.

Please see that your young people have a chance to attend the Rally. The older folks can come along, too. Remember you are as young as you feel!

CLEM SHANKLE,
President.

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Relax With Max

For those of you who are not fortunate enough to attend a minister's conference, here are a few of the happenings on the lighter side at the conference held at Camp New Hope last week.

1. Rev. Howard Bozarth, swinging hard at a slow ball served up by Max Vestal, threw himself to the ground with a vengeance, skinning a knee, an arm and his pride. (P. S. He dusted himself off and laced out a double.)

2. Dr. Wisseman, of Greensboro, came up with a Charlie Horse (that's baseball talk for a pulled muscle) when he ran too fast to first base. After that he had to hit the ball far enough so that he wouldn't have to run so fast.

3. Rev. Mack Welch, Greensboro's sportsman par excellence, led his teams to victory in all major sports, including softball, volleyball and ping pong. Being very modest, Mack's only statement for the press was: "We can't be beat."

4. Rumor around the camp had it that Max Vestal's softball teams were so badly beaten because when they came to bat a soft ball and a hard umpire were used, while when the other team was batting, a hard ball and a soft umpire were in play. An official protest may be lodged, but this reporter was unable to contact Dr. Scott, president of the league, for confirmation. The host of umpires could not be reached for comment.

5. All the speakers were actually given the bird. Beautiful red and yellow birds (the ecclesiastical authorities were unable to agree as to the species) flew around the outdoor meetings, attracting a great deal of attention. One real sure-enough live gray fox walked within a hundred yards of the camp meeting. Whether or not he was a spy was not known, and he is still at large. It is comforting, however, to know that he is not a red. He is grey.

6. Lanson Granger seemed to have the alarming faculty of asking the speakers questions just before they were ready to cover that topic in their presentation. It was not generally agreed upon as to what power he possessed. Some said he was a mystic, others thought he had read the same books the speakers had, while the biggest majority felt that he was just guessing. This majority was led by Melvin Dollar.

7. Henry Robinson, who volunteered to name all the ministers present at the dining table, was laughed to his seat when he missed out on the first name. In all fairness to Mr. Robinson, I feel that it should be pointed out that he might have known at least one of the ministers there.

8. Dr. Waldo Beach, of Duke Di-
(Continued on page 11.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

A Near Forgotten Benefactor

Possibly all of the inhabitants of the globe know the word rubber in some language, and millions are familiar with the word oxygen, but the name, Joseph Priestly, is relatively unknown.

Priestly, who was born in England 220 years ago, discovered that small pieces from a ball of crude rubber sent him by a friend in South America, would erase pencil marks. He called the pieces rubbers, and so the word rubber came into use.

While studying for the ministry, Priestly interested himself in chemistry, and in 1774 discovered oxygen. His first pastorate was in Leeds, England. As a non-conformist, he sided with the French revolutionists, and became a booster for American independence. For these views, a mob set fire to his house and his chapel. His books and scientific instruments were also destroyed.

Coming to America as a refugee, Priestly settled in Philadelphia, and among his other accomplishments, he founded the city's First Unitarian Church. Later, he was offered a professorship at the University of Pennsylvania, and was even tendered the office of president of the institution. He refused both positions and continued to work alone. In 1804 he moved to Northumberland, where he died. His house is preserved by the city as a shrine.

* * *

Watch for coming contest. Be ready—prizes!

* * * * *

"Practice in Being Needed"

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

"What a pretty picture Jane Varnum and Louise presented in their mother-daughter dresses!" I was speaking to my friend, Martha Shelton, as we sat in my office at the library, where we had been making out a list of books for the crippled children's ward of the city hospital. Through the glass door we could see the children's reading room and the pretty mother and daughter looking over some books.

"Yes," my friend agreed, "they do look nice together, but I fear that in giving Louise such constant attention Jane is making the mistake that I made with my daughter, Helen. The time may come when neither mother nor daughter will have any life of her own."

"But you have a life of loving service," I protested.

"Thank you, Lucia," Martha Shelton's eyes misted as she added, "My days are too full for loneliness now, but there was once a time when I followed a very lonely road."

Briefly my friend sketched her earliest years. "During Helen's childhood," she told me, "our family life proceeded along a normal pattern. I shared my husband's interests as well as those of my daughter, and I had pleasant contacts of my own. Then came the day my husband was drowned while trying to save the life of a comrade; they were on a fishing trip and their boat had overturned. After that tragic loss I found comfort in the fact that I still had my daughter. I dropped everything else and centered my attention on Helen."

"Normal companionship between mothers and daughters is, of course, desirable," she commented, "but my attachment to Helen became too excluding. While she was in high school and college I lived only to clothe her and to follow her progress with joy and pride. We shared a love of musical education. It did not occur to me that she might become proficient enough for concert work or that she might wish to marry. I looked ahead only to the time when she could come home to stay."

"In her senior year my dream was shattered when she brought with her as a holiday guest the man who was to become her husband, a fine young organist who was doing graduate work at the college. I shall always be glad that my love for my daughter was strong enough to impel me to hide from both of them my despair at the time of their marriage and departure to a distant home."

"After that," Martha continued, "I was utterly benumbed. One monotonous day followed another in my big, empty house, and I dreaded the coming of each new morning. The

event that roused me from my selfish stupor was a visit to the crippled children in the city hospital, where I now spend so much time. A friend who had been making regular visits to the children became ill and asked me to take her place. Automatically I refused, but my friend pleaded so urgently that I finally agreed to go.

"Crippled children come to Barnard for treatment from all over the state," she explained. "Many of their mothers are far away. Some of them have no mothers. That day of my first visit there was something in the need of those gallant youngsters that tore away the hard sheath of self-pity from my heart. I soon found myself going to visit them more and more often, as I came to understand that in addition to their genuine pleasure there was therapeutic value in such mothering as I could give them."

"Later I learned, too that many other places in the world are in the same need of a mother's kindly interest. I wished I had not spent so much time in giving Helen more attention than was good for her, while other little children were starved for lack of such care and guidance."

"Now I am convinced," Martha concluded, "that all mothers should have a little practice in being needed outside of their own homes, both for the benefit of themselves and for all who need their love. The world will always need mothers."

RELAX WITH MAX.

(Continued from page 10.)

vinity School, said this was the common definition of sins: They're things you aren't supposed to do that are kind'a fun.

9. Page Painter, David Crowle and Max Vestal entertained themselves with their hillbilly band. Guy Veazey and John Lackey seemed to be the only two outside the band who enjoyed the music. Of course it is only fair to point out that genius often goes unappreciated. Most of the men seemed to feel that the faster it went the better!

10. I really hate to tell the tenth thing. Like all good things the conference came to an end. While the racing preachers prepared to speed back to Eastern Virginia, the rest of us went back to our work. When you are at camp, there's no place like camp, but when you're at home, the old saying still goes, "There's no place like home."

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"The Way of Christian Love"

LESSON IX—MAY 31, 1953.

MEMORY SELECTION: "*But now abideth faith, hope, love, these three; but the greatest of these is love.*"—I Corinthians 13:13.

LESSON: I Corinthians 13.

All was not "sweetness and light" in the Corinthian church. There were discords and disharmonies in it. There was party spirit, self-centered pride, pride in superior knowledge, pride in spiritual possessions such as speaking with tongues, the gift of prophecy, conceit and many other kindred sins of the spirit. These things pained Paul and he wrote to correct them. He makes two appeals, or two approaches to the problem. First of all he reminds them that the church is like a body with many members, and unless the members function properly, and in cooperation one with another, the body cannot do well. In like manner must the church with all its diversity, find unity in Christ, and work together.

Then Paul goes on to suggest another, and a better way, to end these dissensions. He suggests the way of love. There is no exact word in the classical Greek for the word which Paul uses for love, and our English equivalent is not a precise translation. He was not, of course, referring to what is so often called love by many people, a soft, sentimental emotion, and especially the counterfeit love which is so often portrayed in pictures and on radio and television, as well as in much modern literature. Nor does he mean the self-possessive love which finds expression in the mother who dominates her child, or the husband or wife who smothers his or her mate in a love that is primarily selfish, or in the narrow sectarian who expresses his love by claiming that his sect possesses God exclusively and can dictate the only true way into his presence. Paul means by "love" self-giving, self-sacrificing love. Its dominating desire is to share. It overflows one's life in loving service to others.

Love Contrasted.

Paul contrasts love with some of the things that were greatly prized by the Corinthians, and highly exalted

by them. "The tongues of men and of angels"—how they desired powers of oratory, especially the "gift of tongues," the ability to speak in unknown tongues. "So what?" says Paul. If one had the gift of eloquence of even an angel from heaven, but did not have love, what he said would be a raucous noise like hitting a gong or cymbal with a stick. Only love gives season to speech.

Or the gift of prophecy, the insight into the great mysteries, superior knowledge—these were highly prized gifts in the eyes of the Corinthians. And so they were. But again, "So what?" Unless all these were born of love and kept under the spirit of love, they did not amount to anything. This was true, even of faith. And Jesus and Paul both put a high value on faith.

And philanthropy and charity, even the highest expression of devotion, martyrdom, were of no profit unless they were motivated by love. Works of charity and gifts of philanthropy are sometimes the expression of one's power and pride. Even these great acts can be spoiled by selfish egoism. Only love gives meaning to them.

Love Analyzed.

As a boy takes a prism and, by holding it in the light of the sun, breaks down a ray of light into its component parts, so does Paul pass love through his inspired intellect—and he was inspired when he wrote these words—and give us some of its features. He did not, and could not, give an exhaustive analysis of love; he emphasized the things that were lacking in the lives of the Corinthian Christian.

Love suffereth long—it is patient, patient with the faults of others, patient under suffering, patient while waiting for results. Love is patient.

Love is kind. Mercy is its trademark, kindness its first principle, and loving acts its primary expression.

Love envieth not. Love is not jealous. It can rejoice in another's good fortune. It can be content with what one has without casting covetous eyes upon what others have. It learns in whatsoever state it is, therewith to be content.

Love vaunteth not itself, is not puffed up. Love does not strut itself.

It does not show off, does not boast, is not proud. Love is humble, meek, willing to take second place. It does not seek the headlines. It is willing to sing in the chorus, and not always demand the solo. Love is humble.

Love does not behave itself unseemly. Love is good manners in action. It is courteous. It is polite. It is the mark of a true gentleman or gentle woman.

Love seeketh not its own. There is a love, already referred to, which is possessive, which does seek its own. But the kind of love Paul is writing about does not. This love is unselfish and is self-giving. It shares, gives, sacrifices, suffers.

Love is not provoked—a better translation is "is not easily provoked." Perhaps it is asking too much of love not ever to be provoked. Certainly it does not always approve. But love is not easily provoked. It has deep resources of patience and self-control under provocation.

Love does not keep books, either concerning what it does for others, and especially concerning what others do against us. It has no desire to "get even." It does not "pay back in one's own coin." It marks slights and unkindness and wrongs off the books. It keeps no accounts.

Love does not rejoice in unrighteousness, but rejoices in the truth. It has no part with those who rejoice in a morsel of gossip that is unkind or nasty. It is hurt when something is said about another. On the other hand, it rejoices in truth and in goodness and in righteousness.

Love never fails, or never ends. It bears all things, believes all things, hopes all things, endures all things. Love does not wear out. It just keeps on loving. The kind of love Paul is thinking about endures all the vicissitudes of time and of eternity. And love alone conquers. It conquers where all else fails.

Love Immortalized.

All other things will pass away. The need for prophecy will be done away. Speaking with tongues shall cease, it ceased soon after Paul's words were written. Even knowledge is superseded by new knowledge. But love goes on its way. It ranks with the great imperishables, faith and hope. But it is greater than even these. "Faith, hope, love, these three; but the greatest of these is love."

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

Western Carolina Church Building Loan Fund Committee Plans Area Meetings

The Church Building Loan Fund Committee of the Western North Carolina Conference is planning to have two area meetings of our churches to discuss the needs of this endeavor. We hope to be able to give to our churches some information about the great need for new churches in this vast country of ours. There are millions of young people without religious training. We have a great opportunity today to do something about our Father's business of building his kingdom. We trust that our churches will come to Seagrove on May 25, and to Pleasant Hill on May 26.

The committee suggests that the following churches come to the Seagrove meeting on May 25, at 7:30 p. m.: Big Oak, Biscoe, Brown's Chapel, Ether, Flint Mill, Grace's Chapel, Mt. Pleasant, Needham's Grove, New Center, Providence Chapel, Shady Grove, Shiloh, Albemarle and Bennett.

Antioch (C), Ramseur, Smithwood, Pleasant Cross, Hanks Chapel, Randalman, and Zion, are asked to meet at Pleasant Hill at the same time on May 26.

If any church finds that it cannot go to the suggested place, or if the other meeting is more convenient, it should feel free to go there.

A movie, "The Basis of the Blue Print," will be shown at each meeting. Everyone will be welcome, but we would like to insist the the Sunday school superintendent, the secretary, the treasurer, the chairman of the Board of Deacons, the president of the Women and the president of the Pilgrim Fellowship attend.

S. H. PELL,
Chairman.

Church Building Loan Fund Campaign

All churches in the Southern Convention have been asked to file Declarations of Purpose in connection with the Church Building Loan Fund Campaign with the Convention Office as soon as they can do so. Those that have not done so are urged to do so as soon as possible.

Through May 16, 1953, Southern Convention Declarations of Purpose received at the office were as follows:

Church and Pastor	Amount
Va. Valley Central Conference:	
Wissler's Chapel—Ralph M. Galt	\$ 60.00

Eastern Va. Conference:

Liberty Spring—Jesse H. Dollar	\$1,591.00
Richmond—Roy C. Helfenstein	1,459.00
Suffolk—Duane N. Vore	6,290.00

Eastern N. C. Conference:

Amelia—John Littiken	\$ 400.00
Beulah—Carl Wallace	517.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Lee's Chapel—Fred P. Register	†166.00
Raleigh—W. L. Parker	975.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,981.00
Turner's Chapel—W. L. Wood	300.00
Wake Chapel—F. P. Register	1,500.00

Western N. C. Conference:

Asheboro—F. C. Lester	\$ 775.00
Liberty—L. M. Presnell	361.00
Spoon's Chapel—Max Vestal	132.00

N. C. and Va. Conference:

Burlington:	
Beverly Hills—W. W. Snyder	\$ 400.00
Lakeview—John G. Truitt, Jr.	82.50
Elon College—H. P. Bozarth	2,450.00
Haw River—Dwight Jackson	1,065.00
Reidsville—T. G. Humphries	*3,211.00
Union (NC)—K. D. Register	1,395.00
Winston-Salem—W. J. Andes	814.00
Zion—Fred H. Wrenn (Student)	75.00

*Reidsville reported having accepted quota, but Declaration had not been received by the Convention office at the time this report was mailed.

†Paid.

FACING THE PROBLEM OF UNDERPAID PASTORS.

(Continued from page 5.)

Our denomination has a very definite responsibility at this particular time to help its churches in the open country, villages and towns to realize that, as the incomes in every other field of service have increased in recent years, so that lay-folk might match the drastic increased cost of living, that likewise their minister's salary should be commensurately increased.

The wages for common labor have been more than trebled and quadrupled in the past ten years, but many of our small town and open-country churches are today paying the same salaries they paid twenty years ago, having somehow failed to realize that living costs for their ministers have increased on the same ratio as have those of laborers, mechanics, clerks, and people in every other field of employment. Section hands on the railroads now receive \$7.50 or more a day, whereas only a few years ago their wage was but \$1.75 a day. Certainly no church that employs a full-time pastor would consider his services to the church and the community are not worth at least as much as the services of a section hand. Yet if the church feels that its pastor's services are worth at least as much as are the services of

a section hand, it certainly cannot feel justified in paying him less than a section hand's annual income.

Twenty-five hundred dollars a year and house provided, should therefore be the very minimum salary paid to any full-time pastor by any church in our denomination, if it estimates the importance of a pastor's services as being on par with that of a railroad section hand. But if a church has a higher estimate of the importance of the full-time services rendered by its minister, the minimum salary paid should reflect the fact as to how much more important. Moreover, every pastor serving a small town or open country church should be provided with a telephone, and allowed at least \$200.00 a year for the use of his automobile in rural parish work. The telephone in the parsonage is there in the interest of the parish and not merely to enable the pastor's wife to use it in ordering groceries. The repairs on and depreciation of the rural pastor's car and the gasoline and oil used in parish service constitute an expense that the members of the congregation should share, instead of its being borne entirely by the pastor.

Such a plan may call for greater sacrifice on the part of the members of a congregation, but the self-respect of any congregation that accepts the plan will rise as quickly as the mercury in a thermometer placed in the sunshine, and the spirit of the pastor will be quickened with new joy, new determination and new purposes for his church. Indeed, a new day of larger service will dawn for any church having an under-paid pastor if it will step ahead in these things.

"The Lord's Acre" plan has been a God-send to hundreds of rural churches in helping them to solve their financial problems and in treating their pastor as a man instead of as a hired servant. Also the yoking of small-town village and country churches into "a larger parish"—when as individual churches their struggling along seems to no avail, has worked wonders for the churches and their communities.

Somebody said that it couldn't be done
But they with a chuckle replied
That maybe it couldn't, but still there
were none

In their crowd who would quit, till
they'd tried.

So they buckled right in with a trace of
a grin

On their faces, if worried, they hid it.
And they started to sing as they tackled
the thing

That couldn't be done. And they did it.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Our orphanage home is very deeply grieved on account of the death of Thurman Arnold. He was flown by a twin-motored VC-47 passenger plane on Monday morning, May 11, to Johns Hopkins Hospital in Baltimore. Arrangements were made by the local Red Cross Chapter, Mrs. Ada B. Dorsett, director, with the Army Air Force, Pope Field, Fayetteville, N. C., for this trip. The plane was flown by Col. Gordon Blood, with Maj. Joe Littleton as copilot and M-Sgt. Vance Brown as flight engineer. An editorial in the Burlington *Times-News* characterized this as "a mercy flight like the wings of an angel flying a mission of love."

We were proud of the church which could offer through channels of humankindness and brotherly cooperation such care and consideration, proud of the physicians that attended him, proud of the nurses and many friends, and proud of the United States Army Air Force which designated the service of a plane worth a quarter of a million dollars and manned it with Colonel, Major and Master Sargent, to make this mercy flight.

Dr. Rippy was the attending physician, and Dr. Talbert King and several others were physicians consulted.

Thurman died Wednesday morning at 2:35, EST. He was under the care at Johns Hopkins of Dr. Helen Taussing, nationally known heart specialist. He was given top attention, but all efforts to save him failed. His death was attributed to myocarditis, a condition that results in inflammation and weakness of the heart muscles.

Thurman was loved by all of us here at the orphanage, and he loved us all. He grew tall and straight, but was always gentle and quiet. He was always so glad to see anyone of us from the orphanage, and most especially his matron, Mrs. Maude Bennett, who stood by him like a mother from first to last. Mrs. Bennett took a nurse and the boy's mother with him on the plane to Baltimore. She had instructions from the orphanage to take care of Thurman's stricken mother until signs of improvement were shown or until the end if it was eminent. He was in Alamance Co. Hospital for fourteen days. I never

saw a better patient, always uncomplaining though his pain was at times intense.

When he was borne out of his room on the stretcher, he called Mrs. Bennett's attention: "That largest basket of flowers," said he, "is from the orphanage. I want you to take it back there and place it in the living room." His wish was carried out—flowers for my friends—the boys and girls—he meant.

Friday afternoon at 3:00 his funeral was held at Mt. Hermon Christian church in Wake County near his native home. When you read these lines his own orphanage brothers will have borne his casket to its last resting place. The services were conducted by his pastor, Rev. Howard P. Bozarth, and the pastor of the Mt. Hermon Church, Rev. E. M. Carter.

Thurman will be gone from us, but his little brother, Raymond, and his three sisters, Jo Ann, Barbara Jean, and Clara Lee, will come back here to their "home" to take up life anew. Thurman will be gone, but he will remain in our hearts always.

JOHN G. TRUITT,
Superintendent.

REPORT FOR MAY 14, 1943.

Commodities for the Week.

Shallow Ford Woman's Missionary society, Clothing for Nancy Watkins.

Mrs. Margarette Everette, Burlington, N. C., Clothing.

C. W. Parker, Jr., Washington, D. C., Clothing.

Sunday School Mnthly Offerings.

Amount brought forward \$ 6,173.54

Eastern N. C. Conference:

Ebenezer \$ 40.32
Pleasant Hill S. S. 13.47
Pope's Chapel 5.00
Mt. Auburn S. S. 8.13

66.92

Eastern Va. Conference:

Liberty Spring S. S. \$ 20.00
Newport News S. S. 12.00
Christian Temple, Special 10.00
Norfolk, First 19.00
Rosemont—for Jo Ann Arnold 20.00
Rosemont 39.74
South Norfolk, Special .. 10.00

130.99

N. C. and Va. Conference:

Bethel, Special \$ 65.40
Durham S. S. 29.01
Shallow Ford—for Nancy Watkins 16.52

110.93

Virginia Valley Conference:

Winchester S. S. \$ 8.34

8.34

Total \$ 317.18

Grand Total \$ 6,490.72

Special Offerings.

Amount brought forward \$ 8,479.69

Mrs. B. F. McDaniel's S. Class of Junior Boys and Girls, Luray, Va. for Shower Room \$ 10.00

Mrs. Mamie K. Perkinson, Wise, N. C. 10.00

Tommy Shoemaker, Ashboro, N. C. 10.00

Mr. & Mrs. Ralph M. Holt and Mr. & Mrs. James A. Holt, Jr., Burlington, in memory of Mrs. Vitus R. Holt 25.00

Mrs. J. L. Kernodle, Burlington, N. C., in memory of Mrs. Vitus R. Holt 10.00

Mrs. C. T. Holt, Sr., Burlington, N. C., in memory of Mrs. Vitus R. Holt 10.00

Mr. & Mrs. T. Hayes Holland, Franklin, Va., in memory of Mrs. E. P. Jones 5.00

Mr. and Mrs. Herbert Council, in memory of Mrs. E. P. Jones 5.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

In Memoriam

HILL.

On January 26, 1953, Happy Home Congregational Christian Church sustained a great loss in the passing of Deacon George Webster Hill. Mr. Hill joined this church when a young man and until the time of his death was a devoted and faithful member. He manifested his love for his church by being faithful in attendance, generous in gifts, and sincere in his daily living. In his community, he was a living example of the true meaning of Christianity. His interest in the Kingdom of God beyond his church and community was often expressed by his gifts to orphanages and various mission projects.

In memory of his service to our church, we resolve:

1. That the members of our church emulate his traits of Christian character and in so doing pledge ourselves to more loyal service to our Master and His church.

2. That we thank God for the inspiration of a consecrated life so faithfully lived in our midst.

3. That we extend to his loved ones our sympathy and commend them to our Heavenly Father for strength and guidance.

THURMAN A. BOWERS,
LEONARD POWELL,
CLARICE GUMM.

STUDY CONFERENCE.

(Continued from page 2.)

Japan, who spoke briefly and participated in camp activities.

Teaching and participating in the activities of the conference were two members of the Elon College faculty: Dr. D. J. Bowden and Dr. Ferris E. Reynolds. Dr. Bowden led a discussion of "Mysticism." Dr. Reynolds led two discussion periods on the topic, "Grounds of Religious Certainty." Ministers of the Convention taking part in the program were, Rev. Henry Robinson, Rev. James Lightbourne, Jr., Rev. Richard L. Jackson and Rev. Lanson Granger.

Plans were made by the group to have another conference of this type in May, 1954. A committee, of which Rev. Richard L. Jackson was elected chairman, was set up to make the plans. It is hoped that all ministers in the Southern Convention will wish to attend next year, and it is felt that the churches will want their ministers to attend. Dr. Wissemann, who led the closing devotionals, said that he felt that every minister who attended the conference would leave a better minister, better able to serve God and his fellowman.

Will there be another Southern Convention Ministers' Study Conference? The feeling and the voting were unanimous. MAX VESTAL,

Reporter.

LAYMEN'S FELLOWSHIP.

(Continued from page 3.)

many from your church will be present.

Rev. Richard L. Jackson, pastor of our Chapel Hill Church, will be the speaker, and will show us pictures he made while in China as a missionary. This, I am sure, will be very interesting for all of us.

Come with the idea that you will help make this another wonderful meeting. Don't forget about the Laymen's Bell. Your group may take it home. Come, we will see.

SYBRANT H. PELL,
Chairman.

THE ORPHANAGE,

(Continued from page 14.)

State of N. C. (Gasoline
Refund) 25.00

Mr. & Mrs. M. W. McPherson, Burlington, N. C., in memory of J. Dolph Long	5.00
Mr. & Mrs. M. W. McPherson, Burlington, N. C., in memory of Mrs. Vitus R. Holt	5.00
Donations for Thurman Arnold: Smith & Baldwin Contractors, Burlington, N. C. Builders' Class, Davis St. Methodist Church, Burlington, N. C.	25.00
Burlington Drug Co.	2.00
Circle No. 9, Front St. Methodist Church, Burlington, N. C.	12.00
Jack M. Beal	5.00
Special Gifts	170.00
	279.00

Grand Total \$ 8,758.69

Total for the week \$ 596.18

Total for the year \$15,249.41

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195..., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

It was agreed that our church would seek to reach this goal by:

(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195..., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
- [] 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195...
- [] 4. By annual solicitation each year for years.

..... Church

By Secretary or Clerk
Address

..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

WHERE IS GOD?

By S. M. SMITH

Since the beginning of time man has been asking that question. In the earliest recollection of this writer, we were told that God was the Creator of all things and that his headquarters were far away up in the skies some place, that he could not be reached very easily, that he was a stern being, that he expressed himself when he was mad in the thunder and lightning, in storms that left desolation in their wake.

Recently a father received a message from the government saying that his son had been reported missing in action in Korea. "Where was God," he exclaimed, "that he didn't take care of my boy?"

"Maybe God was worried," suggested some one, as he was when his own Son was about to be crucified by his enemies.

Likewise, we have been taught that Heaven is a far-away city up in the skies, with gates of pearl and streets of gold; and that when we die, we fly away and go there where we are given a robe, a crown and a harp. If we make good, from then on all we have to do is sing and play around the throne to keep God in a good humor.

When Christ, the Son, came down to earth, he taught his disciples differently. "The Kingdom of Heaven," says he in the scriptures, "is within you." A mother teaches her little ones that as she explains the golden rule. We hear that every Sunday from the pastor of the church we attend. We teach in our Sunday school classes.

When men learn the meaning of that teaching, war will cease, and the millenium will begin. Bells ring every Sunday from the tower of the "Little Brown Church in the vale" to the chimes of the cathedral, calling people to worship in the name of "Him who doeth all things well."

Our flag—the stars and stripes forever—which flies over every government building, over every government fortification, from the mast of every American ship in time of war or peace, proclaims in the same truth. God bless America and our citizenship in such a country.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, MAY 28, 1953

NUMBER 22

I Shall Not Pass Again This Way

The bread that giveth strength I want to give;
The water pure that bids the thirsty live;
I want to help the fainting day by day,
Because I shall not pass again this way.

I want to give the oil of joy for tears;
The faith to conquer cruel doubts and fears;
Beauty for ashes may I give alway,
Because I shall not pass again this way.

I want to give good measure running o'er
And into angry hearts I want to pour
The answer soft that turneth wrath away,
Because I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day,
Because I shall not pass again this way.

—Anonymous.

News Flashes

The Junior class rooms of the Temple Sunday school, in Norfolk, have been completely redecorated.

Mrs. John G. Truitt, president of the Mission Board of the Southern Convention, is attending a three-day meeting, May 26-28, of the National Committee on Our Christian World Mission at the Dekoven Foundation, Racine, Wisconsin.

Dr. W. T. Scott's address in England, June 9-19, will be c/o International Congregational Council, 110 Memorial Hall, Farringdon Street, London, E. C. 4; and in Scotland, June 20-29, c/o International Congregational Council, St. Salvator's Hall, St. Andrews, Fife, Scotland.

Rosemont's Progress

There have been many notable steps of progress made at Rosemont but none so evident as our most recent building addition. The building committee was first named in 1946 but for various reasons our building program had not started any real action until last year. After much planning, praying, working and co-operation, a dream was finally realized by the members of Rosemont. The new educational plant of the church was moved into on May 10th. This Sunday school plant is only a part of the building program as the auditorium will also undergo renovation, beginning immediately.

To us the 10th day of May was a highlight in our church history. We had a full day so far as services are concerned. Being overcrowded in our auditorium, we have been having for some time now two worship services, one at 8:45 A. M. and the other at 11:00 A. M. We are having a total average attendance for the two services in the morning of 325 and 125 for the evening service. Our Sunday school average is 325 each Sunday.

There were 21 Sunday school classes with full programs for our "red letter day" on May 10th. Upon completion of our new plant we will have something to be very proud of. With much of the work and time being donated through love, the plant will cost approximately \$82,500.

MRS. PAULINE DENNIS,
Reporter.

Superintendent and Mrs. Scott Will Sail for Scotland

Dear Friends of the Southern Convention:

Mrs. Scott and I shall sail from New York on June 3 between 8 and 11 a. m. on the *Queen Elizabeth*. We sail from Pier 90 at the foot of West 50th Street. We understand Dr. N. G. Newman is to sail on the *Queen Elizabeth* also—along with a number of other Congregational Christian Church delegates to the International Council to be held at St. Andrews, Scotland.

Mrs. Scott and I feel profoundly grateful for the honor of going to represent the Southern Convention churches. We are humbled by the generous gifts made by many individuals, churches, Sunday schools, and missionary societies to make our trip possible. We are particularly happy that we can take this, our first "long trip" across the water, and this in our Silver Wedding Anniversary year. On June 29 we expect to celebrate our 25th anniversary day at St. Andrews, Scotland, for it was in 1928 in First Congregational Christian Church in Greensboro, N. C., that we were united in marriage by our beloved pastor and friend, the late Dr. C. H. Rowland.

I am personally grateful to the friends and organizations making Mrs. Scott's going possible. I believe she would say that her life as a minister's wife has been happy. Certainly she has been a wonderful companion and helper. To have been a "Superintendent's wife" for 15 of these years, however has been more than she contracted! But she has been swell in all this. Her greatest joy has been to have a part in serving our church. I am glad for her that she has been honored, along with me, in this wonderful trip and experience. We hope that this high privilege will make us able to serve our church more effectively. We join in thanksgiving for the comradeship of so many wonderful people of the Southern Convention. Thanks ever so much for your trust and for your generosity. May God bless you every one. I am so thankful that Mrs. Scott's recovery from her recent serious operation has been so progressive that her good physician says that by all means she should go to Scotland with me.

Faithfully yours,
WM. T. SCOTT,
Superintendent.

The International Congregational Council to Meet in June

More than 600 Congregationalists from all parts of the world will attend the seventh International Congregational Council being held June 20 to 29 in St. Andrews, Scotland, under the overall theme "Congregational Churchmanship."

Around 150 American Congregational laymen, lay women and clergy are expected at St. Andrews, that ancient city which holds a unique place in both civil and ecclesiastical Scottish history, and which is synonymous in most of the world to the word "golf." It is the birthplace of the Royal and Ancient Golf Club constituted in 1754. The delegates will meet in St. Andrews University, founded in 1411.

A large number of the American delegation will sail on the *Queen Mary*, Wednesday, June 3, but others are already on European tours while still more will include trips to the continent following the International Congregational Council meeting.

Dr. Douglas Horton, Minister and Executive Secretary of the General Council of Congregational Christian Churches in the U. S. A., is the Moderator of the International Congregational Council and Dr. Sidney M. Berry of London, England, is the Executive Secretary. Dr. Leslie E. Cooke of London, England, secretary of the Congregational Union of England and Wales is chairman of the British Committee on Arrangements.

The first International Congregational Council met in London, England, in 1891 and subsequent Councils were held in Boston, Mass., in 1899; Edinburgh, Scotland in 1908; Boston, Mass., 1920; Bournemouth, England, 1930 and Wellesley College, Wellesley, Mass., 1949.

Leading churchmen from England, Switzerland, Holland, Germany, America and other parts of the world will participate in the program.

The International Congregational Council will not conduct narrow denominational discussions, points out Dr. Berry but will begin by trying to understand its own traditions, its strength and its weakness. From there it will move into a different theme each day covering the place of Congregationalism in the universal church; the Christian understanding of the state and the freedom of the church in the modern state, and end

(Continued on page 6.)

Laymen and the Church . . .

J. Earl Danieley, Editor, Box 515, Elon College, N. C.

Editor Changes Address

Your editor for this column has moved to Chapel Hill, N. C., for the summer. He will be engaged in chemical research and as a visiting professor will give the lectures in the organic chemistry course at the University of North Carolina. His address during the summer will be 428 Westwood, Chapel Hill, N. C. Please send material for this page to him at this address.

* * * * *

Asheboro Reports

The Laymen's Fellowship in our Asheboro Church was organized in the fall of 1952. Dalton Harper is the President, Hubert Beane, the Vice-President and Clifford Bowers the Treasurer of the organization. On Saturday, April 18, 1953, a meeting of the group was held at the home of Clifford Bowers at which time the men of the group enjoyed a fish fry. Although attendance was limited somewhat due to threatening weather there was a good group of men present and they seemed to have enjoyed the occasion very much.

The Asheboro group decided to contribute immediately and report to the May 30th Rally of the Western North Carolina Laymen's Group \$100 to the Moonelon project. The group agreed to actively support the project and expressed interest in seeing other groups do the same thing.

Asheboro's report gives us encouragement; others will follow suit. It has always been true that when our people see a need, sense the importance of a project or become concerned or challenged they respond in a remarkable manner. Moonelon is our project; we will carry it through to a successful conclusion.

* * * * *

Eastern Virginia Spring Rally

President G. C. Mann of the Eastern Virginia Laymen's Fellowship reports that the Spring Rally was held May 17, 1953 at Planters Club near Driver, Virginia. The group met at 3:15 p. m. in the afternoon at which time the men were registered and then bought tickets for the dinner. G. C. Mann called the group to order and made remarks of welcome. W. H. Baker led in a service of song

after which Rev. H. E. Crutchfield held a brief worship service. In the absence of Rev. J. H. Lightbourne who was detained in Holland, Va. during the afternoon the Rev. Allen Hurdle gave the offertory prayer. State Senator Mills E. Godwin, Jr. made a very convincing talk to the group on the subject of "Moonelen," the Convention Laymen's project. A business session followed.

Between five and six o'clock the group enjoyed a social and recreational hour. At six o'clock Mr. Mann called the group to order again and W. H. Baker led the group in another period of singing. W. B. White gave the invocation before the serving of the dinner. After dinner, the ministers and guests who were present were recognized. T. C. Mountcastle and H. F. Collette favored the group with a duet. W. W. Piland introduced the speaker, the Rev. Ernest Emurian, Pastor, Elm Avenue Methodist Church, Portsmouth, Virginia. Mr. Emurian's address was humorous, entertaining, thought-provoking and enlightening. He emphasized and gave illustrations to indicate that life here and hereafter is *not* to reach a goal but to be ever journeying onward and upward. It is dangerous to ever think that we have reached the end of the way.

Approximately 200 people attended the rally. There were ten pastors, five visitors and one young lady in attendance.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

On Freedom

By W. MILLARD STEVENS

We have just observed in the Christian Community one of the most memorable events in the history of Christianity—Pentecost. Among other things, Pentecost marked the occasion when the Disciples for the very first time in their lives knew true freedom. They were delivered from all uncertainties and fears and doubts, which had heretofore inhibited their complete devotion to their Lord.

We hear a great deal about freedom today, and the desire for freedom is very persistent. However, we often overlook the fact that there can be no true freedom without personal, spiritual and intellectual freedom. Economic, political or social freedom means nothing without personal, spiritual and intellectual freedom.

If we find these, then there are two or three truths which we must keep in mind, and the first of these is the fact that there is not such a thing as absolute freedom of choice or action, independent of determining causes. That is to say that there are always some over-riding reasons present in every choice we make. Recognizing this truth, we must come to know that we cannot act free from cause, but we can condition the cause.

The second truth is the fact that our freedom is tied up with that of our neighbor. Any realistic understanding of personal freedom must take this into account. If your freedom is free to destroy that of your neighbor, then his freedom can destroy yours, and neither of you can have any semblance of freedom left.

And the third truth: You can never know true freedom so long as your choices are condemned by

your own conscience, because this condemnation creates inner-frustration which will prevent you from achieving true freedom. This means that you must not only be at peace with your neighbors to know freedom, but you must also be at peace with yourself and God.

The clue to true freedom was given by Jesus when he said to those Jews which had believed his words, "If you continue in my word then you are my disciples indeed; and ye shall know the truth and the truth shall make you free." Jesus went on to point out to these men that he knew that they were not in commercial bondage, but he knew that they were in bondage to sin and falsehood, and that no man can be free who is the slave of error. The disciples learned the true meaning of these words on the day of Pentecost when they themselves were set free from the bondage of error and falsehood.

No man can be free without the opportunity and power to change his course. No man can be free without a worthy force in his life to cause his choices to be right and pleasing. No man can be free without an undergirding principle which will guide him in living peacefully with his neighbors. No man can be free until he is free from condemnation by law and by his own conscience.

We find our freedom only in truth. Truth is always unfolding and leading us on to greater heights. Truth is always a worthy and satisfactory reason for our choices in life. Truth never leads us to harm one another. Truth never leads us into conflict with right. Therefore, we find freedom through surrender to the sources of all truth—God. This is the only freedom that can sustain us.

The Cent-a-Meal Plan and the Work of Missions

June will mark the end of the Missions Period in the Southern Convention. One of the means of raising money for missions during that period is through that plan. Materials to aid the observance of the Cent-a-Meal Plan were earlier placed in the hands of the people of our convention, and it is the hope of the Mission Board that many of our churches have observed the plan, and that early after the end of June, the proceeds will be sent to the Convention Office at Elon College, N. C.

The Mission Period covers March, April, May and June. There are approximately 10,000 families in the Southern Convention. There are 122 days in those four months; so if these 10,000 families

gave just one cent a meal during that period, we would raise \$36,000.00. That IF is the question. It cannot be expected that every family will observe this gift of gratitude to the "Giver of All Good Gifts," but it is hoped that a goodly number will do so. Pastors should see that their members have the opportunity to present their gifts, that they are dedicated and forwarded to the Mission Board.

There may be among our readers those who have not observed the "plan" during the past four months, but who would like to make a "gratitude gift" for missions. They can join the plan by sending a gift of \$3.66, through their local church, or to the Convention Office, designated "Missions."

Use Your Summer in Christian Service

By DR. RICHARD K. MORTON

Pastor, Union Congregational Church, Jacksonville, Florida

Summer isn't so continuously hot, anywhere, that it cannot be used for Christian service and for personal growth and improvement.

Few of us are so completely exhausted or nerved up or tied down that we must make it simply a period of rest and of doing absolutely nothing.

We ought to organize for the summer in our churches and indeed in our homes, just as we do for other periods.

In most communities no large percentage of the community or of our parishes goes away for the entire summer. We have more time then than at any other time.

Summer can be used in lots of ways for fun, for instruction, and for helpfulness—to ourselves and others.

How — For Instance?

Here are a few samples of what can be done:

Arrange some informal meetings, in your church, or homes, or elsewhere in settings where you can take advantage of air-conditioning or a sufficiency of fans. Do a lot of committee-ing and talking over plans so that you are all set for the later months.

Specialize in informal, outdoor, shirt-sleeve gatherings, at quiet resorts, by the roadside, in someone's backyard, or at a beach where it is a pleasure to be.

Call your groups or your friends together and lay out a plan for summer accomplishment that can bring fun and renewed interest, instead of being a chore and a difficulty in stuffy weather when so many people are away and so many personal interests intrude. This could mean individual or group study of a provocative or timely book, the preparation of a series of discussions or meetings, the ground-breaking for some new project which the church or community ought to tackle. Plans can also be laid out to coordinate the reports and new ideas coming from those who will have attended summer conferences and institutes and camps.

If there are nearby camps or other groups, arrangements could be made for chaplain service or for services or for an early-morning visitation, or some other feature.

Materials could be provided for use in resort hotels and motels and for distribution to travellers and visitors wherever they may be found.

Little displays and brief services could be prepared for nearby roadside rustic shrines and picnic sports, and the like.

Summer radio inspirational moments could be prepared—even taped in advance for daily use.

Excursions for instruction and recreation can be arranged for specific groups. They can go to baseball games, outdoor concerts, fairs, noted summer programs arranged at a distant point. Or they can arrange to go to some inspirational or historic place to which they so far have been unable to go. They could constitute themselves a deputation to go out, in force, to some small church which needs help, and give it a real thrill through the increased attendance.

One very fine service would be to arrange special delights for the No-Vacation or the Back-to-Work crowd,

(Continued on page 8.)

"The Family at Worship"

By REV. HENRY E. ROBINSON, Burlington, North Carolina

No. 3 of a Series of Four Meditations

Yesterday when I spoke about the family holding life together, I am sure that some of you were expecting me to include under this heading the one force which above all others has the power of binding life together—worship. The reason I did not mention family worship was because I felt this topic should claim our full attention in one of these devotional periods.

The record is before us in the Old Testament of how the patriarchs would pause at the close of the day or after some crisis had passed and build an altar, make the evening sacrifice and lift their voices to God in praise and thanksgiving and for guidance and forgiveness. Many today feel that the world has moved out beyond this archaic pattern and instead of gathering about the altar we gather about the television, and instead of the pause that inspires, uplifts, and humbles, we have substituted "the pause that refreshes" or reach for a cigarette to quiet the nerves.

One can seriously question whether these new patterns represent an advance. Actually are they not poor facsimiles for family worship? Are we not living in the backwash of the tides rather than in the stream of power.

A few years ago I went through the home in which Nathan Hale lived in Coventry, Connecticut. It was an antique lover's dream. The object which caught my eye was the Bible box dated 1721. Copies of the scripture in those days were scarce and expensive. The Bible in the home was a common possession and served all

the members. In the evening the head of the house would remove the scriptures from the box and read to the members of the family about the fireside. This custom was especially adhered to on Saturday evening as a means of preparing the heart and mind for Sunday's worship. With that preparation the family attended the services of worship. People sat in cold churches with aught to warm them but a few coals in a foot-warmer yet they deemed it a privilege and fought for the right.

We proudly hail our ancestors and the principles for which they stood. We believe that because of their principles and convictions our national foundations were laid in things of the spirit. Aught we not now to realize that the same elements of prayer and worship which made our nation great are needed to keep us in the way and to strengthen us for the current challenge?

Families need to draw upon the resources of worship in three ways. First, each member of the family should have his own mode of private meditation. A time best suited to the individual should be set apart each day for prayer and readings from the scripture or other devotional literature. Then the family should find time each day to pray and read together in family circle. I know how hard this is to do with all our interests and commitments. But a friend of mine said not long ago that we find time to do the things we feel are important. If we do not take time as families to share the things of the

(Continued on page 9.)

Southern Convention Office

WM. T. SCOTT, Supt., Elon College, N. C.

During May — A Report from Superintendent Scott

Every day of every month is filled with many interesting activities, but it seems that these first days of May have unusually interesting, full and with some sadness and grief.

First, it was the concern our family had during the serious illness and major operation of the "head of our house." We are thankful beyond words for the goodness of God, the faithfulness, expert skill, and care of a wonderful physician — Dr. John Robert Kernodle, and his associates at the Alamance County Hospital. They brought Mrs. Scott safely upon the road to recovery. The devotion of so many friends — their prayers and remembrances — mean more than we can say. Mrs. Scott is at home and is doing wonderfully well. We are so humbly thankful. A Christian Mother is a joy to any household, but we of the Scott household think "our Mom" is the best of all.

On the first Sunday, it was my privilege to be at the Pleasant Grove Church, near Bennett, N. C., of the Western North Carolina Conference, for their annual home coming. This occasion was unusually significant. The church's new and beautiful parsonage was dedicated that day. More than 800 people gathered at this old church for the day's services. Rev. and Mrs. Bill Simmons are doing a good job with this church. Mr. Simmons is a student at Elon College.

On the second Sunday, I journeyed to the Shiloh Christian Church, near Ramseur, N. C., my boyhood home. Here a great crowd of members, former members and friends came for this annual Memorial Day. A beautiful, new church building, completed just a few years ago, is a great improvement over the building I remembered in my childhood. The years rolled away though, and I remembered most vividly an experience at Shiloh 30 years ago, when I was asked by the pastor then (Rev. A. T. Banks) to assist him in a revival meeting at this old church. That was my first preaching experience, and one that I shall never forget. Rev. R. T. Grissom, the present pastor, and his people at Shiloh are doing a good work.

How I wanted to linger at Shiloh for "dinner on the grounds," for I not only saw the tables but remembered how it was years ago, too. However, I had to forego that privilege and rush on to Union Ridge in Alamance County for the dedication service of the new Educational Building at 2:30 in the afternoon. Union Ridge is to be congratulated. Rev. Kenneth D. Register and his people have built well. Their new building would be a credit to any church anywhere. It is a monument to a devoted people who have put head, heart, hand and "pocket book" into this building program. The church has not only paid for this building, but have set themselves to the job of erecting a new sanctuary, and in the middle of these programs they have committed themselves to support the Church Building Loan Fund Campaign, having been one of our first churches to accept their quota. It was a big day for Union Ridge. In the morning their annual Home Coming service was held, with "dinner on the grounds." I missed that one, too!

The third Sunday was a good day, too. We went to Fayetteville for the opening service in the new building of our church there. Dr. F. C. Lester, loaned by the Asheboro Church for six months, has done a good job in getting a building erected in just 60 days. It is an adequate brick building with an auditorium that will seat over 100 and Sunday school facilities for 150 are provided. The Building Society and the Mission Board have aided substantially in this new work. Mrs. Florence L. Rogers, donor of the six-acre building site, and a charter member of the church, was present and saw part of her dream come true. This work is one of great promise.

During the week-end of Sunday, the 24th, the 63rd Commencement of Elon College was a significant event in our church life. It is always a joy to welcome back to Elon many alumni, friends and relatives of the students and members of the graduating class. The campus was beautiful, and President Smith and his associates had everything in readiness for this big event in the life of our college. Among the graduates this year

were three ministerial students: John G. Truitt, Jr., Page Painter, and David Crawle. (Carl Wallace will graduate from Duke Divinity School in June; William Talley and Dorothy Fultz graduate from Hartford Seminary in Religious Education.)

Sunday, the 24th, was an interesting and history-making day at Hanks Chapel Church of the Western North Carolina Conference, where a great crowd gathered for the annual Memorial Day. In the afternoon we shared in the ceremonies of groundbreaking for their new Sunday school rooms. Hanks Chapel was the girlhood church of my mother, a descendent of Dr. Francis Farrell, a pioneer settler of that area and whose descendants are "legion" there today. Hanks Chapel is a pillar of strength in the Western Conference.

Our month has been saddened by the call to return to Franklin, Virginia, to assist in the funeral services of a devoted member of our church there — Mrs. E. P. Jones. Mrs. Jones claimed release from her suffering of many months. She was a devoted member of that church and she will be greatly missed. As her former pastor, it was pleasant amid earthly sorrow to call to mind her faithfulness to her Lord and his Church.

These are but a few of the many and varied activities of your Superintendent, which included many, many conferences, letters written, sharing in the very successful Ministers' Study Conference, meeting and planning with the Board of Trustees of Franklinton Center, etc., etc. The month of May is just one of twelve months, and it is pretty typical of our work.

Thank you for the privilege of serving you. May God bless you everyone.

WILLIAM T. SCOTT.

INTERNATIONAL COUNCIL TO MEET IN JUNE.

(Continued from page 2.)

with a study of the church's ministry of reconciliation.

The plan is to make this seventh International Congregational Council a working body which will divide into discussion groups following each key address, and report the results of these group discussions to the full conference before it adjourns.

Personality is God's greatest gift. It is the most powerful force in the world, — *Julius E. Crawford.*

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Final Word to Class of 1953

The following is the final word given to the Class of 1953 of Elon College on Commencement Day, May 25. These were the last words spoken before the benediction:

CLASS OF 1953

The founding fathers of this great nation of ours came to these shores in search of freedom and opportunity. They met with opposition, suffered pain, and endured hardships, but out of these discomforts and displeasures came this great country of ours with all of its wealth, influence, and power. The future opens before us opportunities unlimited. The inventive genius of our people has not been exhausted. Much of the wealth of the world is still buried beneath mountains and submerged by the breaking waters of the wide seas. May you be given the ability and the inventive genius to unearth this wealth, bring it to the surface, and put it at the disposal of civilization for the benefit and uplift of all peoples.

For four years we have given you our best, much of the best of the accumulations of the past century, the best fruits of the best minds that the world has ever known, spread on the printed pages of open books, with the hope and the prayer that you may take your trained ability and developed talents and put them on the altar of unselfish service, that you may be numbered with the great.

At the moment you stand in academic dress with a certificate of graduation in hand. Today is radiant with splendor, tomorrow is full of promise; and hope, unafraid, rims the more distant future, but young men and young women, I warn you that the future of America is in danger. A sinister enemy is daily and assiduously plotting her downfall. He would confiscate our wealth, rob us of our freedom, and enslave our bodies and our spirits forever.

Not all of our battles have been fought; not all of our pains suffered, or all of our hardships endured. I pray not, nor do I wish for you to be spared of these, but when they meet you in the way, I do pray that you may stand fast, quit yourselves like men, and pay the cost without flinching.

The Class of 1953 of Elon College, as you face your world, torn, troubled, and disturbed, may you know that your help is in God. Believe Him, trust Him, serve Him, obey Him. He alone has the power and the life. To whom else dare you go?

* * * * *

Dr. W. H. Boone Named "Out-standing Alumnus of 1953"

Dr. W. H. Boone, of Durham, N. C., chairman of the board of trustees of Elon College, was named "Out-standing Alumnus of 1953" and was



DR. W. H. BOONE.

presented with a framed scroll certificate at the annual Alumni Banquet, which was held in the Elon College dining hall on Saturday night, May 23. The presentation was by Dr. John G. Truitt, superintendent of the Christian Orphanage.

Dr. Boone, recipient of the honor, graduated from Elon with the Class of 1894 and has been eminently successful in his profession and at all times a loyal supporter of Elon College and the Congregational Christian Church. He has been a member of the college's board of trustees since 1913 and chairman of that board since 1934.

* * * * *

Mrs. Gertrude Gibson Bondurant

Mrs. Bondurant was a good woman, faithful in the service of God and loyal to the church of which she was a member, Rosemont Christian Church,

She was the light and the life of her home and family. Unfortunately, it would seem, she was called to her reward.

Out of love and respect for her, her husband, H. L. Bondurant, some months ago made a contribution of \$100 to Elon College in her memory. This money was invested in building and loan stock as a memorial to Mrs. Bondurant, established by her husband. Since the first contribution, Mr. Bondurant has made another contribution of \$100 and Mrs. Bondurant's son, Walton Bondurant, contributed \$100, making a total of \$300. The family plans to increase this memorial fund as they may find it possible. At any rate, they have the assurance and joy of knowing that this good woman's name is written indelibly in the annals of their church at their church college, and that as years pass, she will will be making a contribution to her college whose contributions are made to every department of our denomination, to the teaching force of public schools and colleges throughout our country.

The wisdom of such a memorial is evident from its broad significance and widely extended influence.

This article is written without the knowledge or approval of the family. I trust that it will meet with their approval. This contribution does set a pattern and build the way for many of our loyal church members to extend their lives, helpfully and beneficially, beyond the brief span of years that we are privileged to live on this earth and be a part of the human society and of the church of our Lord and Saviour, Jesus Christ.

Giving—A Part of Loving

What do we really hold to be worthwhile? What do we worship? Most of us would say that our families and our relationship to God are the most worthwhile things in life. Do we really believe this? Money is the standard of value and a medium of exchange. The probability is that the way we spend our money indicates most clearly the kind of persons we are and what we really hold of supreme value.

"God so loved the world that he gave . . ." Giving always is a part of loving. If we love God, we will give to his church. If we are grateful for the gift of Christ, we will have a part in sharing his gospel to the ends of the earth.—T. K. Thompson.

Missions at Home and Abroad

Ed and Fran Riggs Return to the States

Edward Clark Riggs, M.D., and his wife, Frances Whittaker Riggs, R.N., "displaced China missionaries" of the American Board of Foreign Missions, Boston, Mass., who in 1950 transferred to India where they have been demonstrating the policy of simple living and preventive health measures, arrived for furlough on Wednesday, May 20, in New York on the *S. S. Constitution* (American Export Line).

Both of these young Congregational Christian medical workers are fourth generation missionaries. With them are their two children, Louis Eugene, 3, born in China, and Joy Louise, year and a half, born in India.

The Riggs first did work at Pierce Hospital, Madurai, India, working with the Tamil people. Dr. Riggs has specialized in public health and also served as a consultant in leper work.

Just before they sailed from India for furlough they were invited by the Indian community of Kilanjunai, South India, to help in a clinic where they will work and live at the village level. Their home, just finished, is a small house made of local mud bricks, thatched roof, rafters of palm slabs lashed together with grass fibers, and cement floor.

Dr. Riggs, who was graduated from the University of Colorado School of Medicine, Class of 1938, enlisted under the American Board following about four years of internship at New York Hospital and Boston City Hospital, but he had to delay his career while he served a hitch in the U. S. Army Medical Corps during World War II.

In 1945 Captain Riggs, four years after his missionary appointment, and once more a civilian, went to China under the American Board assigned to Shaowu Hospital, Shaowu, China, and rural public health service. Here he met and married Frances L. Whittaker, R.N., serving as a nurse in the same mission. They worked here until driven out by the Communists.

Dr. Riggs was born in Denver, Colorado, but spent his early boyhood in Turkey where his parents served as American Board missionaries. He is

a graduate of the University of Colorado as well as the Medical School and studied at the Yale Institute of Far Eastern Languages.

Mrs. Riggs was born in Peking, North China, of missionary parents and educated at Willamette University, Oregon; San Jose State College; University of Oregon School of Nursing, R.N.; School of Nurse-Midwifery, Maternity Center Association, New York City and College of Chinese Studies, Peking.

Dr. and Mrs. Riggs went first to the home of Mrs. G. C. Moore, 705 St. Marks Street, Westfield, New Jersey, and then to the home of Mrs. Riggs' parents, Rev. and Mrs. R. B. Whittaker, Sunol, California. They will be there in time for the 40th wedding anniversary of the Whittakers on May 29.

USE YOUR SUMMER IN CHRISTIAN SERVICE.

(Continued from page 5.)

who must remain in town in much hotter weather while others are off. Why not a protective society for them? It could sponsor Iceberg parties, musicales, outdoor parties, a mid-summer festival on a small scale, making every effort to have the place cool and refreshing, dress informal, and everything truly enjoyable. This could include gathering for a few minutes at the church or elsewhere at lunch time or after work, or a night excursion to a nearby lake or beach.

All this just begins to unlock the secrets of the ways in which this so-called doorway, no-nothing time of the summer slump can be used for Christ and the Church and for one's own deeper enrichment.

Many services desperately need doing for those who are hard-put to get a little vacation of their own, in spite of relentless responsibilities. Why not a Vacation Club of those who will specialize in making possible vacations for others, by money contributions and by a volunteer and clearing house service which puts those needing services in touch with those willing to give them?

For instance, a man may be caring for a sick child or an invalid relative or a cripple—and this continues day and night. The committee could take

turns substituting in the home, if they are capable of furnishing the ministrations required, or they could pay for nursing care on behalf of the person to be benefited.

Young people could help tremendously by being on call while people are away to take care of their properties, lawns, pets, flowers, or anything else. They could run errands for those handicapped and with limited funds. They could bring programs in person or on tape to people in remote places, in private homes, in institutions, or at resorts. They and others could form a transportation committee to give special rides to crippled and sick and elderly folk who rarely get such a treat.

Then there are the many more distinctly religious services that can be rendered through visitations, reading the Bible and religious pieces to the blind and the shut-ins, supplying religious periodicals to those who lack them, teaching Sunday school classes for teachers who are away. In addition, there is so much need of united Christian action to keep out evils that lurk so readily in all beach and tourist-resort places. A group could decide to have a series of fine religious films during the summer, or it could specialize on maps or on religious poetry. There is a great deal of inspiration to be found, I know, in seeking to have a talk with someone else in a field of religious interest, in interviewing a noted leader in the field of religion, visiting other fine churches, or doing personal evangelism.

When we take off our coats, we don't have to shed our faith. When we suspend some of our regular church programs, we can take up others. When some responsibilities fall from our hands for a season, we don't have to remain empty-handed.

You will be more rested, in body and mind and spirit, if you use your summer in Christian service and in some organized way to make yourself a better person! Let us make faith and spread love while the sun shines!

Says an Indian layman: "We must outgrow the habit of thinking of useful laymen as 'pillars of the church.' It is not the layman's business to be a pillar . . . The efficient Christian layman is not . . . just a pillar of the church, but really its vanguard. He is to be used not as a buttress, but as a battering ram." Our American church would do well to catch this spirit.—*W. Millard Stevens.*

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Register for the School of Missions

Every society president is supposed to have received, within the last week, a letter from Mrs. W. B. Williams, convention president, telling about the activities of our women.

Enclosed was a card to be sent to Mrs. George D. Colclough, at Elon College, hostess for the School of Missions, telling her how many women to expect from your society. It is important that this be filled in and returned by June 8, so that plans for rooms can be completed.

Next week's issue of THE SUN will contain information concerning the speakers at the School of Missions. Read all about them—and then come to learn from them!

* * * * *

Year-Old Society Reports

We have just completed one year of work in our missionary society at Moore's Union Christian Church, R. F. D., Sanford, North Carolina. Though all of us were new at this work, we have done a very good job, and one that has really been enjoyed by all. Our attendance has more than doubled since we organized in May of 1952.

We used the literature from the packet and had special emphasis on missions and our program on the World Day of Prayer. We also had the great privilege of having Miss Pattie Lee Coghil as our speaker one month, and also had Miss Crosby, a missionary to Africa from our denomination, with us for one meeting.

At our May meeting, we elected our new officers, as follows:

Mrs. Clara Womack, president;
Mrs. Erma Burne, vice-president;
Mrs. P. D. Lett, secretary-treasurer.
Program Committee—Mrs. Betty Garner, Mrs. Virgil Kelly.

Membership Committee—Mrs. J. W. Lett, Mrs. Woodrow Carter.

Friendly Service Committee—Mrs. Vadie Kelly, Mrs. Emma Kelly.

In closing our year's work, we do thank God for all his blessings and for the privilege of being able to carry on his work through our society.

MRS. P. D. LETT.

The Moonelon Project

The young people of the North Carolina Conferences are working hard to do many projects. The women's interest in them is in the cause of missions, but we are also interested in all their work. One of the projects in which we are all interested is the Moonelon project. They feel that this is something which will benefit them more than any other group, so they are helping with this project. All three conferences have made their pledges and are working in many ways to achieve them. They are observing Work Day for Christ, doing special projects and are planning for work camps at Moonelon this summer.

Moonelon is to be our Southern Convention Conference Center and will fulfill many purposes as a place of meeting for committees and conferences, summer conferences, retreats, etc.

The North Carolina and Virginia and the Eastern North Carolina Conferences are striving for goals by apportioning each of the young people's groups, and the Western North Carolina Conference is planning to give a special offering at their May Fifth Sunday Rally.

The women of the North Carolina Woman's Conference are not asked to give money to help the young people, but they are asked to give their prayers and their support to our young people as they strive to achieve their goals. Let us stand behind them in this and all of their projects.

RUTH H. DUNN,
*Young People's Supt.,
N. C. Woman's Conf.*

* * * * *

Young Women's Circle Organized

For almost twenty-one years there has been only one society in the Haw River Congregational Christian Church. Mrs. Artelia Poole served devotedly as its president for twenty years and was honored at the April meeting by having this circle named for her.

Recently, Mrs. J. C. Wilkins, the president of the Artelia Poole Circle, appointed a committee, consisting of

Mrs. Dwight Jackson, wife of our new pastor, Miss Pearl Smith, the only charter member of the Artelia Poole Circle, and Mrs. W. E. Vinson, to help organize a young women's circle in the church. This committee got busy immediately and, as a result, on Thursday evening, May 14, a group of interested and eager young women met at the home of Mrs. Vinson for the purpose of organizing another missionary circle.

Mrs. J. C. Wilkins presided, and Miss Pearl Smith presented the program.

The following officers were elected: Mrs. W. E. Vinson, leader; Mrs. Charles Koch, vice-chairman and program chairman; Miss Ruth Williams, secretary; Mrs. Harold Terrell, treasurer; Mrs. Florence Taylor, friendly service; Mrs. Jesse Coble, reporter; Mrs. William Garrison and Mrs. William Crabtree, constitution and by laws.

Mrs. Jesse Coble will be hostess for the June meeting, at which time this new circle will be named and a list of charter members made.

MRS. WM. E. VINSON.

"THE FAMILY AT WORSHIP." (Continued from page 5.)

spirit it is plainly because we do not consider such an endeavor important, or because other things are more important. Thirdly, families need to worship with other families in the congregation of their church on Sunday. Families need each other and they need that constant weekly reminder of the Sunday service that God is the Great Giver of life. To Him belongs all praise and the frequent renewal of our vows to follow His law and leading. The family that worships is doing the most natural thing in the world. Since human history began men have worshipped some higher being according to their best lights. Among the earliest relics of the past are the artifacts of worship. In the most primitive tribes today there is a place for worship. Worship is as natural as eating and breathing. When we omit it we are not advancing but moving away from the highest and deepest instincts of the race. It is little wonder that the families which worship singly and together have the best chance of a happy normal fruitful life and may be expected with confidence to produce the most reliable and conscientious citizens of tomorrow.

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Meet the Camp Ambassadors

With a deep and central interest in young people backed by experience in summer camps and conferences with the young people of Ceylon, Miss Grace Raju of Uduvil Girls' School, Uduvil, Ceylon, comes an especially well qualified "ambassador" from the youth of Ceylon to the youth of America. She will be with us at our Valley of Virginia Junior and Junior High Camps and at the Elon College Conference.

Member of a strong Christian Ceylonese family, Miss Raju's grandfather was a prophetic leader of the South India United Church and parish minister for 30 years. Miss Raju's father held a responsible position in the government and was greatly respected for his absolute honesty and quiet strength. Her mother was also a well known Christian leader and in the lean days of Uduppidy School helped hold that institution together. To this moment her name is gratefully associated with its growth.

Educated in Uduvil Girls' English School from kindergarten until she went to the Women's Christian College in Madras from which she was graduated, Miss Raju returned to her alma mater as a member of the staff. In 1946 she entered the Government Training College in Colombo for one year and received her Trained Graduate Certificate. It was after this that she came back again to Uduvil and was made Vice Principal.

Held in great respect as well as loved by her colleagues and students Miss Raju is patient and understanding in her relationships. Underneath all of her activities is an intense devotion to the Christian faith and zeal in bringing this message to the hearts of young people with whom she works.

During her year in America at Oberlin College, Miss Raju plans to obtain her M. A. degree in Education and is here on leave from the Education Department in Ceylon.

Uduvil Girls' English Boarding School was founded in 1824 by workers under the American Board of Commissioners for Foreign Missions which is now the overseas arm of the Congregational Christian Churches of the United States.

Relax With Max

LET US PRAY for—

Eyes to receive Thy light,
Minds to grasp Thy truths,
And hands to do thy will. Amen.

* * *

Well, they officially got rid of me at Elon last Monday—graduation, they call it. I don't know whether or not I left a vacancy, but I do know that there is plenty of room at Elon for young people from our churches. It's your college; why not sign up for summer school or for the fall term beginning in September?

* * *

Congratulations to our Elonites at Hartford. I hear that Warren Matthews, "Moon" Tolley, Paul Varga, and Dorthy Foltz have had a good year. Page Painter will join this group next year. May God bless each of you in your studies.

* * *

One day a reporter was sent from the city to interview a rustic character whose fame as a marksman had reached far and wide. When the newsman arrived at the marksman's home he found the trees, fences and barns covered with bull's-eyes, in the center of each was a bullet hole. To add to his astonishment, the reporter discovered that the "Dead-eye Dick" was a young boy. The latter accepted the reporter's praise with open-mouthed pleasure.

Finally he confessed: "There wasn't anything to it. All I did was shoot first and draw the circle around the hole afterwards."

—*Omnibook Magazine.*

Vacation Bible School Materials

Listed below are the materials recommended by the Children's Work Committee for the use in the Bible Schools in the Convention this summer:

BEGINNERS (Kindergarten)—4 and 5 year olds—"Learning About Jesus" by Shith, 75c. Work sheets for use with above, 20c.

PRIMARY—6, 7 and 8 year olds—"Tell Me the Stories of Jesus" by McDowell, 75c. Work sheets for above, 20c.

JUNIOR—9, 10 and 11 year olds—"We Would See Jesus" by Ward, 75c. Work sheets for above, 20c.

(Continued on page 11.)

Listen to Mrs. Victor F. Masters' Recording for "This I Believe"

I know you will be interested in the following information regarding Mrs. Victor F. Masters and her "This I Believe."

Mrs. Masters' recording for "This I Believe" has been scheduled to appear in Series No. 6 and has been released for July 22. This does not mean, however, that every radio station which carries the "This I Believe" feature by Edward R. Murrow will use it on July 22. It might come earlier or later. I suggest that you check with your local radio station when it gets nearer to the time of broadcast.

The second interesting fact is that Mrs. Masters' "This I Believe" script has been selected for inclusion in the new newspaper series and will appear during the week of July 13.

In case some of you are not familiar with "This I Believe," it is a radio series under the general guidance of Edward R. Murrow, probably the world's leading news commentator. There are 200 radio stations which use it from 1 to 4 times daily. The "Voice of America" uses it in six languages. It is sent out through the State Department Information Service to some 97 territories and foreign countries, and is heard by our Armed Services in 140 odd stations in the Pacific and Europe.

"This I Believe" has been published in book form and is a best seller. It presents the personal philosophies of thoughtful men and women in all walks of life. It is a non-profit program. Time is donated by the radio stations, and the cost are paid by a subscription made by certain business men. It originated in a small group of laymen in 1944 who around a luncheon table were discussing the fact that material values were gaining and spiritual values were losing among the people generally. But at the same time they felt there was a great restless searching for spiritual values and for personal answers as to what a person can believe and what is worthwhile.

"This I Believe" has succeeded far beyond the expectations of its founders.

Please mark the week of July 13 on your calendar pad with a big red circle so that you will listen for Mr. Masters' recording, and read his story in your local paper.

DOROTHY P. CUSHING.

A Page for Our Children

MRS. R. L. HOUSE, Editor, Southern Pines, N. C.

Building Campaign Contest

Are you a contest fan? Here's a chance for you if you are between the ages of 8 and 15 and belong to a Congregational Christian Church Sunday School. Cash prizes of \$15 first prize and two second and third prizes of \$5 each are being offered for the best essay on "Why We Should Give to the Church Building Loan Fund Campaign."

Here's what you do:

1. Write 250 to 300 words on one side of the paper only.
2. Sign your name, address, give name of your church and name of your Sunday school superintendent.
3. Neatness will count.
4. Send your entry to Miss Pattie Lee Coghill, Elon college, N. C., not later than June 15, 1953.

The judges are Miss Pattie Lee Coghill, Mrs. W. E. Wiseman, and Dr. D. J. Bowden.

Who will be the winner? Whose Sunday School will have a winner? Who knows anything about Moab Hartlie?

First prize winner's essay and picture will appear on this page, and essays of the next two winners.

Get out your paper and pencils, and put on those writing caps. Let's go!

* * *

For information about the Church Building Loan Fund Campaign write to the Southern Convention Office, Elon College, N. C. or see recent issues of "The Sun" or consult your minister.

* * * * *

Learning Consideration for Younger Children

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

At a Y. W. C. A. committee meeting several mothers discussed the "intricate relationships" of those closest to them. They stressed the importance of a friendly attitude among the children in a family and, also, towards those of the outside world.

"Teaching Eloise consideration for her younger sister and her small chums was one of my difficulties,"

the vivacious mother of two young moderns confessed. "They all enjoyed dramatizing favorite stories. But Eloise, and others of her age, passed out the less desirable parts to the younger children. 'Frannie, you're the pumpkin!' 'Buddy, you place the scenery!' One day I heard an impatient 'Oh, that Frances!' from Eloise. 'Look, Mother, look!' My seven-year-old had rebelled! I well remember her note.

'Dear Eloise

I hearby give my resignation, the reason being the meeniness and unfareness of the actores.

lovingly yours

Frances.'

"That night Eloise and I had a heart-to-heart talk. I reminded her that little children must enjoy what is given them to do if they are to develop self-reliance." The understanding mother looked thoughtful. Then, "We all know confidence in one's ability has its roots in the home," she added philosophically.

"I've observed Eloise is considerate of younger children," one of the mothers spoke up.

Eloise's mother smiled her thanks as she continued her story. "'Do you mean, Mother,' Eloise asked, eyes big and shining, 'I could give Frannie one of those inferiority complexes?' I agreed. 'If she's to be at ease away from home, she must feel that the important folks in her world—you, Daddy and I—believe in her. If you deflate a small child's opinion of herself, she may lose her spirit.' 'Not Frances!' said Eloise, giggling, remembering the note. 'But the next time, we'll give her a part she does well—like dancing. She'll make an angelic fairy! And the other little youngsters—well, we'll think of something they like to do!'"

A child's first experience of social living is with his parents, sisters and brothers. Here is set the pattern for future human relationships.

Back of the rivalry and jealousy among sisters and brothers is the wish to be the parents' only beloved. Therefore, is it not a kindness to build family loyalty, to make each member feel he is an honored, respected, loved individual?

Both parents and children are happiest, at their relaxed best, where there is congeniality and harmony.

How true it is that every child needs treatment based on his abilities, temperament, and growth. There are many factors contributing to a child's total personality. No two require the same treatment. Tommy may be slow in his reactions and responses; his big sister emotional, quick-tempered.

In the case of an only child there are, naturally, no brother-sister problems. It is important, however, that an only child have constant relations with the outside world, he being more dependent for companionship than are the children of a larger family. He needs playmates and friends of comparable age for shared experiences. Many parents of only children make the home the headquarters for the neighborhood boys and girls to meet.

Our cousin explains their twelve-year-old's helpful attitude toward the boy's small niece, who lives with them. The youthful uncle is her champion, permitting her to play with all his possessions, *except* with his prized stamp collection.

The reply to my "How did you develop this mature attitude in 'Uncle Jonny'?" is interesting.

"From the time they were tots we taught the children respect for each other's feelings and rights. We encouraged observation of the small amenities that smooth life's rough edges. The time Jonny objected to playing with our neighbor's son, hlaf his age, I reminded him, 'Do you remember when you could hardly throw a ball when Ted played baseball with you? Now that he's in college, isn't it fair to teach his brother what you know about baseball, Jonny?'"

BIBLE SCHOOL MATERIALS.

(Continued from page 10.)

JUNIOR HIGH—12, 13 and 14 years—"Jesus, the Great Leader" by Swain, 75c. Work books for use with "Jesus, the Great Leader," 25c.

These are all Judson Press publications, and may be ordered from the Judson Press, 1701 Chestnut Street, Philadelphia, Pa. Order as early as possible. We have no copies left in the Convention Office.

PATTIE LEE COGHILL.

Over 15 million boys and girls under seven are without any form of religious education.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

Principles of Christian Stewardship

LESSON X—JUNE 7, 1953.

MEMORY SELECTIONS *"Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver."*—II Corinthians 9:7.

LESSON: II Corinthians 9:1-15.

The words of Paul in today's lesson were written concerning a specific and a local problem. The Corinthian Christians had made a pledge to "The Jerusalem Relief Fund" this "collection for the saints" was to relieve the acute poverty of some of the Jerusalem Christians. The Palestinian Christians, then as now, had meager material resources, and had to lean heavily on gifts and contributions from Jews in other parts of the world of that day. Paul was soon to go to Jerusalem, and he wanted to take the gift along. He wanted to make sure that the Corinthian Christians paid their pledges and had the money ready when he came by for it.

The fact was it would be very embarrassing to him, to say the least, if they did not have the money. For Paul had been telling the churches in other parts of Greece about the generosity and the readiness of the folks in Corinth, and about the Fund that they were raising for the Christian Jews in Jerusalem. Imagine how he would feel if, when he came with friends from Macedonia, the Corinthians had not raised the money. Accordingly he had sent some of his fellow-workers ahead, that the folks at Corinth would be "prepared." He tells his friends frankly that he had been using their church as a means of stirring up the Macedonian Christians to give more liberally. He knew the power of this motive as well as its ethical validity.

Furthermore he did not want the offering to be a matter of "extortion" as he calls it, but rather a matter of bounty. As great as was the need, he did not want any money that was given grudgingly or under compulsion. "The same was to be ready as a matter of bounty, and not of extortion." As has been said above, all this was written to deal with a specific and local situation. But Paul announced principles that are time-

less and universal. Let us consider them briefly.

1. Paul approves the principle of rivalry in giving. To be sure he maintains the ethical principle in using rivalry. But Paul believes there is value, and power, in telling others what their fellow-Christians are doing. For instance our General Council and our Convention and Conferences often inform us as to where we stand in relation to the giving of other denominations for the same causes. And sometimes it helps churches which have been miserly in giving to missions or benevolences or other causes often respond when they hear about other churches, far less able than they, who are giving larger sums.

2. Paul believed in making pledges for definite causes. He believed in a man "making up his mind" what he was going to give. "Every man as he purposeth in his heart, so let him give." Giving was not to be left to chance, to passing emotions, to whims or moods. One should face frankly and honestly his ability to give, and then decide what proportion or amount he would give. Here is a man on a salary. Let him decide what proportion of his income he will give to the Lord through benevolent and humanitarian causes. There may have to be some adjustments. But there is a value in setting aside a stated amount for this purpose. Then one can adjust his living expenses in the light of that purpose. The fact that must exercise self-denial in order to give a stated amount has great value. God should not be given the leftovers. He should have the separated portion. His share should be taken out first, or at least, ear-marked. Many people believe the tenth is the standard. Let every man be fully persuaded in his own mind.

3. Paul asserted that one should fulfill his pledge. A pledge is a sacred obligation. Once made, it should be honored, if at all possible. There are some who make pledges with no idea of paying them—every Every Member Canvasser attests to this statement. Others make pledges and honor them for a while, but sooner or later disregard them. And for no sufficient reason. There are instances, of

course, when it is difficult if not impossible for a person to pay his original pledge. Unemployment, poor crop yield, financial reverses, prolonged illness, and other factors may enter in. Death itself may make it impossible for a widow to honor a pledge made by her husband. There are exceptions. But the principle holds good. The person who makes a pledge to the church ought to pay his pledge.

Right here let a word be said to those people who say they do not make a pledge to the church, for they "do not believe in making pledges." Oh yes! They make pledges to everything else. They buy houses and farms and furniture and automobiles and televisions, and other things "on time" which is by pledge. They have telephones and electric lights, and what have you, and when they are installed they sign a contract and make a pledge. The fact is that many people aren't as honest in dealing with God as they are in dealing with their fellow men!

4. Paul believed one should give liberally. Stinginess has no place in the Christian's life in dealing with others. It certainly should have no part in his dealings with God. The fact is that a man has a tendency to think that he gives far more than he does give. Very few people give as much as they think they give. One reason why some folks do not have more is because they do not give more, believe it or not!

5. Paul suggests that giving should be done cheerfully. God loves a cheerful giver. The word from which the English word cheerful comes is a Greek word, "hilaros," which is the word from which we get our word "hilarity." God loves folks who give as if they were getting some fun out of giving. One should not give grudgingly, or of necessity, but cheerfully and of a ready mind.

6. Paul emphasized the fact that giving should come out of gratitude. "Thanks be unto God for His unspeakable gift." Let a man consider how much others have done for him. Let him consider even more how much God has done for him. And then out of a heart of gratitude let him give, gladly, generously, and as unto God.

7. Such giving, like mercy is twice blessed. It blesses him who receives and him who gives. There was a closer bond of unity between the Jerusalem Christians and the Corin-

(Continued on page 13.)

Derrick Casper Golladay Called Home

By RALPH M. GALT.

On April 23 the Valley of Virginia Central Conference and the Southern Convention lost a leader who was in some ways the most faithful Christian. "Brother D. C. Golladay," as he was called, made an outstanding record by attending the annual meetings of Conference 64 years in succession. Less than a month before his final illness he was enjoying Conference at the Leaksville Church. Besides this astounding record, Mr. Golladay attended a great many mid-year sessions of Conference and Southern Convention meetings. Of course Brother Golladay attended church services or Sunday school every Sunday that he was physically able to get to church.

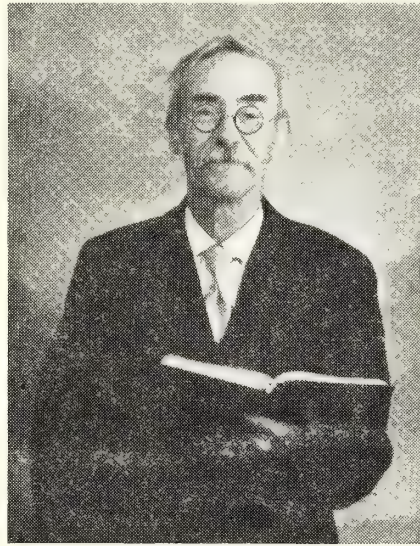
Another brilliant record in Christian faithfulness made by D. C. Golladay was in Bible reading. During his life he read the New Testament about 670 times, and the Old Testament at least 36 times. In his own words he described his systematic reading in this way: "In 1908 I made a promise to read through the Testament 12 times. In 1909, 12 times; in 1910, 12 times; 1911, 15 times; 1912, 18 times; 1913, 18 times; 1914, 19 times; 1915, 22 times . . ."

Golladay's faithfulness was also shown in the fact that he generally did whatever he was asked to do for the church. He taught Sunday school throughout most of his long life, led in prayer, and preached often. He preached his first sermon in 1891 at High Point Christian Church, N. C. when he was 19 years old. Brother Golladay helped to start Woods Chapel in 1897, and spoke at its homecoming in 1952. Even just a few weeks before he passed on to his reward, while in a hospital sadly handicapped in sight, speech, and hearing, he testified that he was praying every day for our churches.

Derrick Casper Golladay spent almost all his life in Rockingham County, Virginia. He was born northeast of Timberville on May 29, 1872. He joined Bethlehem Christian Church at the age of 15. He attended and worked his way in Elon College, N. C. from about 1890 to 1892. Rev. W. T. Herndon who was then a Southern Convention missionary in the Valley encouraged young Golladay to go to college, and took him the whole 250 miles by horse drawn buggy, and gave him work at Elon. About 1925 D. C. Golladay published a leaflet entitled

Interesting Items about the Bible, including such things as: "in the Bible, the word 'Lord' is found 1853 times, and the word 'Jehovah' 685 times. In the New Testament the words 'Lord Jesus Christ' are found 2,099 times, and the word 'God' is found 1,533 times . . . The word 'girl' occurs but once in the Bible and that in Joel 3:3 . . ."

The body of D. C. Golladay was laid to rest in Concord Church Cemetery near his birthplace on April 25, 1953. Brother Golladay had requested that four of the Conference ministers officiate at his funeral. Three of them, Rev. R. E. Newton, Rev. Emerson J. Rohart, and the writer



D. C. GOLLADAY.

did serve. The fourth, Rev. S. E. Madren sent his regrets that he was unable to attend. Rev. Henry V. Harman came quite a distance to the funeral. A choir from Bethlehem Church sang Mr. Golladay's favorite hymns in accordance with his request.

The following farewell was found among D. C. Golladay's papers:

THE PARTING HAND.

Farewell, my brethern, the time is at hand,
That we must be parted from this racial band,
Our several engagements do call us away;
Separation is needful, and we must obey.
Farewell, loving Christians, farewell for awhile,
We'll soon meet again if kind heaven should smile;
And while we are parted and scattered abroad,
We'll pray for each other and trust in the Lord.
Farewell faithful soldiers, you'll soon be discharged;
With singing and shouting, the Jordan may roar—
We'll enter fair Canaan, and rest on the shore.
Farewell, ye young converts, who are listed for war;

Sore trials await you but Jesus is near;
And through you must walk—through this dark wilderness,
Your Captain's before you, he'll lead you to peace.
Farewell, careless sinners, for you I do mourn.
To think on your danger, and you unconcerned;
I've heard of a judgment, where all must appear—
O there you'll stand trembling with tormenting fear.
Your follies and pastimes, in which you delight;
Will serve to torment you in that dreadful fright,
You'll think on those sermons which you've heard in vain,
When hope gone forever of hearing again.
Farewell Faithful pilgrims, farewell all around,
Perhaps we'll not meet, till the last trumpet sound;
To meet you in glory I give you my hand,
The Saviour to praise in a pure, racial band.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

thian Christians because of the gifts of the latter. Our gifts to missions have created a "reservoir of good will on the part of those nations to which our missionaries have gone. Our gifts to the starving, the sick and the dispossessed have made for us many friends and have influenced people.

And all the time, our own lives become richer and stronger because we have given. And we become better disciples, for in true giving we are expressing the love for others which Christ said was the test of our love for him.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

Knowing and Doing

No one who really has knowledge fails to practice it. Knowledge without practice should be interpreted as lack of knowledge. Sages and virtuous men teach men to know how to act, because they wish them to return to Nature. They do not tell them merely to reflect and let this suffice.

A person must certainly have experienced pain before he can know what it is; and to understand hunger, one must have been hungry. How, then, can knowledge and practice be separated? The sage instructs the individual that he must practice before he may be said to have understanding. If he fails to practice, he does not understand. Knowledge is the beginning of practice; doing is the completion of knowledge.

—Missions Council.

The Orphanage

J. G. TRUITT, Superintendent

DEAR FRIENDS:

I am writing this letter on the morning of May 21. Yesterday I saw several boys and others planting sweet potato plants. How busy they were! Some were hauling water, some were planting, others were watering; all were watching the unplanted space grow smaller. It takes a lot of work to plant 8,000 plants. But they were happy and doing a good job. They will watch them grow, keep them free of grass and weeds, and in the fall harvest them. A boy knows a lot about a sweet potato when he is eating it.

Last night I was very proud of our three seniors in the class day exercises. David Haith presided and he did it well. Both Ann Kinch and Virginia Black had prominent parts and it was easy to see they deserved them. David has two or three things in mind for tomorrow. We are helping him as best we can to decide what he will do. Ann will go to Rex Hospital in Raleigh for training. Virginia will accept a position with the Bell Telephone Company in Burlington and go to business college on the side. It looks as though each of them will make good in life, and certainly the church has done a good part by them.

One of our matrons resigned a few days ago and a new one had to be installed. We were sorry to have her go but she felt that she was too old to stand the strain of caring for 25 little children. I must say it is a real job, and we all should greatly appreciate what the matrons do here. We hope the new one will find the job not too taxing and that she and the children will get along fine.

Along with finding and employing a new matron I am investigating six applications for the placing of children in our care. They must be in dire need, healthy, and of sound mind, for their own sake and for the sake of the children already here. This, too, is a big job.

We are getting started with the erection of the Holt Memorial Chapel and a great amount of time and work on that falls to my lot, which is to me a real thrill. I am looking forward to the uses the chapel and the recreation room on the first floor can be put to. The sanctuary will front on the ground level and because the chapel is being erected atop the ridge the

entrance to the basement will be also on the ground floor at the other end of the building.

I cannot close this letter without telling you again how much I appreciate your help. From many Sunday schools, churches, organizations and individuals your help comes in. We need it, too, and want you to know that we are trying to make what you send pay the bills. Our boys and girls seem happy and are thrilled to tell me as they come home today from school: "I passed." God bless them and may they move steadily upgrade to useful, fruitful careers.

JOHN G. TRUITT,
Superintendent.

REPORT FOR MAY 21, 1953.	
Commodities for the Week.	
Pet Dairy Products, Burlington, N. C., Ice Cream.	
Mrs. Joe Kelly, Burlington, N. C., Clothing.	
Sunday School Monthly Offerings.	
Amount brought forward	\$ 6,490.72
Eastern N. C. Conference:	
Bethel	\$ 26.06
Catawba Springs, Special	54.13
Liberty (Vance), Special	76.20
Plymouth	9.75
Sanford	82.00
Shallow Well, for Ann Kinch	5.00
	253.14
Eastern Va. Conference:	
Windsor S. S.	\$ 10.00
	10.00
N. C. and Va. Conference:	
Greensboro, Palm Street, Special	\$ 17.60
Mt. Zion S. S.	7.76
	25.36
Western N. C. Conference:	
Zion	\$ 30.00
	30.00
Total	\$ 318.50
Grand total	\$ 6,809.22

Special Offerings.	
Amount Brought forward	\$ 8,758.69
Pisgah S. S., Pisgah, Ala.	\$ 10.00
Mr. & Mrs. N. T. Barron, Franklin, Va., in memory of Mrs. E. P. Jones	5.00
Mrs. C. C. Fonville and family, Burlington, N. C., in memory of Mrs. Vitus R. Holt	5.00
Mrs. Georgia C. Grutsch, Burlington, N. C., in memory of Mrs. Vitus R. Holt	8.00
Kirk Holt Hardware Employees, in memory of Mrs. Vitus R. Holt	33.00
D. L. Boone, Durham, N. C., in memory of Mrs. Vitus R. Holt	10.00
Woman's Missionary Society, Amelia Christian Church for Ray Kinch	20.00
Philathea Class, Reidsville Church	10.00
Lawrence S. Holt Trust Fund	150.00
For Thurman Arnold:	
Mr. & Mrs. W. C. Perry, Jr., Elon College, N. C.	5.00
Kiwanis Club of Graham, N. C.	40.00
Brownie Troup, Gibsonville, N. C.	.60
A Friend, for boy's shower room	25.00
Jr. Class, Haw River Cong. Christian Church, in memory of Thurman Arnold	5.00
Special Gifts	60.63
	387.23
Grand total	\$ 9,145.92
Total for the week	\$ 705.73
Total for the year	\$15,955.14

No man really gives unless the things he gives could be of use to himself. He who gives such things that he doesn't value or has no use for in reality gives nothing.—MCCC.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt

Christian Orphanage

Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name.....

Address.....

In Memoriam

HOUSE.

The sudden and untimely passing of Dr. Robert Lee House has saddened the hearts of everyone that knew him, and there has been, and no doubt will be many more words of praise and commendation from those who have shared in the wise council of his great heart and mind and who feel deeply depressed over such a great loss. But there is none, perhaps, who feel their loss more keenly than do we of the Robert Lee House Class of Newport News, Virginia.

Therefore, being conscious of so great a loss, we, the undersigned committee, in behalf of the members of this Sunday School Class which bears his name, submit the following:

Whereas it has pleased Almighty God to take to Himself one whose memory we shall always cherish, be it resolved:

First, not my will but Thine be done, as Lee would want it to be.

Second, that we extend our humble sympathy to the bereaved families and express to them our deepest regrets at the passing of one who meant so much to all of us.

Third, that a copy of these resolutions be sent to both families, to "The Christian Sun" for publication, and a copy be placed in the records of our class.

RALPH W ALDRIDGE,
President.
LINDSEY DYE,
Past President.

JONES.

In the death of Mrs. Naomi Tall Jones on May 10, 1953, the Franklin Congregational Christian Church sustained a loss in its ranks that brought deep sorrow to her co-workers and left a vacancy that greatly affects the church and its every organization.

During her forty years of residence in Franklin, Mrs. Jones exerted invaluable leadership in the life of her church, having served untiringly in official and lay duties when and wherever the task called for efficient, willing and unselfish performance. Although actively engaged in the Kingdom's business in local, conference and convention circles, she was perhaps happiest in and most closely associated with work pertaining to missions. Here, her zeal and efforts knew no bounds. Overall, her spiritual purpose reflected goals for which every Christian strives.

Inasmuch as we wish to pay our lasting tribute to this departed friend and co-worker we are therefore resolved:

1. To honor her memory by striving ever to emulate her devout faith and Christian practices.

2. That although in her passing the church at large has lost a faithful and energetic member, we rejoice in the thought that our loss is Heaven's gain.

3. To present a copy of these resolutions to her bereaved family as an expression of our deepest sympathy; to transfer a copy to the permanent records of our church and to forward a copy to "The Christian Sun" for publication.

Respectively submitted,

Mrs. MARY EDITH C. HOLLAND,
Mrs. LILLIAN S. HARGRAVE,
Mrs. EVELYN L. BEAL.

Church Building Loan Fund Campaign

All churches in the Southern Convention have been asked to file Declarations of Purpose in connection with the Church Building Loan Fund Campaign with the Convention Office as soon as they can do so. Those that have not done so are urged to do so as soon as possible.

Through May 23, 1953, Southern Convention Declarations of Purpose received at the office were as follows:

Church and Pastor	Amount
Va. Valley Central Conference:	
Wissler's Chapel—Ralph M. Galt	\$ 60.00
Eastern Va. Conference:	
Liberty Spring—Jesse H. Dollar	\$1,591.00
Richmond—Roy C. Helfenstein	1,459.00
Suffolk—Duane N. Vore	6,290.00
Holy Neck—Allen Hurdle	1,270.00
Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Beulah—Carl Wallace	517.00

Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Lee's Chapel—Fred P. Register	†166.00
Raleigh—W. L. Parker	975.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,981.00
Turner's Chapel—W. L. Wood	300.00
Wake Chapel—F. P. Register	1,500.00

Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Liberty—L. M. Presenell	361.00
Spoon's Chapel—Max Vestal	132.00
Flint Hill (R)—Avery Brown	127.00
High Point—Guy H. Veazey	426.00

N. C. and Va. Conference:	
Burlington:	
Beverly Hills—W. W. Snyder	\$ 400.00
Lakeview—John G. Truitt, Jr.	82.50
Elon College—H. P. Bozarth	2,450.00
Haw River—Dwight Jackson	1,065.00
Reidsville—T. G. Humphries	*3,211.00
Union (NC)—K. D. Register	1,395.00
Winston-Salem—W. J. Andes	814.00
Zion—Fred H. Wrenn (Student)	75.00
Pfafftown—W. J. Andes	258.00

*Declaration not received at office.
†Paid.

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195..., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

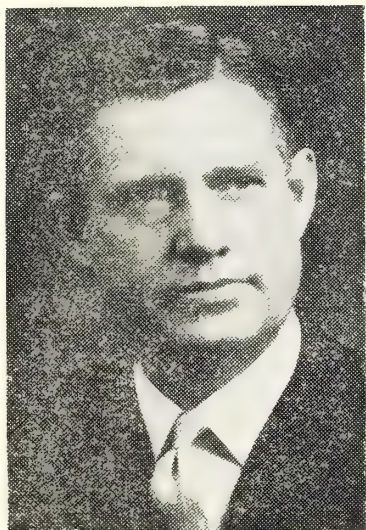
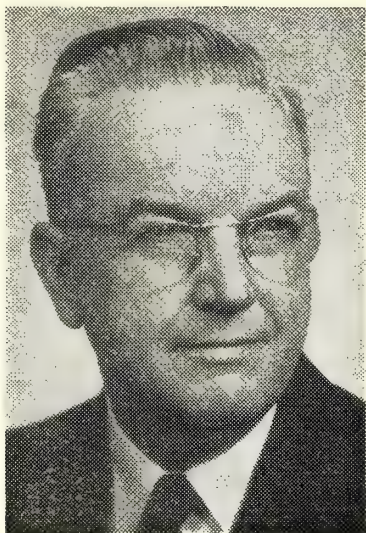
It was agreed that our church would seek to reach this goal by:
(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195..., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
- [] 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195...
- [] 4. By annual solicitation each year for years.

..... Church
By Secretary or Clerk
Address

..... Pastor Treasurer
NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

They are Given Honorary Degrees by Elon College



Six eminent men in the fields of theology and music were the recipients of honorary degrees from Elon College at its sixty-third annual Commencement, held on Monday, May 25. Five of the men are ministers, three of them from Burlington, North Carolina, and the sixth is a successful musician. Those honored were as follows, with the degree given in parentheses:

Rev. Chester Alexander (top left), pastor of the First Presbyterian Church of Burlington, a native of South Carolina and a graduate of The Citadel and the Union Theological Seminary. (Doctor of Divinity.)

Rev. William L. Clegg (top center), pastor of the Front Street Methodist Church of Burlington, a native of North Carolina, and a graduate of Duke University and the Duke Divinity School. (Doctor of Divinity.)

Rev. Henry E. Robinson (top right), the pastor of the First Congregational Christian Church of Burlington, a native of Texas and a graduate of Rice Institute and Hartford Theological Seminary. (Doctor of Divinity.)

Rev. Edward W. W. Lewis (bottom left), pastor of the United Congregational Church, Norwich, Conn., a graduate of Ohio University and Harvard. (Doctor of Divinity.)

Rev. George G. Parker (bottom center), pastor of Manhasset Congregational Church, Manhasset, N. Y., a native of Missouri and a graduate of William Jewell College and Andover-Newton Seminary. (Doctor of Divinity.)

Prof. David Barnett (bottom right), member of faculty, New England Conservatory of Music, native of New York, educated at Columbia Univ., Julliard School of Music, and Ecole de Musique, Paris. (Doctor of Music.)

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, JUNE 4, 1953

NUMBER 23

Ten Commandments on Free Speech

About a quarter century ago Dr. Edwin Diller Starbuck, director of Character Research in the School of Philosophy, University of Southern California, evolved "Ten Commandments on Free Speech," which he described as "the principles that should govern, stimulate and regulate freedom of speech." They may be worth reprinting in a time like this:

1. Thou shalt not quake in cowardice. Humanity needs thy straight, strong word. Only the courageous heart can find the path and lead the way.

2. Thou shalt not sneak. Speak no word about thy fellow man that thou wouldst not gladly utter in his presence.

3. Thou shalt not be discourteous. Enter upon the most vigorous discussion only in the spirit that would lead to lasting fellowship.

4. Thou shalt not be a cynic. The world needs not so much vinegar for its wounds as the oil and wine of healing.

5. Thou shalt not dogmatize. The certainties of today are often the follies of tomorrow.

6. Thou shalt not be censorious. Thy neighbor has also a few convictions. He will be better off by giving them expression and thou wilt be likewise in harkening.

7. Thou shalt not do thy thinking with thy torso. Know well that foolish passions lurk just beneath the threshold of tense ideas.

8. Thou shalt not be irreverent. The deep soil of humanity from which thou drawest thy sustenance is formed out of the dearly-bought idealisms of those that have gone before.

9. Thou shalt not be a poor sportsman. When worsted in a bout of words thou shalt take the count as do the high-born.

10. Thou shalt not be without a sense of humor. The thirsty earth needs the lightning and driving storms. It needs also the sparkling dews and sunlight radiance.

News Flashes

Dr. Wm. T. Scott's address will be from June 8-20, and from June 29-July 9: c/o Dr. Sidney M. Berry, International Congregational Council, 110 Memorial Hall, Farringdon St., London, E. C. 4. June 20-29: c/o International Congregational Council, St. Salvator's Hall, St. Andrews, Fife, Scotland.

Greensboro, N. C., Churchman Takes Over "National Radio Pulpit" for June and July

With the Rev. Dr. Ralph W. Sockman, presiding minister, taking his annual warm-weather leave from the NBC "National Radio Pulpit," the program will have the Rev. Dr. John A. Redhead of Greensboro, N. C., as officiating clergyman during the two months of June and July, Sundays, at 10 a. m., EDT.

The subjects of Dr. Redhead's sermons will be: "What Does God Have in Mind for me?" June 7; "Providence Road," June 14; "The Mind of God," June 21; "The Love of God," June 28; "The Will of God," July 5; "He Restoreth My Soul," July 12; "Married Love," July 19, and "Living Without Tension," July 26.

The Protestant Fellowship Choir will sing on each of the summer broadcasts, which will be presented in association with the National Council of the Churches of Christ in the U. S. A.

The speaker for Sunday, August 2, through Sunday, September 27, will be Bishop Arthur J. Moore of Atlanta, Georgia. His subjects are yet to be announced.

Department of Church Finance Advisory Service Elects Associate Director

The Board of Home Missions of the Congregational Christian Churches has recently elected Mr. LeRoy E. Eide a secretary of the Board. His position will be that of associate director in the Department of Church Finance Advisory Service.

This department is the outgrowth of an earlier action taken by the Board because of the unprecedented and tremendous amount of building enterprises undertaken by churches throughout the country. With vision

and daring, the Board pioneered in a new field. It elected a Church Financial Advisor, Curtis R. Schumacher, working under the Church Building Department. He assisted churches by directing their financial projects to raise funds for new building, expansion, modernization or renovation programs, or for debt liquidation purposes. The requests for such aid were so great that the need of a Department of Church Finance Advisory Service became apparent. On December 5, 1951, such a department was created with Mr. Schumacher as its director. The volume of work continued to increase. To more adequately meet the requests, Mr. Eide has been added to the department as associate. He will begin counselling with and directing churches in their financial projects sometime in the fall of 1953.

Mr. Eide, a layman, has been the director of Stewardship and Missions of the Washington Congregational Christian Conference, with joint responsibility to the Missions Council, for the past four and a half years. He was born in North Dakota, and attended schools there and in South Dakota. Because of his background, ranging from rural school teaching through extensive accounting and sales experience, and then his work with the Washington Conference, Mr. Eide will come to his new position with valuable qualifications.

Mr. and Mrs. Eide are both active members of the Community Congregational Church of Bellevue, Washington. In his church life, Mr. Eide has been a trustee, treasurer, financial secretary, chairman of the Board of Deacons and church school superintendent. He has had many responsible positions with the Washington State Council of Churches, including president, Young Adult Fellowship; Activities Commission member; on the Committee for Migrant Work; and was a member of the Church Planning and Strategy Committee. During the term 1946-47, he was the moderator of the Washington Conference. For the past several years he has served as executive secretary of the Northwest Regional Conference.

Mr. and Mrs. Eide have two children, Pricilla 11 and Lee 6. During the past year the family has served on the Congregational Christian National Family Life Commission, and as representatives of the Pacific Northwest.

Mr. Eide's headquarters will be at 287 Fourth Avenue, New York City.

A Personal Letter from Dr. and Mrs. Wm. T. Scott

Elon College, N. C.,
May 30, 1953.

Dear Friends:

We want to say "Thank You" for the part you have had in making a wonderful dream come true for us. Your gift, which makes possible our going together to St. Andrews, Scotland, for the International Congregational Council, makes us very happy and very grateful.

This year of all years makes in wonderful! On June 29, we will celebrate our Silver Anniversary in St. Andrews. Isn't that great?

These twenty-five years have been happy and busy ones. Fifteen of them have been spent in the "general work" of the church, Bill serving eight years as Superintendent of the Southeast, with headquarters in Jacksonville, Florida, and since 1946 as Superintendent of the Southern Convention. We have tried to give our best service, but humbly realize we have fallen short. We should have failed utterly had it not been for friends like you who have helped and encouraged us all along the way.

Your making it possible for us to make this trip gives us renewed determination that we shall serve you with stronger devotion and the cause of Christ with deeper meaning.

We needed a "lift" this year more than we realized. A visit by Della to her physician for a checkup in early April resulted in, "Major operation, Mrs. Scott!" She underwent the operation on April 20. Devoted, skilled physicians, nurses and friends set to work to "pull her through" for the trip to Scotland in June. She came from the hospital on May 5, and everything points to our dream being fulfilled.

We leave by train from Elon College, June 1, for New York. There we will meet Bill's sister, Lois. We will be the guests of Dr. and Mrs. Ernest Halliday on June 2. Dr. Halliday has been a long time friend and associate of Bill's through the Board of Home Missions. Bill, Jr., who is pastor of our church in Cornwall, Conn., will meet us Wednesday morning, June 3, and we will go aboard the *Queen Elizabeth* (Tourist Class, Deck A, Room 11), Pier 90, foot of West 50th Street, New York, N. Y. We will sail shortly after 11 a. m., along with the other Congregational Christian delegates from the U. S. A. going to the International Council.

(Continued on page 6.)

Laymen and the Church . . .

J. Earl Danieley, Editor, Box 515, Elon College, N. C.

Has Your Church Answered?

Many of the churches have sent in the information asked for on the questionnaire which was recently sent to all of our churches. We appreciate this good response. However, there are still many more of our churches to be heard from. Won't you please be sure that the blank has been sent in from your church? This information can be very helpful to the Fellowship. If by mistake no blank was received in your church please inform your column editor and a blank will be sent to you immediately. This survey is important to the work of our men; let us continue to do a good job of it.

* * * * *

Have You Thought of a Laymen's Retreat?

The purpose of this page in THE SUN as your editor understands it is to do something of a reporting job of the activities of the various men's groups in the Convention; to bring to the attention of the men announcements of importance; to supply the groups with some suitable material for the planning of programs; and, to in other ways stimulate laymen in general to do a greater work in the Church of our Christ. Therefore, a major proportion of today's column is concerned with the idea of a Laymen's Retreat.

Recently we have received programs of retreats to be held in various parts of the country. In April the men of the Maine Conference held a three-day retreat; in June another is being held in Wadley, Alabama, for three days for the men of the Southeast Convention; in August another is being held in New Hampshire for the men of that area. But, *why a retreat?*

The Alabama programs lists the following reasons for a retreat: "Retreat is a time to lay aside thoughts of business and personal care. Retreat is a time to lay aside our argumentative and reasoning mind and become a lowly seeker, believing that if we seek we shall find, that if we ask we shall receive, and if we knock it shall be opened. Retreat is a time for spiritual honesty with oneself. Re-

treach is a time for worship. Retreat is a time for discussion; not the feverish discussion of the political arena nor the expounding of the pulpit but the quiet discussion of seekers together in search of truth. We can learn much from one another. Retreat is a time to study the ways and laws of spiritual discipline. Retreat is a time for vision."

Read these reasons again! Isn't that just what we need to have? Don't we need a time when we can get together and think? Don't we need a time when we can share in Christian fellowship our ideas, ideals, and experience of Christian living? Most of these retreats begin with a meeting on Friday evening and end with the eleven o'clock service on Sunday. Most of us could palm to get away for such a retreat.

It is difficult to refrain from offering an idea. We are working to make Moonelon a Conference Center for our Convention. Why don't we complete that work as soon as possible and begin even now to plan for a retreat there at Moonelon in the summer of 1954? It could be a genuine blessing to our entire Fellowship. Think about it; let us hear from you. This is a marvelous opportunity and it can be realized if we are determined to do so.

When a man has not a good reason for doing a thing, he has one good reason for letting it alone.—*Scott.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.
Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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The Christian Sun Subscription Blank

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Date.....195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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() 1 year, () 2 years — () New Subscription, () Renewal.

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Address

Who is a member of Church

() Renew, () Enter my own subscription for () 1 year, () 2 years.

My Name

My Address

From the EDITORIAL *Viewpoint*

Prayer--Society's Weapon of Defense

By ROY C. HELFENSTEIN

Prayer is the greatest weapon of defense that society has. It is even a greater weapon of defense than is education or social service, for if those weapons are unaccompanied by prayer and religious concern, they prove ineffective.

The world is languishing with moral and social defeat on every hand before the enemies of greed, moral corruption, fear and exploitation, because the weapons of defense that are being used to hold off the enemy are not sufficient.

Every person who enjoys the benefits and protection of society owes it to himself, to God and to society to be on speaking relations with the God of heaven, and able to meet the condition of effective prayer in order to help hold off the enemy of evil which today threatens human welfare from every side.

The power of prayer was the most effective weapon the people of ancient Israel had as they faced the enemies of their day; and the power of prayer is the most effective weapon that Americans have today as we face the enemies of society that threaten the welfare of the nation and of the world at large.

But no weapon is of value for defense except as it is rightly used. The power of heaven is as available to man today as it ever has been. God is just as able to send his tidal wave of spiritual power to submerge the evils of our day as he ever was. But heaven's power is released only through the medium of prayer. The effective, fervent prayer of the righteous avails as surely today as it ever has. Let us ever pray! Let us "never cease to pray"!

A Rural Life Institute

By JAMES H. LIGHTBOURNE, JR.

Through the interest and efforts of Mr. J. W. Freeman, County Agricultural Agent, and Dr. Don Fessler, Extension Rural Sociologist of V. P. I., along with several of the ministers of the area and other civic leaders, a Nansemond County (Virginia) Rural Life Institute was held on Monday, May 25.

Included on the program were representatives of the Departments of Public Welfare and Public Health. The underlying theme of the institute was the Rural Church and its functioning in relation to Rural Life. In attendance were ministers of the area, representatives of the above mentioned departments and representatives of business firms actively engaged in rural work.

The Institute seems worthy of editorial comment because it represents a definite endeavor to bring together persons actively engaged in rural life within a specified area. The latter phrase is important—"within a specified area." The presentation of information concerning services rendered and the exchange of ideas pointing to a

closer cooperation produced informative discussion.

The majority of the churches of the Southern Convention are located in rural areas. This sort of activity should be of interest to them. The program can be and should be geared to the local situation. The characteristics of rural life are changing, and this means that the functions of rural institutions have changed and are changing. The church has a role to play. It is needful that the role of the church be discussed in the context of the functions of other institutions operative in rural areas.

Of particular interest was the conclusion of the ministers and lay people alike that the most singular failure of the church in this respect has been that of relating the Christian ethic to the specific problems of community health, sanitation, welfare and housing. Ministers and lay people alike testified to responsibility for this failure. Constructive discussion can help the rural churches understand their problems and can point the way to dealing with them.

The Most Ecumenical Year of 1952-53

Pentecost was observed on Sunday, May 24, by 160 member churches of the World Council of Churches, not only throughout America, but in many other nations, as a time of ecumenical fellowship.

In connection with this observance, Bishop G. Bromley Oxnam, of Washington, D. C., made a review of what he termed "this most ecumenical church year." Said the Bishop, in part: "Not in modern times has the will to unity been so evident within the Church. By unity, I do not mean conformity. Actually, the fellowship and working together with church people of other denominations, often makes a church member more interested in studying what his own denomination really stands for, and why. When he understands his own church, he is in a position to take a legitimate pride in what his denomination is contributing to the whole ecumenical movement. He has to know about his own church before he can well discuss, with other churchmen, their areas of mutual agreement, as well as the points where complete agreement is lacking, and where, perhaps, no basis of agreement can be perceived in the immediate future."

"The World Council is not a world church. It is the churches themselves in cooperation at the world level. The first century Christians said that they had one Spirit but many gifts, just so, the World Council recognizes 'unity in diversity' among its member churches and among all Christians."

Pointing out some of the high spots which have occurred in the ecumenical calendar since last Pentecost, Bishop Oxnam cited:

The Third World Conference on Faith and Order, held at Lund, Sweden, in the summer of 1952, called on the churches to "throw off the apathy and laxness" which is keeping them from rising to meet the needs of the world, and to return to "the only springs of mercy and power." This was the first world-wide Faith and Order Conference held under the auspices of the World Council of Churches (which officially came into being at Amsterdam, Holland, in 1948). The conference brought together 250 top-ranking theologians of the Anglican, Eastern Orthodox and Protestant churches; and also present were four Roman Catholic "observers." Much of the discussion centered around the nature of the Church,

There was a great deal of interest in what is a rather new idea at theological conferences — the place which "nontheological" social and cultural factors have in creating and perpetuating church divisions.

Also, during the summer months of 1952, a great missionary conference was held at Willingen, Germany, under the sponsorship of the International Missionary Council, a sister organization of the World Council of Churches. The theme of this conference was "Calling of the Church to Missions and to Unity."

Meanwhile, the Lutheran World Federation, which brings together various Lutheran churches, many of which are members of the World Council of Churches, held a great convocation in Hanover, Germany. And in Stuttgart, there was the annual Kirchentag celebration by the German Laymen's movement, which brought thousands of church people from all over Germany; and also many visitors from other countries around the world.

Other ecumenical meetings were going on in the British Isles. The British Council of Churches celebrated its tenth anniversary with a great public meeting in St. Paul's Cathedral, addressed by their president, the Archbishop of Canterbury, who is also a president of the World Council of Churches. The Ecumenical Society of Scotland met at St. Andrews. At Oxford, England, there was a meeting of the World Council Commission on the Life and Work of Women in the Church.

American church people were represented at all of these conferences.

Meanwhile, a Commission of some thirty of the world's leading theologians had been called together at the Ecumenical Institute, near Geneva, Switzerland, to formulate a theme for the Second World Assembly of the World Council of Churches, to be held on the Northwestern University campus, at Evanston, Illinois, in August, 1954. The theme they chose was "Christ, the Hope of the World."

In December and January, there took place what has been called an "ecumenical invasion" of India. In Travancore was held the Third World Conference on Christian Youth, with representatives from fifty-seven countries under the sponsorship of the World's Alliance of Y. M. C. A.'s, World's Y. W. C. A., World's Student

Christian Federation, The World Council of Christian Education and Sunday School Association, and the World Council of Churches. It was the first time such a group had met in Asia. Previous World Youth conferences had been held at Amsterdam in 1939 and in Oslo in 1947. Members of the 1952 conference participated in the St. Thomas Festival, commemorating the 1900th anniversary of the arrival of the Apostle Thomas in India.

At the Christmas season, the Study Commission, the Executive Committee, and finally the Central Committee of the World Council of Churches, gathered for their first Asia meeting. They met at Isabella Thoburn College, Lucknow, where they were the guests of Miss Sarah Chakko, the president of the college and also the only woman president of the World Council of Churches. Among those who addressed the meetings was Prime Minister Nehru. Bishop Oxnam, who attended the meetings, said upon his return to the United States that these meetings did much to do away with any misgivings that the World Council was merely "of the West." He also commented on the fine coverage given the meetings by the Indian Press.

Ecumenical visits are always considered an important part of the World Council program. Through such staff visits, made at the requests of the churches visited, contact is maintained with some of the more isolated churches, e. g., in Yugoslavia, Australia, South Africa.

After quite another type of visit, the General Secretary of the World Council, Dr. W. A. Visser 't Hooft, has recently returned to the headquarters of the World Council in Geneva, Switzerland, from Berlin, bringing a grave report of the attack on the Church which seems to be under way in the Eastern Zone. He made it clear, as an objective witness, that "If, in spite of the new climate of international relations, the campaign against the Church should continue, a conflict between Church and State, with all its national and international repercussions will be inevitable."

It would be a great mistake, however, Bishop Oxnam said, to think of the accomplishments of the ecumenical movement during the past year exclusively in terms of conferences and meetings, though it is largely through them that the ecumenical program finds a channel for expres-

(Continued on page 6.)

"The Home Spans the Ages"

By REV. HENRY E. ROBINSON, Burlington, North Carolina

The Last of a Series of Meditations

From this title one may surmise that I am going to talk about the home as an institution which has persisted over the centuries—and so it has. If society and civilization are to continue in any sense as we know it, the home must continue in the future as the force which conserves, which holds life together, which forms the nucleus out of which our religious growth and development spring. But I should like to have you realize today that the home spans the ages in that it provides a place of security, a haven of rest, a workshop of love for each stage of life from infancy to old age.

Blessed indeed is the home into which has been born a child. To receive that child is a high honor and a sacred privilege. It is also a tremendous responsibility. Our love, care, concern, thought, attention, and skills are brought to bear on the young life in our charge. We are determined that everything possible shall be done to give our child a sound body and mind.

Soon our baby has grown out of infancy into childhood with its million questions, fathomless energy, incredible imagination, and ever expanding personality. Pretty soon along come measles, chickenpox, and mumps. Our children are so generous that they even give these diseases to their parents who may have hitherto escaped. But it's all a part of the family scene. Soon school, teachers, P.T.A., and companions from other neighborhoods—Scouts, Cubs, Brownies, junior choir, music lessons, trips to the dentist, summer camps and summer jobs find their way into the family deliberations. It doesn't seem very long before the roller skates and bicycle give way to a driver's license and the family car needs to be in three places at once, while Mom and Dad go into the taxi business. About now dating begins, the high school play, the senior prom, the big game—each is bigger than the last—all vie for our time and attention to say nothing of our dollars. Already there is talk about what college to choose and what vocation to enter. Then there's the draft and the delays and uncertainties it entails. But this is the home—the teenager's home. These

are problems that are faced with mutual concern, because the good of one involves the happiness of all.

As the family grows Mom and Dad find themselves in the midst of life's greatest demands. They are in the middle years. They are charged with conducting the home, choosing its policies, charting its course, providing a house, paying the bills, keeping each member clothed, fed, well and happy. Ofttimes there comes the need to move from one community to another because of a change of jobs or a promotion, or need for a different climate because of a health problem. Uprooting a family and transplanting it is no small task as all will agree who have had to attempt it. This, too, is part of the home and the part which homemakers must shoulder in good spirit and high faith.

Then into the home there comes to live the grandmother, or grandfather, or both. This means readjustments for all. Often these are greater for the older folk than anyone else. Or the situation may be just reversed and the married children come to live with Mom and Dad. This situation can be a blessing in a disguise as the young children come to know their grandmother. Then granddad has the time to help junior with his tools and in the garden and can convey in many ways the rich maturities of Christian character attained through the years.

These steps and stages are all embraced by the home. No other institution can compare with it in its wide scope of ages and activities. Who can say that one age is better than another when each is indispensable? The accent on youth is shifting to maturity—but all must strike a healthy balance to produce balanced personalities.

This week we have exalted the Christian home and Christian family life as the fields which produce the richest harvest. May all those within the range of my voice or who may read these words rededicate their lives toward the creation of family circles under the teachings of Christ that will stand the strains and weather the storms. In so doing you will be serving God and country on the highest levels.

A PERSONAL LETTER.

(Continued from page 2.)

Jimmy will go with us to New York and will visit Bill, Jr., and his lovely little wife, Mary (Rev. and Mrs. Wm. T. Scott, Jr., Cornwall, Conn.), while we are away. Our daughter Lois will spend the summer working at Massanetta Springs Hotel, (Presbyterian Church Assembly Ground), near Harrisonburg, Virginia. (c/o Massanetta Springs Hotel, Harrisonburg.)

We land at Southampton, England, June 8, and will go by "boat train" to London, where we will spend a few days. Events there include a reception for "us U. S. A. delegates" by the Congregational Union of England and Wales. We will see London and such historic places as the Tower of London, St. Paul's Cathedral, Old Curiosity Shop, Fleet Street, Guild Hall, Buckingham Palace, Westminster Abbey, Picadilly Circus, etc. We will also go to Oxford and Stratford-on-Avon.

We will proceed to Edinburg via the East Coast, visiting along the way Cambridge, the cathederal cities, and the old walled city of York. We will see Edinburg at festival time, and will go from there to the ancient city of St. Andrews for the council meeting.

Following the council, we hope to visit the Continent of Europe on a tour of the refugee camps conducted by the World Council of Churches. We will wish to share with you the story of our visit later.

On July 9, we sail from Cherbourg, France, for our return voyage on the *Queen Elizabeth* (Tourist Class, Deck D, Room 118), landing in New York July 14.

With love and gratitude, we are,

Sincerely yours,

WM. T. SCOTT,

DELLA C. SCOTT.

"MOST ECUMENICAL YEAR."

(Continued from page 5.)

sion in the official programs of the denominations and thence in the local church. On the other hand, much of the will toward getting together and working together develops at the local level, where people of various church affiliations know and respect each other's viewpoints, live in harmony together, and see no reason why they should not worship and do Christian work together. Such grass roots ecumenical pressure is often symbolized by the work of the local councils of churches. It is lifeblood for the ecumenical movement.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Elon Graduates 73 Seniors; Awards Other Honors at Commencement

Elon College concluded its sixty-third year of service to young people of the Southern Convention area by presenting diplomas and degrees to seventy-three seniors at the 1953 graduation exercises held in Whitley Auditorium on Monday, May 25.

At the same time diplomas and certificates were presented to a number of students in special fields of study, and certificates were presented to thirty-eight members of the one-year commercial class.

Members of the 1953 graduating class from North Carolina towns and cities included Annie Laura Albright, Mebane; Coleen Agnew, Haw River; Jane Boone, Burlington; James Booth, Elon College; Richard Brady, Ramseur; Doris Braxton and Isaac Braxton, Burlington; Lynn Cashion, Sanford; Betty Comer, Steeds; Nelvin Cooper, High Point; Matt Currin, Jr., Burlington;

Carolyn Ellis, Reidsville; Ray Euliss, Burlington; Rachel Garrison, Burlington; Lairron Guthrie, Burlington; Donald Haitheox, Guilford College; Oscar Holland, Clinton; Sue Ireland, Elon College; Wayburn James, Greensboro; Walter Jenkins, Mooresville; Edward Johnson, Elon College; Pearlman Johnson, Burlington; Edward Jones, Burlington;

David Kennedy, Sanford; Jane Kernodle, Elon College; Alan Knofla, Elon College; Ben Kirby, Roxboro; Robert Lewis, Wilmington; Joan Marshburn, Ramseur; Ann Matkins, Elon College; George Meena, Charlotte; Jack Musten, Kernersville; Wilburn McKinney, Englehard; Theresa McSwain, Kings Mountain; Melvin Payne, Gibsonville;

Scott Quakenbush, Graham; Robert Reavis, Burlington; James Rhodes, Burlington; Robert Rogers, Williamston; Charles Russell, Graham; Betty Van Sharpe, Burlington; Alvis Shelton, Reidsville; Joseph Stanley, Graham; David Starr, Greensboro; Frank Steed, Asheboro; Marjorie Stuckey, Graham; John Truitt, Jr., Elon College; Max Vestal, Asheboro; Arnold Ward, Burlington; and Theodore Webb, Rockingham.

Those graduating from other states included Fred Biangardi, Bay Shore, Long Island, N. Y.; William Blackstone, Jacksonville, Fla.; Albert Bryan, Clifton Forge, Va.; Fred Burmeister, North Bergen, N. J.; John Christy, Crafton, Pa.; James Clawson, Fairmount, W. Va.; James Clyburn, Charleston, S. C.; David Crowle, Glenolden, Pa.; Joseph Duro, Wayne, Pa.;

Ernest Gero, Hatboro, Pa.; Salvatore Gero, Hatboro, Pa.; Robert Hall, Fieldale, Va.; John Hanna, Baltimore, Md.; Robert Harned, Brooklyn, N. Y.; Terry Kelly, Jr., Norfolk, Va.; Richard Keeton, Danville, Va.; Richard Levine, Riverdale, N. Y.; Albert Ludwig, Baltimore, Md.; Michael Moffo, Waterbury, Conn.; Yono Mork, Baltimore, Md.; Page Painter, Luray, Va.; Louis Rochelli, Wayne, Pa.; and Jeter Wilkins, Suffolk, Va.

Commercial Certificates

The members of the one-year commercial class included thirty-five from North Carolina and three from Virginia. The North Carolina group included Betty Andrews, Gibsonville; Doris Boswell, Burlington; Nina Boswell, Graham; Mary Louise Boyd, Elon College; Betty Brown, Graham; Ann Clark, Siler City; Rebecca Coleman, Burlington; Helen Covert, Sanford; Patricia Curry, Alamance; Lavon Crisp, Burlington; Patsy Deaton, Troy; Mary Louise Dixon, Reidsville; Peggy Edwards, Haw River; Elsie Fitch, Burlington; Susan Fuchs, Fayetteville;

Shirley Gerringer, Burlington; Nancy Gilliam, Elon College; Geraldine Guy, Burlington; Fay Hall, Henderson; Kathleen Hayes, Henderson; Melba Hinshaw, Graham; Decie Kirk, Hillsboro; Bertie Lewis, Wilmington; Valeree Massey, Burlington; Nancy Moser May, Burlington; Peggy McKee, Rougemont; Jean Parker, Sunbury; Sue Peters, Winston-Salem; Sarah Phillips, Haw River; Annie Lou Pugh, Graham; Carolyn Sauls, Raleigh; Eleanor Stewart, Roxboro; Jean Tew, Durham; Vivian Wicker, Gibsonville; and Mary York, Liberty.

The three commercial students from Virginia were Kitty DeJarnette, So. Boston; Mildred Maxey, So. Boston; and Janet Parker, Franklin.

Special Subjects

Special diplomas and certificates in music and fine arts went to a number of students. Annie Laura Albright, of Mebane, and James Rhodes, of Burlington, each received a diploma in voice and a certificate in public school music. James Clyburn, of Charleston, S. C., received diplomas in both organ and piano and a certificate in public school music. Cooper Walker, of Elon College, received a certificate in art.

* * * * *

Graduates Receive Fellowships For Advanced Study

No less than five members of the 1953 graduates of Elon College have been awarded graduate fellowships and scholarships for advanced study in various institutions.

James Rhodes, of Burlington, N. C., was the recipient of a \$1,500 fellowship to Ohio State University, where he will serve as an instructor in the music department while working toward his Master's degree in Music Education.

David Starr, of Greensboro, N. C., has been awarded a \$1,350 teaching fellowship at the University of South Carolina, where he will be a teaching assistant in the Department of Chemistry.

William Blackstone, of Jacksonville, Fla., was given an \$800 graduate scholarship by Duke University, where he will do advanced work in the field of philosophy.

Graduate scholarships in theology, each valued at from \$300 to \$350, were awarded to David Crowle, of Glenolden, Pa., by Oberlin Theological Seminary, and to Page Painter, of Luray, Va., by the Hartford Theological Seminary. Each will study for the ministry.

* * * * *

Veteran Elon Faculty Member Receives Gift

Prof. A. L. Hook, Elon College registrar, who completed forty years of service as a member of the Elon faculty this year, was surprised and honored at the annual Alumni Banquet by the gift of a television set from a group of his friends among the Elon alumni.

The names of those who gave the television set were not announced, but it was presented to Prof. Hook by Dr. Darden Jones, of Franklin, Va., retiring president of the Elon College Alumni Association, who praised the veteran faculty member for his long service to the college.

(Continued on page 11.)

Missions at Home and Abroad

Raymond Dudley Reports on India

Mrs. Dudley and I returned from a ten week's trip to India and Ceylon on April 16, and in this general letter I want to give some impressions and background material on the situation in India which may be helpful to you who are loyally supporting missionaries and enterprises in India.

1. *Things are changing in India.* There are more roads and better roads; there are better motor buses, some of them operated by the state; streets are cleaner in Madurai with covered scavenging trucks in use; urbanization is going on, with large housing developments in some places; electrication is proceeding, with many irrigation wells in the Madurai area using electric pumps; Indians are in charge of practically everything in government; there are more schools and better schools, especially high schools and colleges in the Madurai area; there are more hospitals and nursing homes, especially in the cities; the "native states" have been abolished and those areas integrated with other areas directly under the Government of India.

But more important than all this is the change in the attitude of the people. There is more self-respect. There is optimism regarding the future. A Five Year Plan is being projected calling for advances along many lines.

2. *Communism.* It is generally believed in India that the situation regarding communism is less serious today than it was at the time of the general election in January, 1952. Recent municipal elections in Travancore, where communism was very strong a year ago, indicate less communist strength today. The Prime Minister of Madras State where there were many communists at the time of the election has formed a stable government with the Congress Party in control. The situation in the Central Government under Mr. Nehru's vigorous leadership seems to leave little room for the communists. India is a democratic state with free and open elections.

However, fundamental factors remain the same, and satisfaction must be given to the people with respect to

food, employment and land reform. The Congress Government must deal with these issues honestly and efficiently if it is to retain control. Developments in India will depend upon the following three factors:

- a. The honesty and efficiency of the Congress Government;
- b. Developments in Indo-China, Burma and elsewhere with respect to the progress of communism;
- c. The attitude of Western nations to India and the amount of aid given through government and private agencies.

There is no reason for panic, nor is there reason for complacency.

3. *Famine.* There has been a good deal of suffering in India, and there still is in certain areas; but the situation is complex and may be analyzed as follows:

- a. There is *at present* enough food in India to meet the requirements of the total population fairly well according to *Indian standards* of nutrition. These standards are too low.
- b. This food is, generally speaking, distributed throughout India so that it is possible to purchase grain in most any city or village.
- c. There are places in western India and south India where rains have failed. Farmers did not get a harvest. Laborers do not have employment on the farms to earn money to buy food. This means a vast amount of suffering on the part of widows with children and poor people in general. When in a given locality rains fail, people migrate to other areas in search of work.

Under these circumstances what is to be done?

- a. The Government of India is opening relief work projects in the form of building dams and roads, and in soil conservation measures. This is the right course of action and it provides a living for many who would otherwise suffer.
- b. Under present circumstances, contributions from friends in

America may best take the form of cash to be used at the discretion of trusted organizations or individuals in India to provide nourishment for suffering people.

- c. It is being recognized increasingly that on principle people who receive aid should wherever possible, perform some work to prevent widespread demoralization.

The big question is whether India's food production will in the long run increase more rapidly than the population increases.

4. *Education.* In large sections of India, the Government is committed to "basic education." This is an effort to have the school and its curriculum center around some trade or industry like weaving, spinning or adiculture. From this activity they seek to build up the curriculum with respect to reading, arithmetic and geography. It is a "project system" of education. This requires an army of trained teachers and efforts are being made to train them. There is emphasis upon citizenship training and the fostering of equality among all kinds of people. It is an open question how far this "basic education" will succeed. Missions would do well to send trained educationalists qualified to cooperate with the Government in this effort.

It is remarkable the extent to which high schools and colleges under the auspices of Government and wealthy individuals are springing up, especially in South India. On the whole this indicates progress, although the type of education given in these institutions of higher learning leaves something to be desired.

5. *Evangelism.* It is a long time since there has been so much planning for evangelism in our mission areas as there is today.

In *Ceylon* they have set aside one minister to foster this work, and during the last two years 150 people have been baptized. During the month of May a School of Evangelism is being conducted by Rev. D. T. Niles in Uduvil, Jaffna, Ceylon.

In *Madurai* much emphasis is being placed upon lay leadership, and fifty or more people have been "licensed" to preach in rural congregations. An effort has been made on an interdenominational basis to initiate house by house visitation in the city of
(Continued on page 13.)

Our Church Women Will Work with These . . .

LEADERS at the SCHOOL of MISSIONS

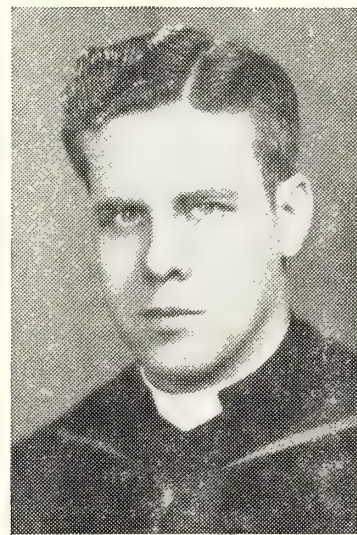
Tuesday to Friday, June 16-19, 1953



DR. H. S. HARDCASTLE



MISS MARJORY MARTIN



REV. QUENTIN LEISHER

Hardcastle "Tells All"—and Lets It Go at That!

Dr. H. S. Hardcastle, better known to many of his friends as "Hardy," was asked to write up some information about himself for this issue of THE CHRISTIAN SUN. He did such a good job of telling about himself that we think you will enjoy it more in the first person. So here is a brief autobiography:

"I was born in Delaware. I graduated from Wilmington Conference Academy in Dover, Delaware, worked for six years in the First National Bank of Dover, took my college work at Elon College, my graduate work at Yale Divinity School, and taught for one year at Defiance College in Ohio, before coming to Eastern Virginia for my first pastorate at Suffolk. I have served in turn as pastor of The Christian Temple, Rosemont, Newport News, and Oakland and Berea. For about thirty years now I have served as a pastor of churches in Eastern Virginia.

"I have served on many committees of the Conference and Convention, which does not mean much. And for many years I have written comments on the Sunday school lessons for our church paper, THE CHRISTIAN SUN.

"There are many other little things

(Continued on page 10.)

Miss Martin to Speak on "Spanish-Speaking Americans"

"Church women have always had concern for the welfare of others and the desire to help wherever a need is known to exist. Church women also have always liked to do things with their hands," says Miss Marjory Martin of New York City, Friendly Service Secretary of the Missions Council of Congregational Christian Churches who will conduct workshops at the School of Missions to be held at Elon College June 16-19. She will also speak on "Spanish-Speaking Americans in the U. S. A."

It is through the Department of Friendly Service that the Congregational Christian women link these two desires and are enabled to give tangible expression to their concern. There flows through Miss Martin's Department supplies for schools, hospitals, colleges and community centers all over the United States and in twelve different countries overseas.

Because church women are concerned with the spiritual as well as the material aspect of their work, most of them hold special dedication services when they gather together supplies of sheets, blankets, clothes, surgical dressings, etc. These services symbolize "Praying Hands" and "Serving Hands."

(Continued on page 13.)

What Is the "Life and Task of the Church Around the World"?

"War has been declared by the entire world—a war waged against poverty, disease, misery, exploitation and the abrogation of human rights, because there will be no peace on earth nor a world safe for democracy with mankind half slave and half free," says Rev. Quentin Leisher of Boston, Mass., dynamic young Congregational Christian leader and special representative of the American Board.

He will be one of the leaders at the School of Missions to be held at Elon College June 16-19, where he will teach a course on "The Life and Task of the Church Around the World."

Within the past decade the nations of Asia have changed land and debt laws to set the poor people free, Mr. Leisher points out, and "that is the hand of God at work bringing in the day of brotherhood, equality and freedom." Other countries, like those within Africa, are demanding and gaining equal rights.

"American Christians have responded to the needs of the world in a remarkable degree. Since the close of World War II church agencies have sent 11 million dollars in aid to Japan alone and 14 million Japanese have benefited from this Christian assistance. But while the need for

(Continued on page 13.)

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

The Young People's Superintendent of the Woman's Missionary Society Reports

A part of the heritage of every young person in the Congregational Christian Church is a knowledge of the great world-wide fellowship of which he is a part. The women of our convention have a grave responsibility in helping make this possible. Beginning with the nursery department on, never wavering in our responsibility until our youth become adults and then the strong groups must help the weak. As I think of the material available, written and presented in such an interesting manner for our young people, I feel that we are failing in our mission unless we see that the young people of our church groups have this material made available for them.

The young people of our churches have had a part in many phases of our mission program. The outstanding mission project of the Pilgrim Fellowship of the Convention during the biennium was the bringing of a young man, Jose Dabuet, from the Philippines to study at Princeton Theological Seminary. A sum of \$1,250 was given for this project. This year their gifts for foreign missions will be for a project in West Africa to assist a native teacher in her work. The home mission project is Moone-lon and the Carroll County Mission. You will see from the treasurer's report that our youth have had a share in the thank offering for Japan Christian University and church extension at Carroll County, Virginia. The Pilgrim Fellowship has also shared in the aid given Franklinton Center, in the form of Life Memberships and Memorials.

Other activities include Work Day For Christ, the money earned going to missions. One group of young people after hearing Miss Nicholson tell of her work in India were inspired and sent a check to Miss Miriam Brown at Lucy Perry Noble Institute, for the education of a little girl thirteen years of age from the famine area. The North Carolina and Virginia Conference Youth Fellowship bought hymnals for Jose Dabuet to use in his work in the Philippines.

Forty of our youth groups have participated in the friendly service projects designated by the Woman's Convention, including clothing for Ryder Memorial Hospital, Puerto Rico, surgical gauze, gowns, layettes for Dr. Lora Dyer Mission Hospital, Philippine Islands and needed materials for Miss Jennie Pratt on Ellis Island.

Thirty-seven youth groups have used the mission study books, with guides for suggested activities. It was my privilege to teach the mission study book, *Looking South*, at Summer Conference at Elon. Thirty young people attended this course and outlined plans for their mission program for the year.

At each state rally some emphasis has been given to the mission program of the Pilgrim Fellowship. We have had some very interesting speakers. Mrs. Bela Udovornoki, from Africa, Mr. Piediscolze, National Pilgrim Fellowship President, and our own Mrs. Charlie Johnson from Suffolk, Virginia, also others I have failed to mention.

From reports received we have several new Pilgrim Fellowship organizations, including: Hopewell, Hope Mills, Monticello, Berea, Beverley Hills, reorganization of the group at Waverly and a young adult group, college age, at Christian Temple, Norfolk.

In think over our progress and failures I would like to suggest the following:

1. Please, when you purchase your material for your woman's organization at the School of Missions at Elon in June, remember your youth organizations, their material will be on sale also.
2. Encourage your youth to attend summer conferences, state rallies, retreats, other events planned to enrich their Christian growth.

In the preface of her book, *Our Country India*, Rebecca Wells Loeffler wrote:

"These are the young people who constitute the India that can be. In no other country in the world is there a greater need for vision to keep life sweet or for patience to be willing to cut the

steps that others may climb."

This is our task that we might encourage and inspire the youth of our land.

May God bless you as we undertake this task together.

MRS. W. MILLARD STEVENS,
Superintendent.

* * * * *

Relax With Max

The man who wakes up and finds himself famous hasn't been asleep.

* * *

Visitor from Britain: "Your sky seems much clearer than ours in London."

New York Taxi Driver: "Sure. You see, we have more skyscrapers here."

* * *

Said Witty William: "Have you heard about the ghost who worked for the F. B. I.?"

"I can't imagine what a ghost would do," answered his friend.

"That's simple," explained William, "He was an undercover man."

* * *

What are you young folks doing during your vacation? Let us know. We might be able to help you. And if you aren't doing anything, I can help you do that, too.

* * *

Let Us Pray

For greater faith in God and in our fellowman;

For constant hope in the face of all obstacles;

For Godly love—for the greatest of these is love.

HARDCASTLE LETS IT GO AT THAT!

(Continued from page 9.)

that could be said, but there is no point in saying them, and no point in putting into print what I have said. The folks know me. Nobody is coming to the School of Missions because I am to teach the Bible course this year, and no matter what I have done, I cannot depend on the past to get me by—I will have to deliver the goods at the School of Missions. So let it go at that."

We hope Dr. Hardecastle will not mind that we thought this was worth printing! It shows you just how modest a person he is—and also that he is far from a dull person, or teacher. His sincerity, his scholarship, his friendly personality will all help the Psalms come alive for us as we study from him this summer.

A Page for Our Children

MRS. R. L. HOUSE, *Editor, Southern Pines, N. C.*

More than once we have said that church people who move should take their church letters with them just as they take their household possessions. We thought of the truth of that again last Sunday as we sat in church (all our family and the minister's son, too) and recalled old friends we had seen and new ones we had met. When one stays a part of the church one doesn't feel lonesome for there are many who care and one doesn't feel "left out" for there are always things to do at church. In our case, we don't feel lost, for we use the church as a landmark in our community.

The children have been learning new lessons: one locks doors in the city, there is much soot and dirt, concrete sidewalks are harder on the feet than pinestraw walks, and making new friends at school. Jonathan and Andrea Lee are going to Magruder School. They are the third generation in our family to attend Magruder. It isn't the same building, but a nice, shiny, new school. Some of their classmates are the children of the children with whom their mother went to school.

While they are in school Joyanna has been busy helping with the unpacking, storing and arranging. One day she celebrated a birthday and another we went to shore off the Boulevard so we could have a little sand in our shoes again and we found a very handsome crab sunning himself at the water's edge.

Another nice thing that happened Sunday was a visit from Dr. N. G. Newman who had come to say goodbye before leaving for St. Andrew's in Scotland. He is going to the International Congregational Council meeting and then take a tour of Europe. It was nice to see him and hear him tell of his plans. He was in Newport News to say goodbye to his daughter and many of his friends. We saw Dr. Newman in California last summer and thought that no traveler, young or old, enjoyed the trip as much as he. Our family had planned to go to St. Andrews, too, and the sorrow of our not going is brightened by his going. It is wonderful to be in one's eighties, and be as alert and keen as Dr. Newman. In a sense this is a spiritual journey for

his ancestors were Scottish. So "Bon Voyage" to a minister of God who is a prince among men!

Are you working on the Essay Contest? Will the winners be in North Carolina or Virginia? Be sure and write. Hope you win!

* * * * *

"When Company Comes"

By JANICE A. McDONALD.

Issued by the National Kindergarten Association.

Every time I visit my friends, the Merrills, I enjoy myself. Betty and I talk together while the children are playing outside, and when they come in they behave in a perfectly natural way. "Company" is a happy word to all of them, and they exhibit no strained "company manners."

Last time when I handed them boxes of lollipops, each of the older two murmured a fervent "Thank you." Benny's zeal in opening his and his shining eyes showed us that his "Thank you" had been said very sincerely.

I keep telling Betty what wonderful manners her children have, so she is forever telling me of different social errors they have made. One day she told me about Peter's blunt declaration, when Mr. Blake, a friend of their father's, was there. "Margaret has a bigger piece of cake than I have!" he said. No scene had arisen. Mr. Blake had nodded at Margaret and Peter and said, "You got ahead of me, Peter. I almost said the same thing about yours!"

Another time, dinner was long, and Benny became restless. He was allowed to leave the table before we had our dessert. Betty explained that this was a treat for him. Again, there was no tension.

It is a very different story at the home of my friend, Rita Johnson, though I'm very fond of her, her husband, and her children. She, too, is always happy to see me.

The last time I was there, Rita was charming, calm and poised in our first few minutes alone. Yet, when the children came in, she became a very nervous woman. I wondered why she should be so fearful that Ted and Susan would not show up well. I like the children and soon be-

came distressed on their account. She was finding fault with both constantly: "Ted! You should *walk* into a room." "Susan! What do you say to Aunt Julie for that nice toy? Say 'Thank you' to Aunt Julie!" Wee Susan, engrossed in the toy, ignored her mother's prompting.

At the dinner-table there were new woes. Susan spilled some jelly. Ted, ate too hurriedly. Both heard complaints, and no one was happy. I tried to concentrate on Rita's good cooking and to keep cheerful, but again there was trouble. Ted was clowning, and he was threatened with being sent to bed immediately. Susan had eaten only a roll and some olives. She was threatened with no dessert. Her chin quivering, Susan began to eat her vegetables.

It had been months since I'd seen Rita, and I was not enjoying myself. Next, I knew, would be the bedtime scene.

"No bed!" Susan cried as she undressed her doll for the night. Ted, too, objected loudly, as he usually stayed up later than his sister.

When peace and quiet were restored, Rita, Bill and I sat talking, but our conversation was desultory. Rita was worn out, and I had my own thoughts.

Rita's children are normal. Why did she get so disturbed and anxious about their actions? Children are lively creatures with very little experience. Usually they are noisy, impetuous, carefree, and outspoken. In a few years they will be quieter, less candid, more diplomatic, more polite.

Guests should have a chance to enjoy all those in a house. It is too bad if they are subjected to constant embarrassment and distress because children are present who are not listless and apathetic. The pleasures provided by the hostess: good food, a clean house, planned entertainment or informal "visiting" are dimmed if there is tension over the children, punishment or heavy threats of it.

It will be a happy time for all when company comes, if only the parents can manage to remain reasonably relaxed.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

Prof. Hook, himself a graduate of Elon with the Class of 1913, has remained at the college ever since his graduation. His special field of instruction is physics, but he has served the college in numerous fields of activity in the intervening four decades.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Paul Champions Christian Liberty"

LESSON XI—JUNE 14, 1953.

MEMORY SELECTION: "In Christ Jesus you are all sons of God, through faith."—Galatians 3:26. (R.V.S.)

LESSON: Galatians 2:1-10, 19-21.

DEVOTIONAL READINGS Psalm 119: 105-112.

The Situation.

It is desirable to know something of the situation in the life of the early Church, and the background of the lesson material for today, if we are to understand "what it is all about." And it is desirable to know "what it is all about," for Paul's letter to the Galatians is one of the most important books of the whole Bible. It is in a sense the Magna Charta of the Christian faith. It is the one book which as much as, if not more than, any other book asserts and establishes the doctrine of Christian liberty.

Paul is doing something more than threshing theological straw, doing mental gymnastics, debating academic questions, magnifying the difference between tweedle-dum and tweedle-dee. He is fighting a battle in which great issues are at stake—the issues as to whether Christianity is a matter of law or of faith and grace, whether it is to be a Jewish sect or a universal religion, whether Christians must first submit to Jewish rites and ceremonies before they will be accepted as Christians, and whether Christians must observe Jewish forms after they become Christians.

The situation arose because Christianity soon burst the narrow bonds of Judaism. Although the apostles were Jews, and although they continued for a while to attend the synagogue services and to go to the Temple, indeed though they observed the Jewish feasts and customs, they soon moved out beyond the borders of Jerusalem and preached the gospel to the Gentiles. Many Gentiles believed and became Christians, became followers of Christ. This was especially true after Paul began his missionary journeys and won many Gentiles to the Christian faith. When a Gentile thus believed, bore witness to his faith in Christ, he became a member

of the Christian Church, and was accepted as such by his fellow Christians.

But there were some Jewish Christians, and many Jews, often referred to as "Judaizers," who insisted that one must submit to circumcision and observe Jewish rites and forms in order to become a Christian. To them, Christianity was an enlarged Jewish sect. The law of Moses was binding upon all believers. A man was saved by observing the law, rather than by obeying Christ. We of today can hardly realize the tremendous issue at stake, and to what an extent this was a burning question in that day. This is due in a large part because Paul won the victory in that long ago day.

The Problem.

The problem has already been stated in the discussion of the situation. It had become so acute that something had to be done about it. Reduced to its simplest essentials the question or problem was this: "Was a man to be saved by the law, or by faith in Jesus Christ?" "Was a Christian free from the law of Moses, or was he bound by it?" "Was Christianity a glorified Jewish religion, or was it a universal religion?" "Was a Christian free from the rules and regulations of Judaism, or was he bound by them?" "Did a man come into the Christian life through Judaism or through Jesus Christ?" and "What was the relation of the Christian to Judaism?" These were some of the questions which Paul asked when he and Barnabas went up to Jerusalem to confer with the apostles. They were important—they held the fate of the Christian Church. Were there to be two churches, one organized on the ground of keeping the law of Moses, and another organized without reference to the law? Was there to be a Jewish Church, with its center at Jerusalem, and a Gentile Church, with its center at Antioch? There could have been, if the issues had not been faced, fought out, and settled once and for all.

The Principle.

The thing was settled on principle. Paul was shrewd in the matter. When

he first went up to Jerusalem, he had a private meeting with some of the leaders in the Jerusalem Church. He told them about his work among the Gentiles, and about how the Gentiles had found salvation in Christ directly, and without any reference to, or submission to the law of Moses. There had been no doubt about the matter, again and again the Holy Spirit had come upon Gentile believers without any observance of the Jewish rites or ritual. Furthermore, Paul brought along Titus, a consecrated and capable Gentile Christian, who had never been circumcised. There just wasn't any argument against the stubborn fact. And the apostles recognized that. They gave Paul the right hand of fellowship, recognized the validity of his work among the Gentiles, accepted as Christians on an equal footing Gentiles who had come into the fellowship, and bade him God-speed in his work among the Gentiles.

Thus was established, once and for all, the principle of Christian liberty. Thus was made clear that it is by faith in Christ, and not by observance of the law, that one becomes a Christian. Thus it was established that salvation is by grace and not by good works. Freedom of life and conscience had been guaranteed for all time. Christianity would be a world religion, a gospel of faith in God through Christ Jesus, a matter of grace.

The Practical Result.

Let no one think that this means that a Christian is free to do as he pleases. Paul was not fighting the battle for license, but for liberty. Liberty in its highest sense does not mean the right to do as one pleases, but the power to do as one ought. A Christian is free from the observance of the law of Moses. He need not be bound by forms and rites and ritual. There are no rigid forms which he must employ, either to find salvation, or to keep it. But he must obey the law of the spirit of Jesus Christ. He must yield himself to Christ. He must surrender his life to Christ. And in this bondage to Christ, he finds true liberty.

Although the principle of Christian liberty was established as a result of the Conference at Jerusalem in the long ago, it has had to be defended again and again through the years. It is now on trial in many parts of the world. There are forces that would put the State above conscience and the Church. Further-

more, there are churches and denominations and sects that would force people to "conform" if they had the power. Every generation must win and safeguard Christian liberty.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

RAYMOND DUDLEY REPORTS ON INDIA.

(Continued from page 8.)

Madurai with carefully prepared literature and training classes for the workers. The drama of the Life of Christ, which is being given on three nights prior to Easter, is drawing large crowds of people.

In the *Marathi* area the findings of Willingen Conference of the International Missionary Council are being taken seriously. Mr. Bhonsle has been appointed "coordinator" of evangelistic work throughout the area and Miss Powar is bubbling with enthusiasm about her work for women throughout the entire area.

Those most intimately concerned with these developments would wish to avoid any exaggerated claims of success. But these efforts merit appreciation and support.

Conclusion. Needless to say, this visit to India was of immense interest to us and it has increased my confidence in the work. You, who support this work year in and year out, may take genuine satisfaction in being able to share significantly in the great Protestant mission movement which has been going on in India during the last 150 years.

In thinking of the world affairs you may be interested to note that the Far East has 54.5% of the world's population, and it has 32% of the world agricultural production.

The United States and Canada have 7.5% of the world's population, and they have 22.6% of the world agricultural production.

If we compare the situation now with that which pertained twelve years ago, we find that thickly populated areas which were undernourished at the earlier date have suffered further deterioration.

Christian people cannot contemplate this developing situation with complacency. These facts spell misery for countless millions. Under these conditions how can we expect permanent world peace? The members of churches are called to Christian statesmanship of a high order.

RAYMOND A. DUDLEY.

TO SPEAK ON "SPANISH-SPEAKING AMERICANS."

(Continued from page 9.)

For over 13 years Miss Martin was Field Secretary for the Society of the Congregational Christian Women of the State of New York and prior to that was assistant in turn to the ministers of the Munn Avenue Presbyterian Church, East Orange, N. J., and the First Congregational Church of Canandaigua, N. Y. From April, 1945, until she took over her present work in the fall of 1952, Miss Martin was Director of Religious Education at the First Presbyterian Church, Rutherford, N. J.

Travels abroad as well as across the United States give Miss Martin an ample international point of view for her new work. She has visited Congregational Christian schools and hospitals in Puerto Rico and the South.

Active in young people's work along volunteer lines for many years, Miss Martin has taught teaching methods for primary and junior age children, as well as young people, and given courses in dramatics at Congregational Summer Conferences. She also has spent much time in teaching Leadership Training Schools and working with groups of teachers. She is a member of the Rutherford Woman's College Club and the Northern New Jersey Vassar Club.

Born in Shortsville, N. Y., Miss Martin is a graduate of Vassar College and took special work in business at Rochester Business Institute and in Religious Education at the School of Religious Education at Auburn Seminary. She makes her home in Rutherford, N. J.

The Missions Council of Congregational Christian Churches is the official joint body for educating the constituency of this fellowship in matters of home and foreign missions and of securing financial support for this work. It includes the American Board of Commissioners for Foreign Missions, Boston, Massachusetts and The Board of Home Missions; the Council for Social Action and Relief and Reconstruction in New York.

Based on actual needs and requests the Friendly Service Department which Miss Martin conducts also includes supplies to migrant centers where work is on an interdenominational basis, and books for traveling libraries in our own Southland and in far-off places like the Philippines. By thus combining service with friendship additional interest is often

aroused among the women of the fellowship in the Christian World Mission of the Congregational Christian Churches.

WHAT IS THE "LIFE TASK OF THE CHURCH"?

(Continued from page 9.)

material and educational assistance cannot be minimized in today's world, greater still is the need for spiritual faith and hope that is rooted and grounded in the Fatherhood of God and the Brotherhood of Man," Mr. Leisher underlines.

In the Spring of 1951, Mr. Leisher made a two and one-half months' tour of the fields of the American Board in the Philippine Islands and Japan, traveling mostly air. On his return he made an intensive visit among the Hawaiian churches.

In 1950 and again in 1951 Mr. Leisher made an extensive tour of the American churches with Dr. Frank C. Laubach, internationally known promoter of world literacy. In this national, interdenominational tour, Mr. Leisher was representing the American Board of Foreign Missions of the Congregational Christian Churches, of which Dr. Laubach is a missionary.

Mr. Leisher's world contacts began during a hitch in the U. S. Navy, prior to World War II and his entrance into theological school. He visited in the line of duty numerous Pacific bases, Australia, New Zealand, Tasmania, Panama, Haiti and the Dutch West Indies. Wherever he went he took a keen interest in the local churches and while stationed at Pearl Harbor for a year served in the First Methodist Church of Honolulu.

An Iowan by birth, Mr. Leisher came to his post of missionary promotion from two successful pastorates in Massachusetts. His father and mother are both ordained ministers and family pastorates and schooling kept Mr. Leisher in the Middle West for many years. But he also has lived on the Pacific Coast as well as in New England and the Middle West thus he has an understanding of and familiarity with the different areas of the nation.

Mr. Leisher has also had an interdenominational background serving with the Methodists in Hawaii, California and Washington and with the Baptists in California. He was ordained in the Congregational ministry in 1948.

(Continued on page 15.)

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Four children left today for their vacation—or rather, three of them left for one week, and the fourth one went for his two weeks. That reminds me to tell you that, in as far as we can, we wish to provide two weeks vacation for every child here. We try to treat them all alike in such matters. Classes, churches and individuals sponsoring a child should let us know as soon as they can whether or not they will expect the child for part or all of the two weeks, and when they would rather have the child come to them. We need this information in the office for making out their schedule, and for “staggering” their work time so as to keep the work lined up right. Maybe you cannot get Robert or Betty Jean when you wish because they may be already so scheduled as to make it possible for Ray or Margie to be on their vacation. If you will cooperate with us, we can get all the children a vacation and still have the necessary chores done. I know you will be glad to help make this part of your sponsorship as helpful for all concerned as possible.

It is a busy time around here. The corn is growing, the gardens are pretty, first crops of hay are being harvested. There are plenty of cabbages and onions, and green beans will soon be here, and it looks now like they will be plentiful. I do hope we can have good seasons this year, as we need good crops so much. We have planted plenty of sweet potatoes, white potatoes, butterbeans, sweet peppers, etc., and will be planting and tilling all summer. The boys are very helpful in this work as well as with the cattle, dairy, hogs and chickens. The girls help with the cooking, cleaning, laundry and sewing. The older ones also help with the smaller children. So you see there are many duties, and it is not good to have too many away at one time.

Six of our children were born in June: Jeanie Cook (17), June 2; Jessie Spicer (8), June 7; Billy Lamber-son (6), June 8; C. A. Ward (12), June 13; Wayne Knight (15), June 22, and Helen Watkins (12), June 27. June is such a pretty month, I hope everyone of these children will have joy and happiness across many

months and years. I have, and I was born in June.

To tell you the truth, I believe anybody can have joy and happiness if they work at it with the thought of seeing how much good they can do for others. Heaven is not looking after itself but others. Heaven helps the helpers. I notice it among the boys and girls here. Those who help, like to help, take a job and do it. They are happy. They get joy out of life. They are a joy to their matrons, to their playmates, and to all. When I see a child unhappy, I try to find out what is working in his mind and spirit. I try to make him desire to do something for me to please me—and then to do something just like that to please others. I have followed it up and seen it work. The joy he gets out of helping others makes him happy. I wish I had more time to be with these children individually. There is a lot I can learn from them, and maybe I could be of more help to them.

JOHN G. TRUITT,
Superintendent.

REPORT FOR MAY 28, 1953.

Commodities for the week.

Mrs. J. H. McEwen, Burlington, N. C., Clothing.

James H. McEwen, Jr., Burlington, N. C., Clothing.

Mrs. Stanley R. Waterfield, Fayetteville, N. C., Clothing.

Sunday School Monthly Offerings.

Amount brought forward \$ 6,809.22

Eastern N. C. Conference:

Mt. Auburn S. S. \$ 6.40

New Elam, Special 45.00

Wake Chapel 50.00

101.40

Eastern Va. Conference:

Bay View, Special \$ 10.00

Portsmouth, First S. S. .. 8.62

18.62

N. C. and Va. Conference:

Burlington S. S. \$ 86.53

Greensboro, First 53.67

Union (Va.), Special 6.75

Burlington, Lakeview, Special 27.15

174.10

Western N. C. Conference:

Pleasant Cross S. S. \$ 12.80

Shady Grove 14.00

26.80

Virginia Valley Conference:

Bethel S. S. \$ 2.00

Newport S. S. 23.65

25.65

Total \$ 346.57

Grand total \$ 7,155.79

Special Offerings.

Amount brought forward \$ 9,145.92

Young People's Class,

Reidsville Church for

Phyllis Morningstar ... \$ 15.00

The “Willing Workers”

Class, Garner Christian

Church for M. B. Row-

land 3.50

Senior High Class, Ram-

seur Church for Thur-

man Arnold 10.00

Night Missionary Circle,

Union Church, Virgilina,

Va. to send a child to

camp 6.75

Miss L. Kennedy, worth-

ville, N. C. 5.00

Ladies Bible Class, Shal-

low Ford Church for

Thurman Arnold 5.00

Engineered Plastics, Inc.,

Gibsonville, N. C. 35.00

Special Gifts 123.87

204.12

Grand total \$ 9,350.04

Total for the week \$ 550.69

Total for the year \$ 16,505.83

MEMORIAL GIFTS

“Instead of Flowers”

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

.....
(Name of Deceased)

.....
(City)

.....
(Date of Death)

.....
(Survivor to be Written)

.....
(Address)

Name.....

Address.....

In Memoriam

JONES.

Mrs. Naomi Tall Jones, a resident of Franklin, Virginia, for the past 45 years, received her release from earthly suffering on May 10, and funeral services were held at the Franklin Congregational Christian Church, Tuesday, May 12. The services were conducted by her pastor, Rev. Harvey L. Carnes, Dr. John G. Truitt, and the writer. A host of friends and neighbors paid lovely tribute to this good woman, and she was laid to rest in the beautiful Poplar Springs Cemetery, Franklin, amid a most fitting floral tribute.

Mrs. Jones was a member of the Franklin church, for 45 years, uniting as the bride with her husband, E. Philip Jones a deacon of the Church. She served her Christ through His Church in many capacities, serving as treasurer of the missionary society, Sunday school teacher, benevolence and mission treasurer of the church, and in many other capacities. She was active in the Red Cross and many community activities. She loved her church and was a regular and sympathetic member of it. It was a joy to serve as her pastor, and life is richer because of that privilege.

Surviving to mourn their loss in her going are her husband, one son, Emerson P. Jones; two grandsons, four sisters, one brother, a number of other relatives, and a host of friends.

Mrs. Jones was a great Christian woman. Her thoughtfulness of others was continued to the end, and among the hours of intense suffering she was cheerful and victorious.

With thanks to our loving Heavenly Father for this good life, we mingle our tears and sorrow with her loved ones in her going, but we look with confidence to the goodness of God and the victory through our Lord Jesus Christ.

WM. T. SCOTT.

WHAT IS THE "LIFE TASK OF THE CHURCH"?

(Continued from page 13.)

A graduate of Whitworth College, Spokane, Washington (A. B.), and Boston University School of Theology (S. T. B.), Mr. Leisher again combined the West Coast and the East Coast in his background of experience.

Along with his church work, Mr. Leisher has had a deep interest in music and in lecturing on such outstanding Americans as Abraham Lincoln and James Whitecomb Riley both of whose lives he has studied closely.

Let us give thanks for our Christian heritage; for the noble company of those whose faith and courage have provided us a simple, vital understanding of God, and opened the door to a living fellowship with him.

—Book of Devotions.

Church Building Loan Fund Campaign

All churches in the Southern Convention have been asked to file Declarations of Purpose in connection with the Church Building Loan Fund Campaign with the Convention Office as soon as they can do so. Those that have not done so are urged to do so as soon as possible.

Through May 30, 1953, Southern Convention Declarations of Purpose received at the office were as follows:

Church and Pastor	Amount
Va. Valley Central Conference:	
Wissler's Chapel—Ralph M. Galt	\$ 60.00
Eastern Va. Conference:	
Liberty Spring—Jesse H. Dollar	\$1,591.00
Holy Neck—Allen Hurdle	1,270.00
Portsmouth, First—W. P. Smith	1,410.00
Richmond—Roy C. Helfenstein	1,459.00
Suffolk—Duane N. Vore	6,290.00
Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00

Beulah—Carl Wallace	517.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Lee's Chapel—Fred P. Register	†166.00
Raleigh—W. L. Parker	975.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,981.00
Turner's Chapel—W. L. Wood	300.00
Wake Chapel—F. P. Register	1,500.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Flint Hill (R)—Avery Brown	127.00
High Point—Guy H. Veazey	426.00
Liberty—L. M. Presenell	361.00
Spoon's Chapel—Max Vestal	132.00
N. C. and Va. Conference:	
Burlington:	
Beverly Hills—W. W. Snyder	\$ 400.00
Lakeview—John G. Truitt, Jr.	82.50
Elon College—H. P. Bozarth	2,450.00
Haw River—Dwight Jackson	1,065.00
Pfafftown—W. J. Andes	258.00
Reidsville—T. G. Humphries	*3,211.00
Union (NC)—K. D. Register	1,395.00
Winston-Salem—W. J. Andes	814.00
Zion—Fred H. Wrenn (Student)	75.00

*Declaration not received at office.
†Paid.

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195.., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

It was agreed that our church would seek to reach this goal by:
(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195.., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195..
- [] 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195..
- [] 4. By annual solicitation each year for years.

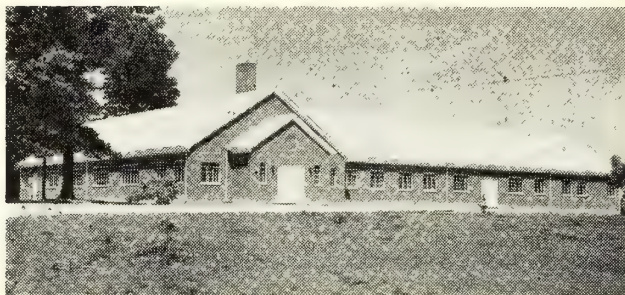
..... Church
By Secretary or Clerk
Address

..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

Union Ridge and Its New Educational Building

By REV. KENNETH D. REGISTER, Pastor



On Sunday, May 10, 1953, Union Ridge Church, near Burlington, North Carolina, dedicated its new Educational Building. This church was organized in the year 1815. The Southern Convention of Congregational Christian Churches was organized at this church in the year 1856. We are planning now to erect a new sanctuary in the near future. In fact we hope to have this project completed in time to invite the Southern Convention to meet with us here in 1956, for the celebration of its centennial.

Our new Educational Building, valued at over \$70,000 was constructed at a cost of approximately \$42,000. This reduction in cost was made possible through donations of materials and labor on the part of members and other interested parties in our community.

The building contains ten class rooms, pastor's study, ladies' lounge, modern kitchen, large fellowship hall, to be used for recreational activities, meals and community meetings.

The type of construction, building committee and those taking part in the service of dedication and other information has already been published in *The Sun* several weeks ago.

We are especially proud of the fact that by the time the building was completed all financial obligations were paid in full. We did not have to obtain a loan of any kind. We believe that this is proof that if a church wants to do a thing bad enough it can be done. Some of our own people have been amazed over the fact that this project was completed without working too much of a hardship on any one, and that it was done in so short a time. These people made up their minds they were going to do the job; then they opened up their pocket books, rolled up their sleeves; and went to work. The result is one of the finest rural Educational Buildings in the South. And when we tackle our next project, I have all the confidence in the world that they will handle that job in the same spirit. They are a wonderful group of people, here at Union, and I am mighty proud to be their pastor.

It may be interesting to know that even though we have just finished a building program of our own and are about to engage in another one, this church voted to accept its quota of the Church Building Loan Fund, that others may have a place to study and worship, too!

What formula are these people using? Just this: a spirit of cooperation, willingness to work, and enthusiasm for God's Kingdom! We believe this formula will work. Why? Because we have seen it happen with our own eyes!

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, JUNE 11, 1953

NUMBER 24



Bethlehem Congregational Christian Church

TENTH LEGION, VIRGINIA

DEDICATED MAY 31, 1953

(ARTICLE ON PAGE 6)

News Flashes

First Church, Richmond, will consecrate its recently remodeled Social and Recreational Hall on Sunday, June 21, at 3:00 p. m. Friends are invited to attend.

S. M. Smith dreams up a catastrophe for this issue—but one that can not well happen. There may be exceptions, but most ministers are called of God, and while we laymen may at times vex them almost past their power of endurance, they cannot go on strike against their calling.

American business and advertising contributions to the 1953, "Religion in American Life" campaign totalled some four million dollars. Since it was established four years ago, "Religion in American Life" has conducted a national nonsectarian campaign each November to emphasize the importance in personal and community life, and to urge all Americans to attend and support the church of their choice.

A message sent to President Eisenhower, Secretary of State John Foster Dulles and Senator Robert A. Taft last week, by a group representing 80 Protestant foreign mission boards and agencies, expressed concern over Pakistan's dire need of food. The message noted that on April 3, the Pakistan government requested emergency aid from the U. S. government in the form of supplies and surplus wheat. The letter asked for favorable action upon the request because "it is known that many thousands of people in Pakistan are now suffering from hunger and the effects of malnutrition."

Nineteen work camps will be conducted in Europe this summer, to accommodate some 600 Protestant youth from the United States and other countries who will undertake special construction jobs. The flooded areas of the Netherlands will receive attention, and other summer work camps will be held in Austria, Germany, Italy and Scotland. The young people who participate in the projects put in from five to eight hours a day of hard labor for no pay. The purpose of the work camps is to bring together young Protestants from various nations, of diverse races,

beliefs and traditions, to meet specific human needs.

Several weeks past, we gave our readers an article from the pen of Rev. Richard K. Morton, formerly of Massachusetts and Rhode Island, and now pastor of the Union Congregational Church of Jacksonville, Florida. This week we are printing another article by him written out of his several months experience in the State of Florida and the Southeast. At the same time there is being run a letter from him to Rev. Max Vestal, which gives us an insight into his background and at the same time offers some pertinent suggestions for the work of our youth in the Southeast. We hope that Mr. Morton will have an opportunity to put some of his theories into practice, and also that he will have the chance to explore the Christian Church side of our church. We say church (not churches) intentionally, for we believe that we have done a good job of merging in the formerly almost totally Christian area—the Southern Convention.

New Season Opens at Moonelon

Rev. and Mrs. J. L. Neese are again at Moonelon this summer and will supervise the activities there as they did last year. Groups desiring to use Moonelon should write for dates to Mr. Neese at Elon College, N. C. At present only one group at a time and only church groups are being offered the privilege of using Moonelon.

Groups of young people and laymen who are willing to do work of clearing, painting and minor repairing on Wednesdays and Saturdays are asked to so indicate to Mr. Neese.

During the week of July 5 to July 12, the Elon Young People's Conference will be using the pool.

At the present time work on the painting of the pool by Burlington young adults is in progress.

HENRY E. ROBINSON.

Frank Laubach Is Honored

Dr. Frank Laubach, internationally known Congregational Christian missionary and literacy expert, was awarded the honorary degree of doctor of letters by Syracuse University on June 1, Chancellor William P. Tolley conferring the degree at the university's 99th commencement exercises, where five other distinguished Americans were similarly honored.

Dr. Laubach, who has helped an

estimated 60,000,000 people learn to read though his "each one teach one" literacy system, was cited for giving tirelessly of himself to a program "crucial to the future of human progress." Meeting the challenge that half of the world's population was illiterate by personally teaching people to read, the degree citation said, Dr. Laubach has helped "countless thousands to achieve fuller self-realization and richer lives."

Recognized as dean of world literacy experts, Dr. Laubach has visited 64 countries and taught 239 languages in a campaign that began as virtually a one-man project nearly a quarter century ago. Still active at the age of 68, Dr. Laubach today serves as special counsellor of the committee on world literacy and Christian literature in the National Council of Churches' Division of Foreign Missions.

Dr. Laubach will be well remembered by many who heard him on a trip through the Southern Convention area several years ago.

"Are We Full of Prejudices?"

Speaking in Philadelphia last week, Dr. Wynn C. Fairfield asserted that the 1952 McCarran (Immigration) Act reflected old prejudices and false assumptions about foreign nationalities, but that Americans must have a change of heart and mind before the injustices of the McCarran law could be corrected. Dr. Fairfield said changes would not be easy because "the Act probably reflects the present public mood."

"As a people," said Dr. Fairfield, "we are full of prejudices, dislikes and distrusts against people with different languages, facial characteristics, political views and social and economic status. The necessary change of heart will be quicker if the leaders of our American churches and synagogues point up the religious and moral implications of present attitudes." It should be pointed out that he, a former Congregational Christian missionary, who has, we are told, "assisted 60,000 refugees to resettle in the United States since World War II," was speaking before a minority racial group, and possibly subconsciously, appealing to the racial prejudice which he condemns in others.

The McCarran (Immigration) Act is far from perfect, but we believe that an impartial study of it will show that it has been most unjustly maligned.

Laymen and the Church . . .

J. Earl Danieley, Editor, Box 515, Elon College, N. C.

"The Layman and His Home"

PROGRAM FOR JUNE.

SUGGESTED HYMNS: "I Would Be True"; "How Firm a Foundation."

SUGGESTED SCRIPTURE: I Timothy 5: 1-8.

PRAYER: "Bless our homes, O God. We pray, too, for all thy children who do not have homes. Help us to live as brothers to all men everywhere. Amen."

MEDITATION: Homes are where people live; but have you ever stopped to think what are the requirements for a home? Let us look at a few:

1. A house or physical building. The song says, "Be it ever so humble, there's no place like home," and how true that is. The size, location, furnishings or any of these things are no guarantee that a house will be a home. All people need and should have some place to live.

2. Parents, husbands and wives, grandparents. Lots of people never get married, and plenty of folks that do get married are divorced or left alone after a period of years. Many sisters and brothers make a perfect home for each other, and sometimes even friends make a heavenly home for themselves.

3. Children. Far too many couples are denied the blessing of having their own offspring, and lots of them adopt children. The laughter of little children and all that goes with bringing them up makes a large contribution to the happiness of any home. Still there are many happy homes without them.

4. Love, joy, hope. These are not limited by any location or particular people, but all would agree that they are essential to a home.

5. Sorrow and disappointment. Character is not easily made by the good things in life, but more by the way so-called breaks are taken:

"I walked a mile with Joy,
She chatted all the way;
But not a thing I learned from
Joy,
For all she had to say.

"I walked a mile with Sorrow,
She said not a single word;
But my, the things I learned
from her,
In all I heard."

6. Sharing. 'Tis learning how to give and take that makes life worth while and adds zest to living. It is true with all age groups in a home.

Questions for Discussion.

1. What are the requirements for a happy home? What is the difference between a house and a home?
2. How may our homes be improved today?
3. Where should Christianity come into a home?
4. What is a man's responsibility in a home?
5. Why is democracy needed in home building today?
6. What steps can we take to make our homes more Christian?

If I had the opportunity to say a final word to all the young people of America, it would be this: Don't think too much about yourself. Try to cultivate the habit of thinking of others. Selfishness always brings its own revenge. Be unselfish. That is the first and final commandment for those who would be useful and happy in their usefulness.

—Dr. Charles W. Elliot.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. O. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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From the EDITORIAL *Viewpoint*

On Fencing in Your Soul

By W. MILLARD STEVENS

Fences have many commendable uses in the lives of people. However, fences have no value when placed around the soul of a Christian.

We are told, for example, that cows either have to be fenced in or have men to herd them, because if they are not restrained they will walk and wander on and on until they starve to death or, in winter, freeze to death. Under such circumstances fences are of great value.

But the opposite is true with the soul and mind of man, because when we place a fence around our souls and our minds, we will starve ourselves spiritually. The Gospel of Christ is limitless and sets men free. When we place limits on the Gospel, we are fencing in our souls.

Throughout the ages man has been tempted to do exactly this. At the very beginning of the Christian Community, there were men who tried to limit the Gospel by placing about it a fence built out of the laws and traditions of one race. It was

only through the efforts of the Apostle Paul that this fence was not successfully erected. Through the ages men have tried to do this same thing by making the Gospel conform to their own narrow prejudices.

Men have also tried to build fences around their souls by limiting the power and concern of God for human life. This has been accomplished where people have in their own minds "watered down" the Gospel. But the Spirit of God will never run in such narrow channels. Moreover, we are often tempted to limit the Spirit of God by expressing only the negative aspects of the Gospel, but the Gospel is not a negative psychology. It is a positive expression of a way of life.

If the soul and mind of man are fenced in by prejudices or by unchangeable form, then progress will cease, and instead of a vital Christianity we will have only an anaemic faith.

Don't fence in your soul!

On Loving the Church

By ROY C. HELFENSTEIN

One of the highest tributes that can be paid to any person is the reputation of loving the church. And one of the highest goals any church can attain is to minister to the social, moral and spiritual needs of its members, that they will naturally have a deep love and devotion for their church.

He was a man who had just turned forty. The writer was the guest preacher at his church in New York City on a vacation Sunday, and was met at the main entrance upon arriving at the church before the hour of service. He was a fine looking man—revealing every evidence of a successful life and of a clean-cut character. He greeted us with these words, "And so you are a good friend of our pastor, I understand." We replied that we were also happy to say that his pastor was a good friend. His pastor was in England, and was preaching that same Sunday in a church in England where we had spoken on four different Sundays in the summers of 1928 and 1935, as a member of the "International Goodwill Team" of fourteen American pastors.

"Well," continued the man, "my pastor told me to be sure to be present today so as to hear you and to show you around our church. . . . You know," said he, "I love this church as much as I love my own home. In fact, if it were not for this

church I doubt if I would have a home." Then he told the story of his children being in the Sunday school—how kind the teachers had been to his children—how his boy of seven had been very sick, and how the lad had asked him to pray for him. Said he, "I didn't know how, but the boy taught me, and when the boy got well, I went to church with him, and while listening to the sermon I found God." Speaking of what he had missed all through the years before his conversation, he said, "Now, I can't see how anybody can fail to love his church!" We can't either! Can you?

What the church needs is men and women, boys and girls who truly love it. When people love God, they naturally love his Church. When people love their church they naturally want to do everything for it they can. There is no need to plead with people to attend church, to support the church, to promote the work of the church if they really love it.

The world is faced today with history's greatest perils, and society is facing history's greatest dangers today, simply because too many people have lost their love for the Church of God. Losing one's love for the Church imperils one's life, one's home, one's community, one's future, one's nation, and the world itself!

Congregationalism's Mission in the South

By REV. RICHARD K. MORTON

Pastor, Union Congregational Church, Jacksonville, Florida

The mission of Congregationalism, basically, of course, is no different in the South from what it may be elsewhere. We have a definite tradition and method of procedure and a certain distinctive point of view. It remains to be stated, however, that there are various strategies, methods and goals which have to do specifically with the environment in which Southern Congregationalism finds itself.

This religious development in the South, furthermore, is not all of one homogeneous type. There is a significant difference between the Congregationalism of the rural and piedmont areas, among indigenous groups that have lived there for several generations and the faith of the transplanted Yankees and other Northerners who have come down to Southern areas for health or business reasons or for the days of their retirement—or for extended visits or vacations. The imprint of the countryside is on the former, and the characteristics of various types of provincial Northern views are on the latter.

The long-range goal of our Congregationalism must be to synthesize these elements to a greater degree and to develop among the residents, indigenous and "foreign," a sense of common purpose and a pride in our heritage.

At the present time, we have two major tasks—namely, to minister to visitors and travelers from the North and to develop the potential that lies among sympathetic folk in both urban and rural areas of the South.

Congregationalism, moreover, will always have a real and vital mission in the South to provide a liberal, Christ-centered, socially alert and intellectually self-critical ministry in the midst of elements often given to excessive evangelistic programs, emotionalism and high-pressure competition among various groups. These policies and doctrines of the more conservative and reactionary elements will always fail to appeal to a certain percentage of the population. But we must have something organized and systematic, something that can stand on its own feet and do a real job on the task that faces it. We cannot as a denomination do much if we are simply a catch-all for

those who rebel against the conservative denominations and who are against them rather than for us. Nor can we flourish simply as the servile chaplains to the rich and the retired.

Our denomination, throughout its history in this country, has been brotherly, socially alert, identifying itself with all classes of people, priding itself on the intellectual respectability of its beliefs and its procedures. It is also best fitted to help guide the resurgent South in its newfound vigor industrially and educationally. The South is growing. Old barriers are slowly breaking. Thousands of people are coming in from all areas. Much new business is being done. Mills are being set up. My own city of Jacksonville bids strongly to become the life-insurance capital of the nation. Tremendous production is being undertaken. Our denomination has had experience in aiding people under the stresses of such a situation. Furthermore, our churches admit into membership those with a wide diversity of theological beliefs but who acknowledge Jesus Christ as Lord and Saviour and seek to follow his Spirit and his Truth. It is thus more able to be hospitable to the many groups that now make up especially the urban South.

Our churches can give guidance and impetus to movements now gaining strength to secure greater privileges for minority groups, especially in the economic field, and to help develop in the South a distinctive religious culture which will make great contributions to thought and action. We have some very good theological seminaries, and we have some fine churches. In addition, we have some strong and alert civic and socialwelfare institutions and organizations. Nowhere, too, are service clubs more effective. Nowhere do many church societies function with greater promise. Growing projects are being undertaken in the mental-health and personality-development field, and various groups seek to improve community set-ups for the handling of juvenile and traffic and general cultural problems.

In some areas of our country Congregationalism, Protestantwise, has had it quite easy. It has been the

dominant group. It has found ready channels for its social conscience, its brotherhood, and its broad programs. But in the South, it must still win rewards the hard way. It is a minority. It is poorly regarded by many elements. It is small and relatively little known. It must contend against handicaps and adversaries. But this can be good for a people and a denomination. I think Southern Congregationalism can provide insights and stimulus and guidance for the denomination as a whole.

I have already stated two of our major objectives and jobs. I think we must keep these in mind and develop, regionally, techniques and procedures to handle effectively the matter of keeping in touch with Congregational emigrants, locating them in the South and connecting them up again before they are simply lost or absorbed into one of the large and flourishing denominations which are found in the Southern communities. We must do this promptly and effectively. But we must also have the means and the vigor to cultivate our own fresh fields—to hew them out, as it were, and to sow where no one has planted before us. We must work out a means of presenting liberal, loving, brotherly, alert Congregationalism to the South.

We must likewise have the means of dealing wisely with such problems as race and class distinctions and social problems associated with the poorer classes from an educational as well as an economic standpoint. We must get into the countrysides, as well as into the resorts and the motels. We ought to have literature and meetings and other means of locating our travelers and getting into the areas where vacationers can be found. Likewise, we ought to have our rural institutions and conferences and projects.

We are also in the best position to take leadership, not only in social action and in seeking out the visitor and the one who is seeking for a faith suited to a free and inquiring mind, but also in urging interdenominational efforts. Many areas need an interchurch council or Bible class organization.

There is a tremendous need to help our people as a whole get a vision of what they can do in the South. Jefferson had a vision of the value of a great territory, and bought land for four cents an acre which now is the bulk of the central part of our country.

(Continued on page 13.)

Our Churches Report . . .

Dedication Services at Bethlehem Church in Virginia Valley

About 400 persons crowded the new building of the Bethlehem Congregational Christian Church at Tenth Legion, in the Virginia Valley, during dedication services on Sunday, May 31, 1953.

At ten o'clock, the Sunday school classes overflowed with double attendance.

The morning worship service, with three sermons by former pastors, was held exactly according to schedule, from 10:45 to 12:00. The preachers, Rev. Clyde O. Koon, Rev. Roy D. Coulter and Rev. W. T. Walters, each urged the people to so live that they would be worthy of "the temple in the heavens, not made by hands."

At the big dinner provided by the ladies of the church, all of the tables in the church basement groaned under the great loads of fried chicken, ham, cakes, pies and other feast foods; and although everyone was urged to eat all they could, there was enough food left over to feed another crowd larger than the first.

The main dedication service was at 2:00 p. m., and, of course, had the largest attendance. Everything went smoothly according to the program. Deacon Clarence A. Phillips served as moderator of the service. Rev. W. B. Fuller of Harrisonburg, Virginia, gave the Call to Worship, and Rev. W. T. Walters led the Invocation.

Mrs. Myrtle Conquist gave an interesting sketch of the early history of the community and the church. Mr. Clarence A. Phillips spoke words of appreciation for all who had contributed to the construction of the building and the dedication service, especially to Mr. Tom Good for his careful engineering and workmanship. The pastor, Rev. Ralph Galt, spoke a word of greeting, and introduced several visiting ministers.

Mrs. Shirley White sang a special solo "My Task."; and Rev. R. E. Newton of Luray, Virginia, read the 84th Psalm.

Dr. F. C. Lester, the former Superintendent of the Southern Convention, preached the dedicatory sermon, using as his subject "The Church We

Love." He said that this was "the church of our fathers," "the church of our choice," the church of our children," and "the Church of Jesus Christ."

After the sermon, Mr. Phillips gave the financial report of the Building Committee. In approximate figures, the building, the pews, the furnace and the chairs cost \$32,800; and of this amount \$20,950 had been contributed, leaving a balance of indebtedness of about \$12,850. Then a dedicatory offering was taken, which amounted to \$1,274.44.

Rev. Ralph Galt, the pastor, led the dedicatory litany, followed by prayer by Rev. Robert A. Whitten of Winchester, Virginia.

Rev. C. O. Koon pronounced the benediction.

The Building Committee was as follows: Stanley Lohr, chairman; T. W. Good, engineer; R. R. Sellers, treasurer; Shirley White J. S. Sellers, and Clarence A. Phillips. The church trustees are R. R. Sellers, J. Lawrence Rhodes and Shirley White.

RALPH M. GALT,
Pastor.

Pleasant Ridge Observes Memorial Day

A beautiful and inspiring Memorial Day worship service on May 31, at Pleasant Ridge Church, near Ramseur, North Carolina, was shared by more than 300 members and visitors. The worship service closed with a candle-lighting service, at which candles were lighted by near relatives for members of the church who had died during the past year. These were Mrs. A. A. York and Mrs. B. C. Cox, whose memories are still a part of the fellowship at Pleasant Ridge. In addition, Mr. Herman Pell, chairman of the board of deacons, lighted a candle in memory of all of those who had preceded in the experience called death.

The service included a prayer of dedication for a new carpet, recently installed, which adds beauty and quietness to the sanctuary. This lovely wood-rose carpet was in use for the first time, and it proved a fine addition to the church, especially for the Memorial Day service.

MAX VESTAL.

Suppose Pastors of Churches Went on a Strike

Suppose that on the first Sunday in next month all pastors quit work, failed to show up for church services. Sign on the door, "Closed, Gone out of Business." What would happen?

Every newspaper in the land would print big headlines. Radio commentators would have something to say. Church colleges would start an investigation. Brewers and distillers would rejoice. Parents would be uneasy for fear a juvenile crime wave would develop. Church boards as well as members would be disturbed, then become indignant. They would say to the preachers: "You can't do this to us. What do you mean anyway? Where is your next check coming from?"

In the meantime preachers would be holding secret meetings—getting ready to answer. They would probably refer to the years they had spent in college and seminary in hard study to prepare themselves, only to accept salaries much below the earnings of doctors, lawyers and other professionals of equal caliber. "We can't compete with Sunday baseball games, golf and the movies. We can't stand the strain any longer. We have families to support. You laymen can sell your church buildings, do what you please with them. We have been preaching to you and your families. You have gone back home and forgotten the scripture lessons we gave you. We will still marry your young people and bury your dead, do it gladly and without pay. We mean to be good citizens."

It isn't difficult to figure out what would eventually happen. A revival of religion such as this nation has never experienced. Church doors would open. Pastors would get back on the job. Youth movements would forge ahead. It would be "Onward, Christian Soldiers"; "Faith of Our Fathers"; How Firm a Foundation, Ye Saints of the Lord"; "Battle Hymn of the Republic"; My Country, 'Tis of Thee."

God bless Christian America, the "Land of the free, and home of the brave."

S. M. SMITH.

The world can never have its peace and equilibrium restored until men and women turn to the God of the churches and take their rightful places in the life and activities of some church.—R. C. Helfenstein.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Summer Responsibilities

Almost daily someone says, "School is out, commencement is behind you. I do hope you will take a good rest—you deserve it."

Sounds good, and would be wonderful if such could be realized, but either fortunately or unfortunately summer is crowded with responsibilities that are not lightly or easily borne.

For the last twenty years, Elon has conducted a summer school in two divisions. The first six weeks' session must begin immediately following the regular commencement. A faculty must be secured, curriculums constructed and students enrolled. A number of regular college students desiring to complete requirements for a degree in three years enroll in summer school. Others who find it necessary to work off conditions or incompletes or to make up failures, also enroll in summer school. Then we have a number of high school teachers who come to summer school to renew their certificates or to improve their positions in high school. Our summer school enrollment necessarily varies. When we had a large number of veterans in college, the enrollment ran between three and four hundred. Otherwise, the enrollment in summer school runs from one hundred fifty to two hundred fifty.

Where possible, we use members of our regular faculty for summer school teaching. They receive extra pay for summer work.

Our school for this summer opened today, Monday, June 8. The enrollment will be between one hundred fifty and two hundred students.

Usually we think of the summer months as comparatively easy months for the administration. The fact is they are more exacting. In addition to salaries for summer teaching, the money must be found for twenty-five percent of teachers' salaries for the regular college period. Elon faculty members earn their full salary in nine months, but they are paid on a twelve months basis. This places a strain on the finances of the college and a burden on the administration.

This is not the whole story. For the past two years Elon College has held a second commencement. There

are thirty-two students in summer school who are supposed to graduate at the end of the second session. This always entails an extra amount of work and comes at a time that you feel all work should cease. The second commencement, however, is of great convenience to students scheduled to complete their requirements for a degree at the close of summer school.

The responsibilities for the regular session of the college are always with you. They are never completely resolved. During the college year you are wondering how things are going to come out and working hard to make them come out the right way. During the summer months you are full of anxiety. To keep our budget in balance, it is necessary to have an enrollment of approximately 700 students, which is a tremendous task in the light of the keen competition for college freshmen. Loan funds and grants seem to be plentiful with many schools, but not at Elon College.

In the matter of securing students, our ministers, church members, Sunday school superintendents and our teachers could be of great assistance to their college. A word spoken by an interested person often times influences a prospective student in making his decision. It certainly does not hurt and bids fair to help to speak a good word for the college. The opportunity presents itself. Seed sown in fertile soil will spring up in abundant harvest in the proper time. Withhold not your commendations, but urge your friends who plan to go to college to consider Elon. You will do them a good service as well as render assistance to your college.

* * * * *

Apportionment Giving

In planning for the support of Elon College, the Convention has asked each church to contribute a definite amount annually for the college and has suggested that payments be made monthly or quarterly during the church year that the college current funds might be supplemented regularly instead of at the end of the conference year. The summer months are usually lean months; since our last report of apportionment giving,

we have had one week when not a single contribution was made to the college. The report today includes contributions for two weeks—the last week of May and the first week of June. These two reports are very expressed to every church, Sunday school and individual that has had a part in the support of the college during these months.

Too many of our people think of money sent to the college as a gift. It is not a gift, but an investment. It may not yield an increase in material values directly, but indirectly it will. An investment made in human life, training and development, will always bear rich dividends in all areas of human need. Perhaps the greatest need of the church today is trained, consecrated leadership sufficiently large in numbers to meet the needs of the church in all of its activities, opportunities and responsibilities. Withhold not your offerings. You make them to a good cause and for a good purpose.

Previously reported \$ 3,927.76

Eastern N. C. Conference

Antioch \$17.00

Lebanon 8.00

Morrisville 8.05

Mt. Auburn S. S. 11.25

Eastern Va. Conference:

Bethlehem Nans S. S. ... \$28.90

Franklin 245.00

Holy Neck S. S. 140.00

Mt. Carmel S. S. 15.84

Newport News S. S. 27.95

N. C. and Va. Conference:

Burlington S. S. \$66.48

Western N. C. Conference:

Albemarle \$20.00

Bailey's Grove 1.00

Seagrove 40.00

Pleasant Grove 5.00

Brown's Chapel 5.00

Union Grove 20.00

Virginia Valley Conference:

Winchester S. S. \$ 8.34

667.81

Total to date \$ 4,595.57

Student Volunteer Movement for Christian Missions to Merge

With an enrollment of more than 1500 students committed to the Christian World mission, the Student Volunteer Movement for Christian Missions will become a department of the National Council of Churches, early next fall.

Hailing the move as a significant step toward unified Christian activity in America, Rev. E. H. Johnson, Student Volunteer Movement general secretary, said the merger will have the practical effect of strengthening the close working relationship already existing.

(Continued on page 15.)

Missions at Home and Abroad

A Letter to Dr. Scott from One of Our Missionaries to India

Marathi Mission,
Rahuri,
Bombay State, India,
May 18, 1953.

Dear Dr. Scott:

It has been months since I wrote you last. But even though I could not write to you, we have been always thinking of our dear friends in the Southern Convention and holding them before God in prayer. The copies of THE SUN have been irregular lately, many are lost on the way here; but it is good to get news of friends and activities through it, and the various articles are inspiring and helpful in many ways.

During the months of March and April we were privileged by the visit, to our Mission area, of the Rev. and Mrs. R. A. Dudley. Mr. Dudley, as you know, is the Foreign Missions Secretary of the American Board for India. This visit has meant so much inspiration and challenge to our Mission work. We are now in the midst of re-shaping the entire method of our developments in our country. We are emphasizing more and more on lay leadership in our churches, voluntary lay service, more sacrificial giving to God, better young people's programs, etc. This is not an entirely new step that we are taking, but we realize that we are lagging far behind in these for the times, and if we do not now speed up our efforts to meet the need of the day, it might be too late to do anything in the future. Our whole Mission, therefore, is busy shaping this new approach toward deepening the spiritual life of the existing church and toward extending it through evangelization.

My new responsibility in this is to coordinate our evangelistic efforts throughout the Mission area and to emphasize the lay leadership movement. We work along five distinct lines:

- a. Toward evangelism.
- b. Lay leadership, music, training of lay people, etc.
- c. Economic basis for the ministry.

d. Spiritual basis of the church, through prayer and Bible study.

e. Fellowship and unity of the church.

We believe that the answer to the present difficult times lies in achieving satisfactory results in the above efforts. Please pray for us all and our work. We are confident that the Lord, whose work we all are unitedly trying to do will bless it to his glory and that the Church in India will continue to grow steadily even amidst problems and difficulties, trials and temptations.

We want to thank the members of the Southern Convention for the keen interest they have shown and taken in me and my little work here in India. I feel grateful to them for their prayers and financial support. I am particularly grateful to the minister of the First Congregational Church in Greensboro, North Carolina, Dr. W. E. Wisseman, and members of his church for many gifts of CARE packages and many in response to my letter regarding famine conditions in our area. That church has done so much for me already that I can never thank them enough for their loving kindness to me and their concern for my work. I feel a part of their "fellowship" in a splendid way.

I also express my gratitude to Mrs. L. W. Vaughan and the Women's Society of the Christian Temple in Norfolk, Virginia, for their generous gift of \$50.00 toward famine relief in the Rahuri area.

Then there are a few individuals and Christian societies that have shown keen interest in me and my work. Through Mrs. Baxter Twiddy of Norfolk, a Women's Society has given me a gift of a subscription to *Reader's Digest* for one year. I wish to thank them for the gift.

You may see, Dr. Scott, from the above, that the Southern Convention, through its churches and individuals, is doing more for me than I deserve. I feel very humble about this and pray that I may prove myself worthy of the confidence and love they place in me.

I continue to crave for fellowship with as many folks as possible. Only

that my time and financial resources are limited, and though I would like to write to every single person, it is not possible because of the rush of work and the cost, but through the columns of your weekly paper, THE SUN, I greet them all through Christian greetings and express my thanks for their kindnesses.

Last but not least, I thank you, Dr. Scott, for your interest in me and my work. I can never forget the day when we first met on the train at Greensboro. That fellowship continues to inspire me and I share my joy with my dear friends in India. May God bless you and your work for his kingdom.

With Christian love,
PRAKASH S. BHONSLE.

A Jeep for Japan

A unique service featuring the presentation of a jeep station wagon, the commissioning of a missionary to Japan, and the ordination of a young Japanese to the ministry, took place at the morning service of the West Medford, Massachusetts, Congregational Church, on Sunday, May 17.

Rev. John Gilmore Young, Congregational Christian educationalist in Kyota, Japan, was commissioned by Miss Alice E. Cary, secretary for Japan, the Philippine Islands and Micronesia, and at the close of the service the keys to the jeep station wagon for use by Mr. Young in his work, were presented. The jeep was waiting outside the church doors.

Sumio Ogata, graduate of Doshisha University School of Theology, Kyoto, Japan, was ordained at the same service. Mr. Young preached the sermon, and Mr. Ogata brought greetings from the university and the Church of Christ in Japan.

Mr. Young is a graduate of Springfield Y. M. C. A. College, Columbia University and Union Theological Seminary. He has been a Christian educator in Hawaii and Japan since 1924, beginning before he had finished his university training and his theological course. He first went to Japan under the American Board in 1928, and then spent five years in Nanking University, China. Following a period as general secretary of the Y. M. C. A. at Kauai, Hawaii, he sailed in 1947 for his present post in Japan. He is director of Field Work and head of the Department of Religious Education and Christian Social Work in the Theological Seminary of Doshisha University.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

Program of the Eighth Annual SCHOOL OF MISSIONS of the Woman's Missionary Convention

* * *

ELON COLLEGE, N. C.

JUNE 16-19, 1953.

* * *

Tuesday Afternoon.

1:00 Registration West Dormitory).
2:30 Call to Order (Whitley Memorial Auditorium).

Worship Service—Mrs. Ray Gordon.

Greetings—Mrs. L. E. Smith.
Introductions.

Presentation of the Program—
Mrs. W. B. Williams.

Announcements.
“Is Anybody Reading?”—Miss
Pattie Lee Coghill.

Prayer.

Hymn.

4:00 Visit to Book Store.

6:00 Dinner (College Dining Hall).

7:00 Vespers (on the lawn)—Mrs.
Richard Petersen.

Tuesday Evening.

8:00 “Is Anybody Looking?”—Mrs.
Harry Nelson, Visual Aids
Chairman.

Feature Film, “Hidden
Heart.”

Benediction.

Informal Get-together—Spon-
sored by Women of Reids-
ville Church.

Wednesday Morning.

8:00 Breakfast.

9:00 Bible Study—Dr. H. S. Hard-
castle.

9:45 “Is Anybody Studying the Bi-
ble?”—Mrs. Duane N. Vore,
chairman.

10:05 “World Task of the Church”
—Rev. Quentin Leisher.

11:00 Visit to Book Store.

11:35 The Workshop—Miss Marjory
Martin.

12:45 Luncheon.

Wednesday Afternoon.

2:30 “Rejoicing in Our Tasks”:
Friendly Service—Mrs. W. E.
Wisseman.

Interdenominational Coopera-
tion—Mrs. H. E. Robinson.
Life Memberships and Memor-
ials—Mrs. T. G. Humphries.
Editor—Mrs. F. C. Lester.

4:00 Trip to the Orphanage—Con-
ducted by Mrs. J. G. Truitt.

6:00 Dinner.

Wednesday Evening.

(Parish House.)

7:30 “World Tour of Listening
Posts”—Conducted by Miss
Marjory Martin.

9:45 Family Altar (West Dormi-
tory Reception Hall),

Thursday Morning.

8:00 Breakfast.

9:00 Bible Study—Dr. H. S. Hard-
castle.

9:45 “Is Anybody Studying the Bi-
ble?”—Mrs. Duane N. Vore,
chairman.

10:05 “The Challenge of Africa”—
Rev. Quentin Leisher.

11:00 Visit to the Book Store.

11:35 The Workshop—Miss Marjory
Martin.

12:45 Luncheon.

2:30 “Rejoicing in Our Tasks”:
Christian Family Life—Mrs.
J. S. Rollings, Sr.

Cradle Roll Department—Mrs.
Carl Wallace.

Children's Department—Mrs.
Robert Lee House.

Young People's Department—
Mrs. W. Millard Stevens.

4:00 Tour of the College—Dr. L. E.
Smith.

5:00 Picnic at Moonelon.
Vesper Sing.

Thursday Evening.

8:00 Hymn.

Scripture and Prayer.

Special Music.

Address—“A New Day in Mis-
sions”—Rev. Quentin Leisher.

Communion Hymn.

Communion Service—Conduct-
ed by Dr. L. E. Smith.

Friday Morning.

8:00 Breakfast.

9:00 Bible Study—Dr. H. S. Hard-
castle.

9:40 “Freedom's New Frontier: Ja-
pan”—Rev. Quentin Leish-
er.

Hymn.

10:40 Workshop—Miss Marjory Mar-
tin.

11:35 Reports and Impressions.

12:45 Luncheon.

* * * * *

May Fellowship at Greensboro

The Woman's Auxiliary of First Church, Greensboro, North Carolina, was hostess to the Greensboro Council of Church Women for the May Fellowship meeting and luncheon held Friday, May 1, 1953. Lunch was served to 150 women.

This was another opportunity for the Greensboro women to share the new facilities of their church with others. The program included talks by four foreign students from Guilford College, Greensboro College and Woman's College.

MRS. HARRY G. BALLINGER.

* * * * *

Faithful Women at Antioch

The Lester family had the pleasure of spending a night in the home of Mrs. A. W. Andes, near Harrisonburg, Virginia, recently. Mrs. Andes, the widow of a minister, the mother of two ministers and a minister's wife and a Christian college professor, has “majored” in religion during her entire lifetime.

In the course of our conversation, she spoke of her missionary society at Antioch Church. It is a small group, with no members of large income, but composed of people who are willing to work and sacrifice. It is just such groups as these which hold our world together—little groups of consecrated people, in all parts of the earth, who have the spirit of the Master in their hearts, and work in his name and for the sake of their fellowmen.

* * * * *

Cradle Roll Party Material

Several have inquired concerning the material for the June Cradle Roll party. Mrs. William P. Bowland, the North Carolina Cradle Roll Superintendent, asks us to remind you that the material for this party is in the packet which you purchased last fall, and which contained the material for your women's society programs for the year.

It sometimes happens that the president or the program chairman does not pass this material along to the Cradle Roll superintendent. Please check on this matter in your society.

A Page for Our Children

MRS. JUNE JOY HOUSE, Editor, Elon College, N. C.

The First Native-Born Naturalist in the New World

In Fairmount Park, Philadelphia, stands a quaint stone house surrounded by an old garden. Both are preserved because they perpetuate the memory of the first nativeborn naturalist in the New World. He was John Bartram, born near Darby, Pennsylvania, in March, 1699, and whose father came from Derbyshire, England, to cast his lot with a fellow Quaker, William Penn.

Bartram was born with an absorbing love for flowers and trees. Indeed, when only a young man, Bartram purchased a small plot of land near Philadelphia and developed one of the first botanical gardens in America.

Bartram's garden and his keen interest in nature impressed William Penn, who had been requested by King George II to recommend someone to be his botanist in the Colonies. Bartram was recommended, and received the King's appointment. This royal recognition, and subsequent service to the King, resulted in Bartram's exchanging correspondence with almost every ruler of importance in Europe relative to vegetation in the New World.

On his journeys to collect specimens of flowers and trees, Bartram explored the wilderness from Lake Ontario to Florida, not making one trip but several. Even in his sixty-seventh year, Bartram made a 400-mile journey along St. John's River in Florida, studying palms.

On each return trip, Bartram sent new specimens of flowers and trees to England, and added new glories to his botanical garden which had become such a showplace that Benjamin Franklin took his distinguished guests from foreign lands to view it.

Every lover of nature pays tribute to the memory of John Bartram, and the art of garden-making is associated with his name. So is the quaint stone house in Fairmount Park, for Bartram built the house with his own hands.

* * * * *

*"To have their cake and eat it, too,
Is what some folks would like to do,
Who, without dint of toil and strife,
Would reap the benefits of life."*

"A Curl for Aunt Joan"

By JANICE A. McDONALD.

Issued by the National Kindergarten Association.

Did you ever stop to think how serious little children are? How literally they often take an adult's words and what unfortunate results sometimes follow?

The little girl of my story was pretty. She had an abundance of curly, blond hair. People spoke of it often, and Mother wished they wouldn't. "The child will become conceited," she said. The little girl didn't know what that meant.

Aunt Joan was the worst. She was always saying, "Oh, your pretty curls! Your beautiful, blond curly hair. Look at mine!"

Aunt Joan's hair was nice, the little girl thought. She didn't have curls, but maybe only little girls had many of them. Mother had curls only at the edge of her neck—not on top.

One rainy day when Aunt Joan came over, the little girl noticed that her aunt looked very unhappy. "What is the matter?" she asked.

"Look at me," Aunt Joan said. "What good does it do for me to spend half an evening putting up my hair?"

The little girl looked sorry. Mommie didn't put her hair up every night. She just brushed it every day.

Aunt Joan smiled at her niece and said, "Won't you give me one of your curls, Honey? You're so fortunate!"

That started the idea. When the little girl was alone, she went to Mother's sewing basket; it wasn't hard to find the scissors. Aunt Joan had said "one curl," but the little girl kept on. She had had no idea that it would be so much fun to cut her hair.

She smiled at herself in the mirror. Mommie would be surprised, but this was to be a present for Aunt Joan, and Mommie always said thoughtful presents and surprises were some of the best one could give. When the little girl said to her Mommie, "I love Aunt Joan," her mother always said, "I'm so glad, dear. She and I have always been close sisters,"

"Helloooooo?" The little girl heard the familiar voice. That was Aunt Joan now. She left the scissors where she had put them down and picked up the pile of curls. Then she went down the stairs calling, "Coming, Aunt Joan, I'm coming, Aunt Joan," her sweet voice making her words a bit of a song.

Aunt Joan looked queer when she saw the curls. She looked very upset, and her mouth remained open with no sound coming out. She was staring at the little girl. Finally sound came. She gasped: "Your hair! Your lovely hair! Oh, Baby!"

But why should Auntie look so unhappy? The little girl came closer, holding the pile of curls. Aunt Joan had said that she would like a curl. She ought to be happy. Here were a lot!

"You wanted them!" the little girl said.

"But darling! But darling!" Aunt Joan kept saying. "I didn't mean—" Aunt Joan was crying. Finally she said, "Thank you, dear! We—we both have curls now!" Then she looked straight at the little girl. She wasn't crying any more, but she wasn't smiling either. "When your curls grow back," she said, "keep them. You see curls make little girls prettier, and these belong on your head—I was jealous! I shouldn't have been. When they grow again, keep them, every one. Promise?"

It was puzzling to the little girl, but she nodded solemnly.

* * * * *

Setting the Table

*I lay the cloth of snowy white,
As smooth as I am able;
I place the silver, plates and glass;
I love to set the table.*

*Each piece of china in its place,
The teapot near to mother,
The carving knife by father's plate,
His colored mug for brother.*

*And when I ring the silver bell,
They come with faces shining,
And everything goes on so well,
We all are happy dining.*

—P. S. Malen.

A long time ago a noted specialist said that his secret of success as a physician was keeping the patient's head cool and his feet warm. And it is just now becoming generally known that a "hot head" and "cold feet" are enough to bring disaster to even a well man.—O. Byron Cooper.

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Suggestions from a Friend—What's Our Answer?

Jacksonville, Fla.,
May 12, 1953.

Rev. Max Vestal,
Asheboro, N. C.

Dear Mr. Vestal:

I have become a regular follower of your work in THE CHRISTIAN SUN—and I am afraid that you are about to acquire another correspondence pest! But such is the penalty for fame!

I come by my interest in youth and conference work naturally, having been a product of Christian Endeavor and a Boston, Massachusetts, district union president, conference speaker, adviser to Rhode Island Pilgrim Fellowship, youth summer conference leader, whatever experience these may have given. I am to be an instructor in our Florida Junior Conference at Avon Park, June 24 to July 1. But all this autobiography is not the purpose of my letter. It is rather to suggest trying to do something regionally and collectively, if possible, about our common task.

1. Could we exchange leaders in some of our conferences and, in the fall and next season, arrange to have a regional and several local meetings? I'd like to participate in an institute on Youth and the Church, or Congregationalism and Southern Youth, Religion and Human Relationships, etc. I've unloaded a lot of this in our own area—to which I came over three months ago from Rhode Island—and I'm to give the commencement talk at New Bedford, Mass., High School, on June 18.

2. Could we get various local church groups to tell, through your column or otherwise, what plans and projects they have found best?

3. Could we exchange discussions or programs prepared on tape and recorded for distribution?

4. Perhaps some leaflets addressed to the problems of Southern youth and education, youth and jobs, youth and emotional and personality problems, etc., could be prepared.

5. Could we have a mimeographed monthly leaflet for and by youth for the region?

6. How about some special emphasis on our youth and the Christian college?

7. Perhaps an advance listing of the best and most accessible summer conferences would help some young people. And also a list of projects or jobs youth might do for their local churches might help.

8. There is a program, "This I Believe," now getting much attention. Why not have young people prepare something like this or "This I Want to Do with My Life."

9. Could we use the radio regularly or get up something for use on Television?

10. Summer is the time for slumping—but so many young people are at home and yet out of school. Why could they not adopt several programs to inject new life into the local church program: outdoor meetings, visits to near-by camps and picnic or resort spots, to conduct little services, etc?

11. Why could we not urge some of our leading young people to assume responsibility for recruiting and guiding those in the younger age groups? For instance, if a church hopes to build a Junior Pilgrim Fellowship, it might have a committee of older young people canvassing the church school and parish and community enlisting prospects.

Well, enough of this for one letter. I hope to be in Wadley, Alabama, for the regional laymen's retreat, June 5-7, and expect to vacation at Lake Junaluska during August. The best of good wishes, and if you can find time to write, I'd be glad to hear from you.

Faithfully yours,

RICHARD K. MORTON.

* * * * *

Western North Carolina Youth Rally

Smithwood Congregational Christian Church, located near Liberty, N. C., was the scene on Sunday, May 31, of the regular fifth Sunday Youth Rally in the Western North Carolina Conference. The rally proceeded from the warm welcome by the host pastor, Rev. John Bowers, to an afternoon of worship, singing, inspiration, information, fellowship, fun and food.

Two of our Southern Convention leaders were on hand to participate in the rally. Miss Pattie Lee Coghill spoke to the group on the planning and participation in a worship experience. Dr. Henry E. Robinson, of Burlington, spoke to the group concerning the Moonelon project.

Doug Harper, of Albemarle, led a discussion of the programs that may be used in a youth meeting. Clemm Shankle, of Shady Grove and president of the conference youth, led a discussion of the projects that the various groups had accepted. The groups were encouraged to support the Work Day for Christ, the Moonelon project, the Church Building Loan Fund, the Lord's Acre plan, and other projects that can be of service in the church and community.

The attendance trophy was won by the Pleasant Grove Church. Pleasant Grove will be the host church for the Fifth Sunday Rally in August. The Grace's Chapel Church, near Sanford, will be the host church for the rally in November. There were ten ministers present at the rally at Smithwood.

The recreation was led by Rev. Bill Simmons, of Pleasant Grove and Grace's Chapel. The meeting closed with a vesper service led by the Ridgesingers of the Pleasant Ridge Church.

* * * * *

Relax With Max

The man who loses his head is usually the last one to miss it.

* * *

Willingness to work hard and persistently at a job you like, may not be genius, but it's the best possible substitute for it.

* * *

Spring is the season when a young man's fancy turns may cause an accident. Be careful!

* * *

Young men and women, a good many of you are at the age when it is extremely important for you to accept Christ as your personal Saviour. Maybe you've finished school and are going out on your own. Do not do it. Take Christ with you. Why not talk with your pastor about it today?

* * *

Let Us Pray

For a Godly task to do.

For the willingness to do it.

And for thy help, that it may be successfully completed.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"The Practice of Christian Liberty"

LESSON XII—JUNE 21, 1953.

MEMORY SELECTION: "*You were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another.*"—Galatians 5:13 (RSV)

LESSON: Galatians 5:13-18, 5:22-6:5.

DEVOTIONAL READING: Galatians 6:1-10.

The Principle of Christian Liberty.

In last Sunday's lesson we considered the principle of Christian liberty. Paul asserted and defended the principle that a Christian was not bound by the Mosaic law, that he was free from the rights and ceremonies of the Jews, that he was free in Christ. "Christ has set us free from the bondage of the law," so said Paul. He has called us into liberty.

But freedom does not mean license. Liberty does not mean the right to do as one pleases. There can be no such liberty in a community in which there are other people. For instance, one is not at liberty to drive his car as fast "as he pleases." He is not at liberty to strike every man who does not agree with him. He is not at liberty to take that which is another man's just because he needs it. It is all summed up in the words over the portals of the Supreme Court Building in Washington, "Freedom Under Law." Absolute freedom would mean anarchy. The fact is that a man is free in the best sense when he observes the higher law. Today's lesson, therefore, is concerned with the practice of Christian Liberty.

The Practice of Christian Liberty.

"For Ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love, to serve one another." We have been set free by Christ from the things that hinder and handicap, to the end from the bondage of the law in order to become servants of Christ. Inasmuch as Christ gives us the victory over some sinful habit, or sets us free from fears and worries, by so much the more are we to serve him. Love is the fulfilling of the law. A man should live so that his habits

are fighting for him, and not against him.

"Walk by the Spirit and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh, for these are contrary, the one to the other." Every man's heart is a battle-ground. There is a constant and continuing fight in the man between the desires and the passions and the sins of the mind and heart, and the Spirit. And it is a battle which has great issues, where much is at stake. Much of a man's happiness, and the quality of his character are dependent upon his ability to win the fight. Only by the Spirit can he be conqueror. One must walk in the Spirit. He must put his hands in the hands of God and walk through the day, taking a positive attitude toward life, and giving heed to the things of the Spirit, and not to the things that satisfy the "flesh."

"The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law." This is a searching statement. It is suggested that the lack of these qualities is an evidence of the fact that we do not have the "Spirit." If we are quarrelsome, melancholy, impatient, proud, unkind, undependable, unloving, undisciplined, it is an evidence that we do not have the Spirit in our hearts, for these are the fruit of the Spirit. (It should be noted that it is called "the fruit," and not "the fruits," of the Spirit.)

"If we live by the Spirit, by the Spirit let us walk also." Profession ought to be backed up by practice and performance. The fact is that the man who has the Spirit of God in his heart will reflect the Spirit of God in his life. To be sure, this does not mean that a man will be perfect. We have this treasure in earthen vessels. But if any man have the Spirit of God the same is known by other men. The Spirit of Christ will find expression in life and character and service.

"Brethren, even if a man be overtaken in a fault"... what are we to do under such circumstances? In the case of a good man? In the case of a bad man? The Apostle makes a suggestion. It is to be noted that he does

not suggest that we laugh the matter off, condone the wrong-doing, overlook the sin, and do nothing about it. The welfare of the man himself, and the welfare of society demand more than this. Something ought to be done. But by whom, and in what way? "Ye that are spiritual restore such a one in the spirit of gentleness or meekness, considering thyself, lest thou also be tempted." There you have it. A man is conscious of his own weakness, who is humble because of his own failures, who is sympathetic because he can put himself in the other fellow's place, who prayed about the matter and who goes in the spirit of prayer, who is concerned with helping the erring brother or sister to seek forgiveness and the favor of God—such a one is qualified for, and is under obligation to, render this important service to the man and for God. How many there are, who in a moment of weakness, or even deliberate meanness, have done something wrong, who have been hardened or discouraged because all they got was condemnation, criticism, and castigation. On the other hand there are many who have failed who have been helped back to life of respectability and rehabilitation because of the sympathetic spirit of some great-hearted, even though humble and unknown and unnamed man or woman, who considering his or her own weakness has restored such a one in the spirit of gentleness.

Bear ye one another's burdens, and so fulfil the law of Christ. A Christian is not simply somebody who "doesn't do things"—doesn't smoke or drink or play cards or go to the movies and so on. The distinguishing mark of a Christian is what he does—to what extent he gives himself in service to his fellowmen, to what extent he interests himself in the underprivileged, to what extent he bears the burdens of others. All too many Christians are good, but good for nothing.

"For each man must bear his own burden." There is no contradiction here. Others can help us to bear our burdens. But the fact remains that every man must also bear his own burden. Just as we are unChristian when we do not help to bear the burdens of others, so are we unChristian if we refuse to bear our own burdens as far as we are able.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

Virginia University Student Council Acts Against Campus Drinking

The University of Virginia Student Council, with admirable courage, has taken four realistic measures to curb drinking on the campus. The policy is not comprehensive but it is directed against drinking at athletic events or under such other circumstances as will bring discredit upon the university.

Drinking at fraternity social events is, we understand, under study.

Discreditable incidents have been no more numerous at the University of Virginia than any other Eastern university, but they have been frequent enough and serious enough to disturb the constituency of the university and the student body.

It is strange that some of the drinking at Virginia University has been defended by reference to Thomas Jefferson, whose independence of thought and action is assumed to sanction the free use of alcoholic beverages. Thomas Jefferson was perhaps the most advanced temperance man of his day. He favored the encouragement of the use of so-called "light" alcoholic beverages but only as a means of reducing the consumption of whiskey, which he said "kills one-third of our citizens and ruins their families." It is very much to be doubted that he would have been tolerant of the use of beer and wine if he had been able to observe the consequences of the general sale of these beverages under circumstances of modern promotion. A report of the American Temperance Society issued in 1833 quoted Jefferson as saying:

"The habit of using ardent spirits by men in public office has occasioned more injury to the public service, and more trouble to me, than any other circumstance which has occurred in the internal concerns of the country during my administration. And were I to commence my administration again, with the knowledge which from experience I have acquired, the first question which I would ask with regard to every candidate for public office should be, 'Is he addicted to the use of ardent spirits?'"

More than one American university has been disturbed by tragic events due to drinking, and frequently these events have involved students who were total abstainers before matriculation and who were young men of intelligence and fine character. We are entirely serious when we say if a confidential survey of alumni could be made by any university the results

would be completely shocking in their revelation of the ravages of drink in the area of leadership. It is, above all, important that the American people realize that the so-called "upper classes" are producing more psychotics in proportion to numbers than any other class. Our leadership resources are being wasted by a custom which survives only because of tradition and because the facts in regard to it are little realized.

CONGREGATIONALISM'S MISSION IN THE SOUTH.

(Continued from page 5.)

try. We need similar vision today in other fields.

In our ministry, we, like others, will need to take our message to people, right where they are—at beaches, in the mountains, out in the little country areas. We shall want to leave cards and leaflets in motels and other overnight places, and hold little services at roadside picnic spots, in small rest homes, in new housing plats and in drive-in theatres. We shall want to provide suggested prayers for display in overnight lodges and motels, and graces for use at meals in restaurants and hotels. We shall want to send lawmen's deputations from one district to another.

An immediate need, as I see it from an admittedly short time of residence, is to draw together the Carolinas and Georgia and Florida. The Carolina-Virginia area is too much cut off from us further to the South, now.

I should favor a well-planned institute of the South, backed by our church associations along with our colleges, and providing a year-round scholarly and aggressive analysis of Southern life and problems, and offering lectures and studies and researches and other helps. We ought to have district Institutes on Human Relationships, dealing each year with some phase of this field, such as personality conflict, handicaps, heterogeneous populations or race prejudice.

We must take religion to the people—North or South, East or West. It may not always be wise to build so many fixed and expensive buildings, needed or not needed. We must at any rate keep flexible and mobile, able to place a new mission where a new plat or building development has been set down like a swarm of bees. We must be right in there, organizing, providing church schools for children, and so on. We cannot wait to build a cathedral there.

In many cities we could have religious literature in tourist-information booths or in roadside places. Special services can be scheduled at ball parks and similar places. Negro mission work is a likely project for many of our white churches. Our Christian colleges need our attention and should have the support of our people, including attendance at summer conferences and the like. We should make much more than we do of Christian College Sunday. We could use tape-recordings to send programs from one place to another, where distances in the South, as in the West, can be such a factor. We should do more with tracts and with church bulletins left in resort places, hotels and the like.

So far, we have done too little in developing a distinctively Southern aspect to our faith. This could help much to combine the indigenous groups. We have not done enough for servicemen at the numerous Southern bases. We have been too slow in following people into new fringe areas where they have built new homes. We have not been aggressive enough in presenting a simple, rational, yet warmly appealing faith for those who do not want the familiar types so rampant in the South.

Congregationalism, indeed, has a mission in the South—but only if it has a mission—period. It will not thrive if it simply copies the strong denominations now entrenched there. It will not thrive if it has lost the radiance of a faith in a living Christ whose Gospel means abundant life and a better society.

It can have its place in helping to build the Kingdom of God, and this will include the solution of many local problems and the integration of Northern emigrants and the synthesizing of many elements into an effective whole.

The motorist was lost. He didn't know which way to go. Seeing an old man approaching, he shouted, "Do you know the way to Widdlecombe?" The old man shook his head, and the motorist drove on slowly. When he had gone about a quarter mile, he heard shouts behind him. He looked round. The old man had been joined by another, and they were waving him back. Slowly he backed his car down the narrow road. "Well?" he said. "This is my mate, George," said the old man. "E don't know, either."—*Tid-Bits*.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Coupons are coming in encouragingly. In every church there should be designated a person who would boost our coupon campaign. This person would keep it before the people and act as a collecting agent for coupons when brought to Sunday school or church. I have been real proud of many people who are helping us get out the coupons. We shall send off a large box of them on June 23 or 30. How many can you send us right away?

Also thanks to you for helping us in the Sunday schools. Some new accounts from monthly Sunday school offerings have been made. It is true that many churches have a unified budget. Even so, some of them have decided that a token gift each month voluntarily made for homeless children of their own Convention will not hurt anybody, and will help the children under the Convention's care considerably. That every month offering is keeping us in step with last year's receipts. We thank every Sunday school that is kind and generous enough to help us once each month. Every church in the Southern Convention, some time during the year, helps us, and we are grateful to each one of them.

I meant to tell you that on Mother's Day our youngest church announced at their 11 o'clock service that "on this Mother's Day our church will share in being a mother to motherless children. The money received in our offering today for that purpose will be sent to the Christian Orphanage." A liberal offering resulted, the people were happy and a kindness to homeless children had been shown that warmed the hearts of all present.

A Greensboro friend whose home has been made happier by having one of our little girls spend Christmas there, had his own daughter's bicycle overhauled and sent down to us "for our little friend and her playmates." Neither summer, nor winter, nor fall, nor spring is she forgotten by the folks who have received help and joy from her by her visits to their homes. There are so many pretty ways to help us here I wonder that everybody doesn't find one. And, indeed, more than I know do, for everyone

who drops a penny or nickle in an offering plate for the orphanage is a helper.

Now how about that couples' class from Reidsville? They rigged up nine automobiles—enough for their own families and all the children at the Baby Home and took them on the fifth Sunday afternoon in May, to the Burlington City park and spread a bounteous picnic for them. Then they gave them a share in the recreational activities of the park. It was such a thrill to the children and their matrons, and to Mrs. Truitt and me.

You know what! Blackberries are going to be ripe soon! Well, sir, the boys and girls here know where the biggest, sweetest and "bestest" of the blackberries ripen. Buckets-ful of them will come into our kitchen for cobblers and canning. And in spite of all the warning there will come some boys and girls with poison-oak. Maybe they will read these lines and be more careful.

Finally, remember one of the things Jesus commended, "... and ye visited me." These little folks will like your visit. Come to see us.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JUNE 4, 1953.

Commodities for the Week.

Mrs. T. K. Atkinson, Burlington, N. C., Clothing.

Mrs. J. E. Harrell, Jr., Suffolk, Va., Clothing.

Sunday School Monthly Offerings.

Amount brought forward \$ 7,155.79

Eastern N. C. Conference:

Antioch \$ 17.00
17.00

Eastern Va. Conference:
Franklin \$ 41.00
41.00

N. C. and Va. Conference:
Mebane, for Thurman Arnold \$ 15.00
Reidsville S. S. 61.00
76.00

Western N. C. Conference:
Albemarle \$ 20.00
Brown's Chapel S. S. 5.00
25.00

Total \$ 159.00

Grand total \$ 7,314.79

Special Offerings.

Amount brought forward \$ 9,350.04

First Cong. Church, Asheville, N. C., Special ... \$ 50.00

Chester H. Roth Co., Inc. (interest) 30.00

Philathea Class, Suffolk, for W. C. & Raymond Harvell 5.00

Robert Lee House S. S. Class, Newport News, for Marie Proctor 20.00

Special Gifts 176.70
281.70

Grand total \$ 9,631.74

Total for the week \$ 440.70

Total for the year \$16,946.53

My hostess had twin beds in my room. I shrank from slighting any provision made for my comfort. But without a surgical operation, or a bacon-slicer, how in the world could I occupy twin beds? In the nick of time it occurred to my flivver mind that I could sleep in one half of the night, and in the other *pro rata*. But the duece of it was that I didn't waken in time to make the change and Twin Bed No. 2—but should I have mused it anyway?—J. F. C.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

Church Building Loan Fund Campaign

All churches in the Southern Convention have been asked to file Declarations of Purpose in connection with the Church Building Loan Fund Campaign with the Convention Office as soon as they can do so. Those that have not done so are urged to do so as soon as possible.

Through June 6, 1953, Southern Convention Declarations of Purpose received at the office were as follows:

Church and Pastor	Amount
Va. Valley Central Conference:	
Wissler's Chapel—Ralph M. Galt	\$ 60.00
Eastern Va. Conference:	
Liberty Spring—Jesse H. Dollar	\$1,591.00
Holy Neck—Allen Hurdle	1,270.00
Portsmouth, First—W. P. Smith	1,410.00
Richmond—Roy C. Helfenstein	1,459.00
Suffolk—Duane N. Vore	6,290.00
Bethlehem (Disp)—John Gallo	459.00
Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Beulah—Carl Wallace	517.00
Fayetteville—F. C. Lester	300.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Lee's Chapel—Fred P. Register	†166.00
Raleigh—W. L. Parker	975.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood	300.00
Wake Chapel—F. P. Register	1,500.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Flint Hill (R)—Avery Brown	127.00
High Point—Guy H. Veazey	426.00
Liberty—L. M. Presnell	361.00
Pleasant Union—B. H. Lowdermilk	300.00
Spoon's Chapel—Max Vestal	132.00
N. C. and Va. Conference:	
Burlington:	
Beverly Hills—W. W. Snyder	\$ 400.00
Lakeview—John G. Truitt, Jr.	82.50
Elon College—H. P. Bozarth	2,450.00
Haw River—Dwight Jackson	1,065.00
Ingram—W. T. Madren	975.00
Pfafftown—W. J. Andes	258.00
Reidsville—T. G. Humphries	3,211.00
Union (NC)—K. D. Register	1,395.00
Winston-Salem—W. J. Andes	814.00
Zion—Fred H. Wrenn (Student)	75.00

†Paid.

STUDENT VOLUNTEER MOVEMENT TO MERGE.

(Continued from page 7.)

dy existing between the student movement and foreign mission groups.

"Better than that," he said, "the movement should now be in a stronger relationship to the various church groups and other agencies working on America's college campuses. Students are becoming increasingly aware of their missionary responsibility," he continued, "and our movement, with new opportunities as a department of the council, will be

better able to call these young people to play their part in Christian missions."

Full membership in this group is tantamount to a personal commitment of the student to "devote his life work to the world mission of Christ's Church." Others who are not prepared to sign the declaration, participate as members of local campus fellowships.

This student group will be the 13th interdenominational agency to join the council. Miss Fran Charrier, an Oberlin College senior, who is the student chairman of the movement, declared, "We particularly appreciate an affiliation that grants the movement autonomy and initiative in matters of philosophy, policy and program." The group will also retain its name, although it will operate as the Missionary Services Department of the Commission on Higher

Education of the Division of Christian Education.

Since its founding 67 years ago by Dr. John R. Mott and other student leaders, the Student Volunteer Movement has been instrumental in sending over 20,000 American college men and women to significant Christian service in the foreign mission field. In 1945, the movement was broadened to include home missions in addition to foreign.

The group's national quadrennial conferences have been held without interruption since 1891. The last such meeting was held in 1951, at the University of Kansas. It was attended by more than 2,000 students, representing 40 Protestant and Eastern Orthodox churches, from 476 colleges throughout the United States and Canada. Also attending were 200 foreign students from 50 foreign countries.

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195..., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

It was agreed that our church would seek to reach this goal by:

(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195..., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
- [] 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195...
- [] 4. By annual solicitation each year for years.

..... Church
By Secretary or Clerk
Address

..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

Congregational Christian Camps and Conferences

1953 SESSIONS

VALLEY OF VIRGINIA YOUNG PEOPLE'S CAMP

Powell's Fort Camp, Woodstock, Virginia, June 9-15

REV. HENRY V. HARMON, Dean

Total Costs, \$10.50

* * * * *

ELON SCHOOL OF MISSIONS

Elon College, North Carolina, June 16-19

Cost, \$10.00

* * * * *

CRABTREE PARK CAMPS FOR JUNIOR BOYS AND GIRLS

Camp No. 3, Crabtree State Park, June 20-24, June 24-28

REV. and MRS. CARL WALLACE, Directors

Cost, \$8.50

* * * * *

NORTH CAROLINA JUNIOR HIGH CAMP

Camp No. 3, Crabtree State Park, June 28-July 4

REV. and MRS. MARK ANDES, Directors

Cost, \$13.50

* * * * *

SENIOR HIGH AND YOUNG PEOPLE'S CONFERENCE

(Convention Wide)

Elon College, North Carolina, July 5-11

REV. JAMES H. LIGHTBOURNE, JR., Dean

Cost, \$15.00

* * * * *

EASTERN VIRGINIA JUNIOR HIGH CAMP

Central Y. M. C. A. Camp, Norfolk, Virginia, August 9-14

REV. A. LANSON GRANGER, JR., Dean

Cost, \$17.50

* * * * *

THE SOUTHERN CONVENTION FAMILY CAMP

Central Y. M. C. A. Camp, Norfolk, Virginia, August 14-16

DR. and MRS. F. C. LESTER, Directors

Costs: Board and Room, Adults, \$7.00; Children under 6 yrs., \$6.00;

Registration Fee, per family, \$5.00

* * * * *

For further information, write to—

MISS PATTIE LEE COGHILL, Educational Secretary
Southern Convention Office, Elon College, N. C.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

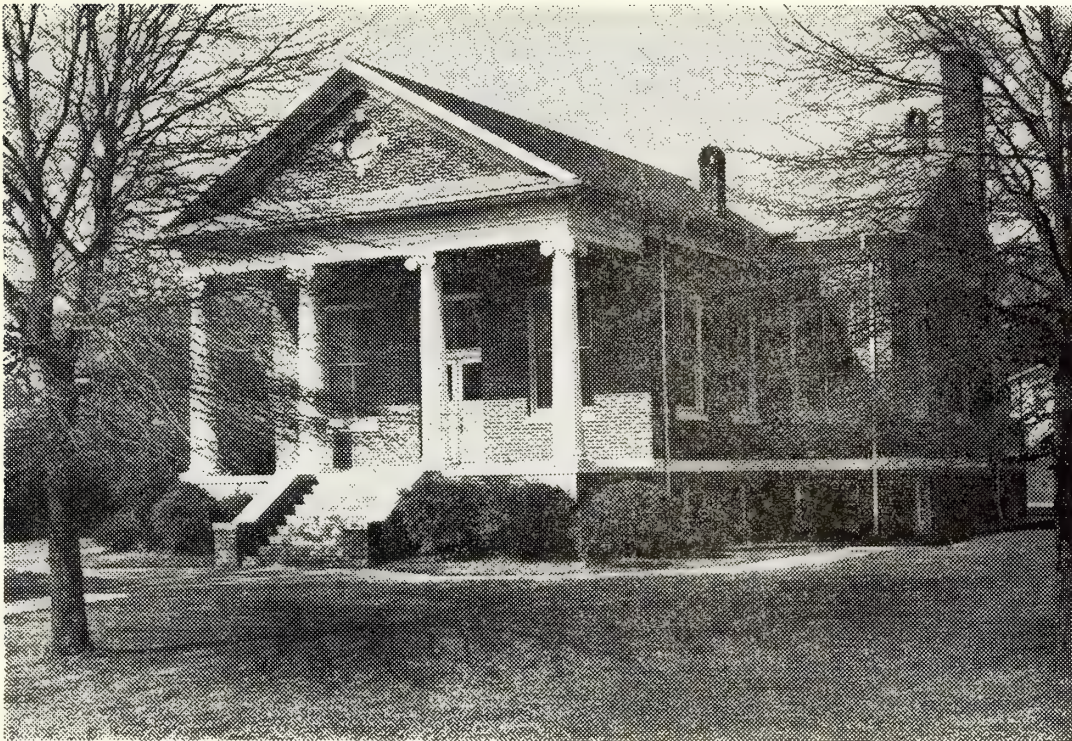
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, JUNE 18, 1953

NUMBER 25

Western North Carolina Conference Promotes A Program of Progress



Albemarle Congregational Christian Church

The church at Albemarle, North Carolina, was one of the small group of Congregational churches in the area of the Southern Convention at the time of the "merger." How complete the integration has been is written in the recent history of this progressive little church.

News Flashes

There will be no CHRISTIAN SUN published next week, it being customary to skip the last weeks in June and December.

This issue of THE CHRISTIAN SUN is devoted mainly though not entirely to the Western North Carolina Conference. We hope at some future date to have issues devoted to the other conferences.

Dr. and Mrs. W. W. Sloan are to spend this summer at Elon College, and are available for their illustrated addresses telling of their last summer's experiences in Africa and the Bible lands. They are both also available as Sunday pulpit supplies.

We are printing in this issue, in its entirety, a personal letter from Dr. Wm. T. Scott to the managing editor. The letter, though sent by air mail, was received after the last issue of THE SUN was in the mail. It is hoped that you will enjoy it as much as we did.

The time of the Children's Essay Contest for the Church Building Society has been extended until July 2, according to the letter on the "Children's Page" this week. These essays should be sent to the Convention Office at Elon College, attention of Miss Pattie Lee Coghill.

We learn with regret that Rev. W. Walter Hall, of Carlisle, Massachusetts, and a former pastor of the Albe-Marle Church in Massachusetts Memorial Hospital for a major operation. Also that he has a broken heel. His wife says that they would appreciate the prayers of friends.

The Leaksville Church of the Virginia Valley Conference held its twenty-second annual Home Coming and Memorial Service on last Sunday, June 14. A large number of members and friends were present for the occasion. There were all-day services and a picnic lunch was served in the newly constructed basement at the noon hour.

Oakland Christian Church, Chuckatuck, Va., held its Daily Vacation Bible School the week of June 8-12. The enrollment reached eighty-two, including children and teachers, and

the average attendance was unusually high for the entire week. The general theme of the school was "The Life and Teachings of Jesus," with various emphases in the various age groups. The usual program of worship, memory work, instruction, instruction in music, directed recreation, and creative activities and hand work was followed. A picnic was held on the closing day of the school, Friday, and special exercises by every department of the school were presented on last Sunday morning.

A Most Interesting Personal Letter From Superintendent Scott

Aboard *Queen Elizabeth*,
June 7, 1953.

Dear John T.:

As we make our way on this big and wonderful ship—the largest afloat—in this big, big ocean, we have had a good chance to think on the goodness of God and the marvels of his creation. Mrs. Scott and I feel very near to our dear friends in the Southern Convention, even though we are far away. "Blest be the tie that binds our hearts in Christian love."

The trip has already been a wonderful relaxation for us. Mrs. Scott is gaining her strength daily. We both look forward to seeing old England, Scotland and parts of Europe, and especially to attending the International Council. We so much want our trip to benefit our churches in the Convention. While the trip, itself, is wonderful, we have appreciated these days of preparation for the Council meeting at St. Andrews.

The theme of the Seventh International Congregational Council will be "Congregational Churchmanship." This theme seems to follow naturally the one of the 1949 meeting in Wellsley, Mass., on "Freedom's Fellowship Through Christ." We as a church seem especially to need at this time to test our Christian Stewardship to the world in understanding ourselves and relating ourselves effectively to each other as Congregational Christians and to the whole Church as the Body of Christ.

The St. Andrews Council will not be narrowly "denominational," yet there will be an urgent examination of ourselves as a fellowship, and from this a new and fresh attempt will be made to shape ourselves as a Church through Christ into "better instruments of the Gospel."

(Continued on page 11.)

Officers and Committees of Western North Carolina Conference

OFFICERS.

President—Rev. M. A. Pollard, Rt. 2, Liberty, N. C.

Vice-President—Rev. G. H. Veazey, 911 Tryon St., High Point, N. C.

Secretary—Dr. F. C. Lester, 840 Sunset Ave., Asheboro, N. C.

Asst. Secretary—Rev. Max Vestal, Rt. 1, Asheboro, N. C.

Treasurer—Mr. I. L. McDowell, Rt. 2, Asheboro, N. C.

Historian—Rev. John Q. Pugh, Rt. 1, Asheboro, N. C.

STANDING COMMITTEES.

Executive—M. A. Pollard, chairman, F. C. Lester, Max Vestal, I. L. McDowell, S. H. Pell.

Home Missions—J. Q. Pugh, chairman, L. H. Brady, Paul Wilson.

Foreign Missions—L. M. Presnell, chairman, Lunnie Burgess, Mrs. B. P. Moffitt.

Evangelism—R. T. Grissom, chairman, H. V. Cox, N. L. Rumley.

Stewardship and Apportionment—Cyrus Shoffner, chairman, H. L. Bean, E. H. Coble.

Ministry—E. Carl Brady, chairman, J. U. Fogleman, B. H. Lowdermilk, G. H. Veazey.

Christian Education—Bill Simmons, chairman, Miss Lola Farlow, W. W. Thomas.

Religious Literature—Winfred Bray, chairman, Edgar Freeman, Stacy Hayes.

Superannuation—Arthur Cox, chairman, J. A. Caviness, L. M. Murray.

Ministerial and Church Relations—G. H. Veazey, chairman, L. V. Dorsett, Rowland Farrell.

Moral Reform—M. L. Fogleman, chairman, John Bowers, Avery Brown.

Church Grouping—R. L. Clapp, chairman, Von Allen, Alton Richardson, W. W. Riter.

Elon Sustaining Fund—F. C. Lester, M. A. Pollard, R. T. Grissom, Cyrus Shoffner.

Max Brown Vestal Ordained

Max Brown Vestal was ordained to the gospel ministry in a special service at his home church, the Asheboro Congregational Christian, on Sunday evening, June 7. Invitations had been sent to each minister and church in the Western North Carolina Conference, and nearly two

(Continued on page 10.)

Laymen and the Church . . .

J. Earl Danieley, Editor, Box 515, Elon College, N. C.

Slow Starting, Laymen's Fellowship Now Going Strong

The Laymen's Fellowship of the Western North Carolina Conference dates back for about four years. It was a slow go. I remember the first conference meeting we had was in Asheboro, with Dr. William Moseley Brown as the speaker. Only seven men came to hear him speak on Evangelism.

This experience sure took out of the Fellowship's first chairman about all of his enthusiasm. The next year rolled by with very little forward movement by our men. In November, 1951, the conference asked the writer to again try to lead in the Laymen's work. On March 1, 1952, enough courage was mustered to call for a conference-wide meeting at Liberty, hoping that we might have at least 25 or 30 men present for a dinner meeting. Again Dr. Brown was on the program, and, to our surprise, 81 men came to that meeting. From that date on we have averaged about 100 at all of our meetings.

The men in the Western North Carolina Conference are on the move now, and the credit goes to the devoted laymen in the local churches. We have seven organized Laymen's Fellowships now: Albemarle, Pleasant Ridge, Pleasant Grove, Union Grove, Liberty, Asheboro and Spoon's Chapel. The Union Grove Church has also organized a youth Laymen's Fellowship. Besides these organized groups, we have plenty of active laymen in our other churches that support us at our meetings and activities.

We have contributed in a financial way to the treasury of the Southern Convention Fellowship and the orphanage, and we are now working on our Moonelon project. At our meeting with the Union Grove Laymen, we adopted the report which follows this article. We have already received \$197 on our goal. We think this will be of great value when Moonelon is made into a center for our use.

I believe that this is only a beginning of greater and more worthwhile things that the Laymen's Fellowship

of the Western North Carolina Conference will be doing in the near future.

S. H. PELL,
Chairman.

* * * * *

Report of "Moonelon" Committee To Western N. C. Conference

This is the report agreed upon concerning the Moonelon project and the erection of a central building for the purpose of developing the site as a Summer Camp for the Congregational Christian Churches:

This committee makes the following proposals:

1. That this conference set and reach a goal of \$2,500 toward the erection of a central building and development of the Moonelon site.
2. That this goal be reached by May 31, 1954.
3. That each interested group of this conference report at the next conference rally how much of the goal will be assumed by that group. This rally should be held on August 30, 1953.
4. That each group report to the conference at the end of six months from this date as to the progress made, and offer any new ideas to the groups having trouble reaching their goal. This report should be made at the conference rally to be held on November 28, 1953.

(Continued on page 7.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. O. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snyder, G. D. Colclough, Treasurer, ex officio.

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The Christian Sun Subscription Blank

Subscription Price: 1 year, \$3.00; 2 years, \$5.00

Date 195 . . .

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find \$ for which please send The Christian Sun
() 1 year, () 2 years — () New Subscription, () Renewal.

To

Address

Who is a member of Church

() Renew, () Enter my own subscription for () 1 year, () 2 years.

My Name

My Address

From the EDITORIAL Viewpoint

REV. F. C. LESTER, Guest Editor

We Work Together

Sometimes the world seems to be so complex that one is tempted to find a cave and move into it. But that is really a temptation; and not a desirable solution to life's problems. We are made to depend upon others. No one is complete within himself. Dozens of people help to supply the food on our tables, and thousands of people are involved in the manufacture of the things we use. Life on this earth depends upon cooperation. We cannot "go it alone."

That is one reason we have churches. Prayer is personal, and so is singing; but prayer and singing mean more when they are done in company with others. Faith is personal, but it must be related to others to make it profitable. Preaching is personal, but unless there are listeners it has little value. The congregation is necessary for the development of Christians and the promotion of the Gospel. The Church is the living organism made up of individuals, through which the Spirit of God operates. Those who separate themselves from the Church miss the fellowship of the Spirit that transforms life and fits a person for righteous living.

And so it is with churches and the conference.

A local church finds its greatest development when it is associated with other churches in what we call conferences. A church can be just as selfish and suspicious as an individual; and selfishness and suspicion never lead to grace and love. They are sins that cause destruction of the persons or organizations that practice them. Faith and fellowship have to do with the spirit; the kind of spirit that was in Jesus. The church that works with the conference grows. When it needs help, it has friends.

During the seven years that I have served in the Western North Carolina Conference there has been real progress. The Asheboro Church is a sort of symbol of it. Asheboro has built a church and bought a parsonage. Many other churches have done likewise. Others are getting ready to build.

New members are constantly being added to the churches. The revival is still used, but it is not the only time that people can join church.

Giving is much more generous both for home expenses and for benevolences. Visiting from one church to another is increasing. Fellowship is found in conference sessions, and nearly every church meets the requests of conference. This is progress.

Your Church

(Excerpt from a report made by this writer to our Fayetteville Church, June 3, 1953)

It is with great joy that I report to you . . . Here is your church; it is yours. You have helped to make it, and you will use it through the years.

When joy, or sorrow, or trouble comes to you, as surely they will, bring them to the altar of your beautiful little church; share them with the people and the God you love. Consecrate your babies here; solemnize your marriages here; and seek comfort here when it is necessary to bury your dead.

In this building study the Bible, seek the best way to live, enter into real fellowship with those who worship, join in play-time for relaxation, eat with your friends, listen to good music, and let its melody flow from your voice and the instruments that you can play, look at the problems of the world and your personal problems here among the trees, where the birds sing and people of wisdom may come to instruct and inspire; in fact, help to make this a real church, one with facets for service like those on a polished diamond.

Here is your church for today and tomorrow. Make it . . . a place where God's people, the good and the not so good, meet on the level and together search for the love that transforms life into a "thing of beauty and a joy forever." Let your own growing soul be an invitation to others to climb that highway that leads to the home of the soul. . . . Make this a beauty spot along life's way—a place of prayer of rest, of peace and of hope eternal.

Sixty days is a remarkably short time in which to erect a church like this, but I am confident that the coming years will reveal no shoddy workmanship. Southern Builders gave us workmen who appeared to be interested in giving us a good church at the earliest possible date. The cross on the front altar is an example of their interest, for it was their idea and request to put it there. . . . So many things have worked together so well that it has seemed to me that God has been in this place, even when we did not recognize him.

Our Western North Carolina Churches Report . . .

Pleasant Hill, Growing, Plans to Build New Sanctuary

In the year 1947 Pleasant Hill Christian Church, located six miles east of Liberty, North Carolina, on the Snow Camp road, began the erection of a parsonage for its minister. The building was completed that year and the present pastor, Rev. M. A. Pollard moved in on September 3, 1947. The following June the parsonage was dedicated. There was no help asked nor given, as this church has always depended on its membership and friends to carry any building project started. The two first years Liberty and Smithwood were served in connection with Pleasant Hill. The church decided in 1950 that it would have services every Sunday. This action started an increase in attendance at both church and Sunday school. Now we are badly in need of more room. The present plans call for the building of a new sanctuary, converting all of the present building into brick veneered Sunday school rooms.

We have a very active young people's group doing good work. Also there is a Boy Scout group, newly organized, but doing a splendid job with the boys. We are now expecting to build a suitable place for all of these boys to carry on their program.

We had an average attendance of 248 last year and we expect the attendance to be larger this year. June 7, was our Children's Day and Memorial Service, and although it rained all the morning, we had 229 registered in Sunday school. There were several who came at 11 o'clock. We had sixty-eight children in the program. Those who worked so faithfully to train these children are to be congratulated for the splendid job they did.

Our membership has gradually increased over the years. It is a joy to work with people who seem to enjoy backing the pastor and his wife. It makes us feel so unworthy.

This church, organized in 1823, has never, according to record, failed to pay its conference apportionment nor to be represented at conference. It

has given to the ministry seven of its members.

What this rural church is doing could be done by many more of our churches in the Western North Carolina Conference. We hope as we have led the way to full time work for rural churches of this conference, many more will follow.

Our Daily Vacation Bible School will begin on June 15. We are now in our second pastorate here. Our young people are always responsible for the night service. We feel that to keep young people busy is a good way to keep them interested in the church. They are made responsible for some special days for the 11 o'clock service too. They seem to appreciate the opportunity to have a part to do. This is a church with great possibilities, since it has such a large number of young people and children. May we be able to lead them into service for the church and the Lord Jesus Christ, is our prayer.

M. A. POLLARD.



Union Grove has done an Outstanding Job of Renovation

Union Grove Christian Church Has a New Exterior

Union Grove Christian Church was organized on September 22, 1866, under the leadership of Rev. J. S. Lawrence. It is not known when the church building was started, but at a meeting on November 6, 1875, there was a motion made to complete the building then under construction. The first officers of the church were, John A. Scott, secretary; Ira Brown, collector, and Eli Brown, treasurer. S. H. Way and Adam Brown were deacons.

A Sunday school was organized on March 16, 1889, and E. C. Phillips was the first superintendent.

The list of pastors includes such familiar names as J. W. Patton, C. C.

Peele, R. L. Williamson, T. J. Green, John Allred, Carl Brady, J. Q. Pugh, and B. H. Lowdermilk.

In 1938 four Sunday school rooms were built and other renovations made. In 1948 the interior of the church was remodeled, with new pews and a new carpet added. The bills were all paid on completion of the project.

In 1951-52, while Rev. Clyde Fields was pastor, the church and Sunday school were brick-veneered, a vestibule was added, repairs and painting done to the exterior. Stained glass windows were given as memorials. Improvements were also made on the church grounds and cemetery.

The present pastor is Rev. Winfred Bray. The church is looking forward to a successful future.

Pleasant Union Finds That New Opportunities Bring New Responsibilities

Many of the members of our church and also many faithful attendants who are not members are saying: "This is the Year." This year we have seen an increase in average attendance of seventeen. Not only has there been an increase in numbers but in the interest of the church, Sunday school and activities of our Young People's groups. We have a Junior Choir consisting of twenty-five or more that is doing a fine job. Our Senior Choir would hardly want to contest them. Then there are organized Young People of our church at work. One of their projects for the next three years is the Building Loan Fund quota for our church, starting the fifteenth of June and to be paid on a quarterly basis, ending March, 1956.

As is always the case, where there is activity, interest and increase in numbers, there are new opportunities and also new responsibilities. This means a need for more Sunday school rooms, and a field for more teachers and workers. A movement in this direction has already been started by setting up a Building Fund, which was started several months ago. It is hoped that within the next few weeks plans may be complete, whereby we may see started two or more class rooms. This may lead to remodeling our church inside.

Now for the announcements: Vacation Bible School will be the week of July 13. Revival services will begin July 19, through the 26, each evening. Rev. Harold Loman will be the evangelist.

Through the leadership of our pastor, Rev. B. H. Lowdermilk, and also our superintendent, Mr. Lewis Trotter, who has, with the help of many others, given us something new on our program each Sunday for the past twelve months, and by the guidance of God and the help of the whole community, we are going forward. So we may truthfully say: "This is the Year."

I. L. McDOWELL,
Reporter.

Parsonage Paid for, High Point Starts Educational Plant Fund

The High Point Christian Church was built in 1914. The late Rev. Frank Morgan was the first pastor. Seventeen men have served as pastor

since the organization. The late Rev. Ben Joe Earp was the first pastor to reside on the field. A parsonage was purchased, largely through his efforts, in 1947, and he and his family moved into it after quite a bit of repair. His health gave way the next year, and he was forced to resign. Final payment was made on the parsonage September 1, 1952. A building fund is growing rapidly for a Christian Education plant. Work is to begin in the near future.

The present pastor is in the latter half of his third year. The church, we believe, is making progress.

A revival was held May 17-24, which was more largely attended than any revival in recent years. The Rev. M. A. Pollard was the evangelist, and he brought deep spiritual messages. While there were no conversions, we feel that seed were sown in good ground.

The Vacation Bible School will be held June 14-19, with Bill Tolley as leader.

"The harvest truly is plenteous, but the laborers are few."

G. H. VEAZEY,
Pastor.

Liberty Congregational Christian Church Makes Plans to Enlarge

Liberty Congregational Christian Church has made much progress since it was reorganized in 1922 by a few members of the Christian Church who were living in Liberty.

The floor of the auditorium had fallen in, and services had been discontinued. The floor was rebuilt and the church opened for services. A Sunday school was organized and a part-time minister called, and services were held once a month. The membership slowly increased, and later the auditorium was enlarged and four Sunday school rooms of brick veneer were added.

At a business meeting, the church members decided they should have a resident pastor, and it was voted to use the offering one Sunday of each month for the building of a parsonage. This fund grew, and the time came to purchase a lot and build the parsonage. A modern six-room parsonage was built and with some help from the Mission Board it was paid for and dedicated April 19, 1953.

September 20, 1951, Rev. L. M. Presnell moved into the new parsonage, and since that time the church has progressed rapidly. We have an active Woman's Missionary Society,

a Laymen's Fellowship, a Young People's organization, a very active Board of Deacons and efficient Trustees. The church also has various committees that are quite active. We adopted a budget system this conference year and had the Every-Member Canvass, which has proven beneficial. A modern bulletin board has been erected in front of the church. The Sunday school enrollment and attendance has increased.

Our Finance and Building Committees are now working on plans to remodel the church auditorium and enlarge the Sunday school facilities.

It may be interesting to know that even with this building program on, that our small group has met all conference apportionments in full, supported the Elon College Sustaining Fund and voted to accept our quota of the Church Building Loan Fund, that others may have a place to worship, too.

CYRUS SHOFFNER,
Ch'n, Board of Deacons.

Activities of Sophia Congregational Christian Church

The Sophia Church has just ended a successful revival. It began May 31 and ended June 5. The Rev. M. A. Pollard, pastor of Pleasant Hill Christian Church, was the evangelist for these services. At the close of these services six members were received into the church, and we are expecting to take in some more at the next worship service. A great interest and attendance was shown throughout the services as Mr. Pollard delivered his soul-stirring messages.

The annual Vacation Bible School is now in progress for this week, under the direction of the pastor, Rev. Avery Brown. He is being assisted in the school by La Verne Brown, Pearl Hill and Mrs. Sue Hollingsworth.

The attendance at Sophia Church has increased greatly for the last five months. The average attendance for last year was 42, with an enrollment of 71. The enrollment is now 101, and the average attendance is around 82. We have had as many as 97 present for Sunday school during May. Much credit for this should be given to the pastor for his visitation in the community.

We are in need of a new church building in Sophia, and plans are now under way to secure a lot in a more suitable location. The members

(Continued on page 9.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Opportunities

Every pastor of our church in the Southern Convention, every Sunday school superintendent, and every church member is confronted with an opportunity—an opportunity may carry with it a responsibility. Elon College was founded by the church, for the church. It has made a telling contribution to the church through the years. It is better prepared than ever to make contributions to the intelligence and leadership of the church. The church needs the contributions that the college can make more than ever before. Every one interested in the college has an opportunity to speak to prospective college students about Elon College. To take advantage of this opportunity may mean a richer experience for the individual student and an added opportunity for Elon College. It is estimated that between 700 and 1,000 Congregational Christian Church Young People in the Southern Convention have graduated from high school this year and will enter college somewhere in September. Technically speaking and from an educational standpoint, Elon College, our college, has first claim on our church young people. A sense of opportunity and obligation on the part of our church young people assumed and expressed would doubtless result in an appreciable increase in students in Elon College from our churches in the Southern Convention which would mean much to our church from every standpoint.

In recent years, many high school graduates select their colleges before graduation from high school; others after graduation, but during the months of June, July, and August, many prospective students select the college that they are to attend and apply for admission. Elon shall doubtless receive applications from many, many young people who are not members of the Christian Church and who have no connection with it. They know of Elon College, of its accomplishments in the field of higher education, and of the high quality of work that it is doing today and are glad for the opportunity of receiving what it has to offer. We are delighted to have them but, at the same

time, we are greatly concerned for our own young people. I trust sincerely that we shall have the hearty cooperation of every one who reads this article, that he may be conscious of his opportunity and his responsibility. Will you please be good enough to write today and send names and addresses of prospective students, stating whether or not they are connected with our church. Your cooperation is appreciated and will bear fruit for our college and for the church.

* * * * *

Apportionment Giving

The church, alumni, and friends of Elon College are interested in its economic stability. The curriculum of the college, the faculty, and the student body are certainly essential. Without them there would and could be no college. It is equally true that without a sufficiently satisfactory economic interest all things so vitally essential to the college could not themselves be, or if they do hang on, it must constitute an unsatisfactory and unstable situation.

The convention, in its forward looking plans for the financial support of the college, called upon the churches of the convention to assist in its support by asking the churches of the Southern Convention to accept definite quotas to be paid to the college annually. When, in the course of events, it was evident to the convention that the support for Elon College was not sufficient, it again knocked at the doors of our churches and requested that they be responsible for an additional amount for the support of the college equal to \$1 per member to be known as the Elon College Sustaining Fund.

If the churches of the Southern Convention would see that these two funds are raised in full annually, the college, with other sources of support, would be able to meet its obligations and continue its course of instruction without embarrassment. Your contributions to either fund will be greatly appreciated.

Previously Reported \$ 4,595.57
 Eastern Va. Conference:
 Liberty Spring S. S. \$ 24.00
 Rosemont 62.00
 Oakland S. S. 37.57
 Wakefeld 14.96

Waverly S. S. 16.28
 Windsor S. S. 19.36
 N. C. and Va. Conference:
 Shallow Ford \$ 20.00
 Burlington, Beverly Hills 19.07
 Virginia Valley Conference:
 Bethel S. S. \$ 25.07

238.31

Total to date \$ 4,833.88

LAYMEN'S FELLOWSHIP.

(Continued from page 3.)

5. Each group should set a goal and strive to reach it by methods and means that seem appropriate to that particular group. Young People will help, ladies will help, Sunday school can help, and then any project outside the church will make the goal easier to attain.
6. That some responsible person be contacted in each church of this conference and through him offer that church an opportunity to take part in this most worthwhile project.
7. That some members of the Fellowship make themselves available to the conference chairman to report to any group that may have a problem or questions concerning the project and its operation in this conference.
8. That some report go forth from this conference concerning certain suggestions about the operation and the conduct at Moonelon. That this conference be advised of the laws and by-laws that will govern the operation of the camp.
9. That this conference will strive to maintain a constant program for this project and with the help of the other conferences of the Convention, will erect a lasting and worthwhile camp site for the young people, who are the future of our church.

MOONELON COMMITTEE.

Dalton Harper, Chairman,
 Winfred Bray,
 Martin Deese,
 Cyrus Shoffner,
 Hubert Beane.

Sharing is the great and imperative need of our time. An unshared life is not living. He who shares does not lessen but greatness his life, especially if sharing be done not formally nor conventionally, but with such heartiness as springs out of an understanding of the meaning of the religion of sharing.—*Rabbi Wise*,

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

The Why of This Page

Rev. M. A. Pollard, the president of the Western North Carolina Conference, has asked that the Women's Page this week be concerned with activities of our societies in that conference, since this week's issue of **THE SUN** is devoted to the work in that area.

I am sorry that there was not sufficient time to get a brief report from each active society. Since that was impossible, I have had to resort to memory, to generalizations, and to "guesses." If I have made mistakes, please excuse them, and send me the correct information, and I will see that it is published.

* * * * *

Western North Carolina Societies

According to the 1951 *Annual*, only fourteen churches in the Western North Carolina Conference had missionary societies which evidenced their concern in our denominational missionary activities by giving to them.

These churches were: Albemarle, Asheboro, Flint Hill (R), Hank's Chapel, High Point, Liberty, Mt. Pleasant, Pleasant Grove, Pleasant Hill, Pleasant Ridge, Ramseur, Smithwood, Spoon's Chapel and Union Grove. All but two of these churches are in the Asheboro District of our women's work—Hank's Chapel and Mt. Pleasant being in the Sanford District.

At the present time there are other churches which have missionary societies, and we hope the report at the end of this conference year will show that they, too, have been sharing in the denominational enterprises as they are expected to do. I believe the following should be included: Antioch (R), Bailey's Grove, Parks Cross Roads, Pleasant Cross, Randleman, Shiloh and Sophia.

That leaves seventeen churches that have no women's organization—unless I have missed some of them unintentionally, from my above lists. What about them? Whose responsibility is it to see that missionary societies are started in these churches?

We would not all give the same

answers to these questions. Some would say that the minister and the minister's wife are the ones responsible. Some would say it is the district superintendent's job. Others would say that Miss Pattie Lee Coghill, educational secretary, and Mrs. W. T. Scott, state president, could help. And still others would remind us that it takes at least *one* interested woman in a church, besides the minister's wife, to begin a successful women's society. Perhaps a combination of the efforts of the above-mentioned individuals would give us the best chance for success. Let's see how it might work!

* * * * *

A New Society

"Just suppose" that there is a church in the Western Conference, or in any other conference for that matter, that has not had a woman's society since granma or anyone else can remember.

Wishful thinking on the part of outsiders will not succeed in getting a society started there. What might be the best process?

In the first place, the minister and his wife ought to be sympathetic to the idea. Who can imagine a minister nowadays who would consider an organization of women in his church as of little value? Or who can imagine a minister so little interested in the spreading of the Gospel to people who know it not, that he would fail to be interested in a group in his church who would study about and give to missions? And working with the women of her husband's church or churches ought to be the first place a minister's wife would choose to put her efforts in their church's activities. So, *first*, we will assume that we have an interested minister and his wife.

Next, they will find out when the district superintendent, who in the case of most of the churches in the Western North Carolina Conference, is Mrs. Bill Simmons, R. 1, Bennett, N. C., could meet with a group of women in their church. (If the church is in the southeastern corner of the conference, the superintendent would be Mrs. K. M. Lindner, 815

Ethelored St., Fayetteville.) All of the district superintendents are ready and anxious to visit new or old societies, or ones not yet organized. But they hesitate to "barge in" without an invitation.

Then, with the enthusiastic support of a woman or two who will assist the minister's wife in encouraging attendance, invite the women of the church to the church to the pastor's home for this first meeting. Or, if he does not live in the area, surely someone else will open their home for this meeting. And Miss Coghill or Mrs. Scott would be glad to come to such a meeting too, if it can be fitted into their schedule.

At this meeting you would want to have a devotional moment, an explanation of the work of our women's societies, and an opportunity for discussion concerning an organization there.

* * * * *

What Are Our W. N. C. Societies Like?

These societies vary greatly from place to place—they may meet every two weeks, as I believe the groups in Albemarle and Radleman do, every month, as most of the societies in the conference do, or be divided into circles which meet once a month with a general meeting monthly or quarterly as in Asheboro.

Their giving varies, too, being in some places mostly concerned with the work of the local church, and in others giving all the money they receive to missions.

The programs may be taken entirely from the packet material prepared by the Southern Convention, as is done in most cases, or they may consist of a miscellaneous collection of hymns, prayers and talks, as in others.

But in every church where there is an active women's organization, there is a group of women who are praying, giving, learning, who are genuinely concerned about Christ and his work.

The ideal situation, it seems to me, is a society which supports the program of its local church and also gives to the missionary enterprise of our denomination. A society which has well-planned programs which fit the language of its group, but lift them to new heights of knowledge and inspiration. A society whose officers are glad to give the time to go to rallies, conferences, schools of (Continued on page 10.)

Pleasant Ridge Church Has Progressive Program

One of the more active churches in the Western North Carolina Conference is Pleasant Ridge, located near Ramseur. Although worship services with preaching are held only twice each month, many other activities are provided for members and friends of the church. Each Sunday evening the Youth Fellowship meets—the “Ridgesingers” they call themselves, because one of their favorite activities is singing. Their membership forms a choir which sings for the Sunday morning worship services with the chancel choir of the church. In addition, the “Ridgesingers” often sing at youth rallies and at other churches. Mrs. S. H. Pell is the director of the choir and counselor of the youth group.



The Parsonage at Pleasant Ridge is typical of the Western Conference

Each Sunday evening also there is a meeting of the prayer group. Very interesting programs are planned, including study, prayer, speakers, singing, etc. The first Friday of each month is the time for the Ladies' Missionary Society to meet. These ladies participate in the ladies' programs of the conference and the Southern Convention. They have shared with neighboring churches in the World Day of Prayer and the May Fellowship Day services. The ladies also have contributed greatly to the efforts of the church building program.

The Laymen's Fellowship meets once each month, with a number of loyal members. This fellowship has accepted \$150 of the church's Church Building Loan Fund goal. In addition to this, the fellowship has about eight acres of Lord's Acre oats, which will be sold to complete payment on the educational plant of the church.

The Sunday school, under the direction of Theodore Cox, the super-

intendent, is active and progressing satisfactorily. It always begins on time, and there is an average attendance of from 80 to 90 per cent of the members.

The church has recently completed the building of a parsonage and a new Sunday school plant, which provides ample space for classes and for other functions of the church. If the goal is met, and there is every reason to believe that it will be, the church will have soon completed payment for all of this building. The money given in the Lord's Acre project will go to complete the payment.

This Lord's Acre project, with J. C. Newell as chairman of the committee, is being participated in by individuals, classes and other organizations of the church. It has proved a blessing to all of those taking part. The whole church is working to-

gether to complete the payment on the building they are now using, remembering that “except the Lord build the house, they labor in vain that build it.”

Memorial Day found a new and beautiful carpet on the floor of the sanctuary. Floyd Brown is chairman of the “Rug Committee,” and he has done a fine job with the help of members and friends of the church.

Quarterly church meetings are held regularly. Preceding these meetings the deacons meet to discuss the progress and problems of the church. The deacons usually meet in one of their homes, enjoy a covered dish supper together, and then hold their business meeting with the pastor. In preparation for the revival in the fourth week of August, the deacons plan a visitation campaign of their own, inviting persons in the community to attend our church.

MAX VESTAL,
Pastor.

OUR WESTERN NORTH CAROLINA CHURCHES REPORT.

(Continued from page 6.)

are now ready to plan and work for a new church.

The Women's Missionary Society is really working to help the church. The last monthly meeting was held on June 6, at the home of Mrs. R. L. Pearce, with seventeen members present. The treasurer reported \$600 to go into the building fund. A play will be presented in the near future by the society to raise additional money for the building fund.

MRS. METTA HALL,
Reporter.

Bailey's Grove Hopes to Build New Church

Bailey's Grove is located in North Asheboro, on highway 220, and has a beautiful oak grove lot. Being in a fast growing development, we are in great need of a new church building, and we know that our lot is an ideal place to build it. Our present pastor, Rev. Avery Brown, is working faithfully with us in hopes of a new church.

The Women's Missionary Society of the church has been working hard for three years to contribute to our Building Fund, and has succeeded in raising over \$1,500 thus far. We have tried many ways to raise money, such as quilt projects, chicken suppers, sings, auction sales of donated articles, and others. To date, the church has raised over \$3,500 to put in this fund, and we want to keep it growing.

The average church attendance has been very good this year; and we have a Sunday school enrollment of 80. We are looking forward to our annual revival which will begin on Sunday night, June 21, at 7:30. Rev. William Simmons of Bennett, pastor of Pleasant Grove Christian Church, will be the evangelist for this series of services. Our annual Vacation Bible School will be held at the same time as the revival. The public is invited to these services.

NADA JADE ROBBINS,
Reporter.

Church at Albemarle Originally Was Congregational

Rev. A. Lamonds, state evangelist of the Congregational Churches of North Carolina, came to Albemarle, N. C., with his tent in May, 1912, to

(Continued on page 13.)

A Page for Our Children

MRS. JUNE JOY HOUSE, Editor, Elon College, N. C.

Time for Essay Contest Extended

Mr. William Kincaid Newman, of the Church Building Society thinks we should extend the time for the Essay Contest, so we will let it run for three more weeks. Be sure to send in yours *now!*

* * *

Next Sunday is Father's Day. Be thankful if you have a father to love and remember. The children in my family speak of their father often and say they like to imagine he is helping care for some boys and girls in heaven. These are things we do not know, but it helps our hearts to think them so.

Fathers are very important people. You just stop and think of what would happen if they didn't work for us, play with us, help us and guide us. Constance Foster, who lives at Pinebluff, here in North Carolina, wrote a book about "Fathers are Parents, Too." So they are! So do be especially thoughtful of Dad and let him know that you think of him and love him lots.

* * *

Prof. Barney, of the Elon faculty, showed me a very interesting letter and picture the other day. It was taken from *Christian Herald*, and it showed the characters from "Dell Comics" that this religious magazine considers to be good comics. Some of them were Bugs Bunny, Little Lulu, Captain Marvel, and a host of your other comic-book friends. Your parents would be interested in it, too.

* * *

Southern Convention women will be on the campus for the School of Missions this week. Mrs. Ralph Galt of the Valley has already arrived, and others will be coming. I imagine some of them will be your mothers and aunts. They will be studying about next year's mission work and doing some interesting things.

J. J. H.

* * * * *

"No Room for Self-Pity"

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"Mother, Kenneth and Alice won't let me play games with them!" My

niece, Betty Ann, lifted a scowling face to her mother as she made that indignant assertion.

I was visiting at the home of my brother. Beatrice, my sister-in-law, and I were sitting in the living room with our knitting. From time to time laughing voices floated in to us from the front porch, where my nephew of high school age, Alice and Kenneth, were enjoying a game of canasta. Coming back from a visit at the home of a neighbor, Betty Ann had asked to join them, only to be told not to bother them since the game was already in progress.

Just as I expected her to do, Beatrice put aside her work in order to give full attention to the little girl's problem. "I don't believe you need to play games this afternoon, Betty Ann," she answered lightly. "Suppose you look in the top drawer of my desk and see what Aunt Lucia and I brought from town this morning. You'll find a little package there marked with your name."

A smile replaced the frown on Betty Ann's face as she skipped off to follow her mother's directions. "Oh, Mother, thank you!" she called. "Now I can finish my kodak book and show it to Aunt Lucia."

The little girl found a place at a table and began mounting pictures with the gummed corners she had found.

That evening, after Betty Ann had gone to bed, I heard Beatrice say gently to Alice and Kenneth, "It would have been kind, this afternoon, if you had invited Betty Ann to play a game of canasta with you after you had finished the one you were playing when she came home."

Both of the older children agreed. It was evident that, another time, their little sister would be invited to join them. Said Kenneth, "We'll teach her all the fine points of the game!"

In the same joking spirit his mother replied, "Betty Ann may surprise you by winning the first game!"

"I didn't intervene this afternoon, Lucia," Beatrice explained to me later, "because I didn't want to place undue importance on Betty Ann's hurt feelings. She has sometimes show too much of a tendency to in-

dulge in self-pity. I was saving the materials for her kodak book to give her a pleasant, independent occupation when she needed it. I want her to acquire a fine personality that will not stop to dwell on real or imagined slights.

"I've seen too many examples among adults of the unhappiness that self-pity induces." Beatrice continued. "Only last week a member of a committee on which I was serving left our women's club meeting in unhappy haste because of an unintentional slight. She had been unable to attend the first meeting of our program committee, but she had assured us that any plans we made would be satisfactory to her. On the day of the program we met early at the clubhouse to complete preparations. In our hurry nobody thought about explaining our plans to her. Suddenly we heard a childish exclamation, 'Nobody consulted me about this program—I guess I'm not needed!' Before anyone could stop her our oversensitive friend had left the room and gone home! Needless to say, she left much discomfiture behind her, and I have no doubt she spent a very unhappy afternoon by herself."

"I am sure such early guidance as you are giving Betty Ann would have provided your friend with a more sensible attitude toward such minor omissions," I said. "I like your idea of helping a child build a defense against self-pity by developing resources of his own. When I look around at all the wonderful books in the room where I serve as children's librarian, it seems to me that, with just the little help required to make the needed contacts, right there within those volumes abound the richest of resources for the satisfaction of any child's hands, his mind and his spirit."

MAX B. VESTAL ORDAINED.

(Continued from page 2.)

hundred people were present for the service.

Rev. M. A. Pollard, president of the conference, presided. Invocation was given by Rev. L. M. Presnell, and the scripture lesson was read by Rev. B. H. Lowdermilk. Rev. G. H. Veazey led the evening prayer. The ordination sermon was given by Max's pastor, Dr. F. C. Lester, the title being, "The Man of God."

The candidate was presented by Rev. C. Fred Allred and Rev. H.

(Continued on page 15.)

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Western North Carolina Pilgrim Fellowship

The Western North Carolina Pilgrim Fellowship is but one of the five conference youth groups in the Southern Convention. They have their rallies on each fifth Sunday with an average attendance of a little less than 200. These rallies are afternoon and evening affairs, and are looked forward to with anticipation by the youth groups of the churches. Clemm Shankle, of Shady Grove church, near Troy, is the present president of the conference youth, and is a steady, progressive leader.

The youth of this conference always supports the project of the Southern Convention Youth Fellowship, and had Dr. Henry Robinson to speak at their last rally to bring them up to date on the Moonelon project. In addition the different church groups have projects of their own which are helpful in their church and community.

Their next fifth Sunday rally will be held at Pleasant Grove, which has one of the most active groups in the conference. Rev. Bill Simmons, ex-president of the conference youth, is pastor of this church. Grace's Chapel church, near Sanford, also served by Rev. Simmons, will be the scene of the November rally. One of the younger groups in the conference, the Grace's Chapel Youth Fellowship, promises to become one of the strongest.

The fellowship in this conference receive a good deal of support from their ministers. At the last rally, which was held at Smithwood, there were 10 ministers present. Winfred Bray, pastor of Antioch, Union Grove and Randleman churches, and Max Vestal, pastor of Pleasant Ridge and Spoon's Chapel churches, are ex-officers in the W. N. C. Youth Fellowship. Rev. Silas Madren, new pastor at Albemarle, and also his son, Thomas, have been active in the Valley conference youth work, and have taken up here where they left off there. Although space will not permit the naming of all the helpful ministers, the youth do appreciate their support.

Let Us Pray . . .

For work to do that's good and true;
For light each day to guide the way;
For hope that's pure, and faith that's sure.

* * *

Relax With Max

One town's most worldly parson put it squarely to his parishioners in his last church bulletin, "Why don't you," he wrote, "spend one hour in church as a tithe for every ten you spend with radio and television?"

* * *

We have so many things to do nowadays and so little time to do them in, that we can't afford to waste our time on things that aren't worthwhile.

* * *

If there are any of you who disagree with me that Western North Carolina Youth Fellowship is the best in the Southern Convention, let me have some news from you to prove it.

* * *

"Haste makes waste" scares a good many folks; so they don't bother to do anything. So actually they waste a lot, but it takes them longer to do it. Maybe the saying should be changed to read, "Haste makes waste, faster."

Elon Community Church Closes Successful Bible School.

Ninety children received certificates in the Elon College Community Church Vacation Bible School which closed on Friday, June 12.

The Children's Day program which was presented in Whitley Auditorium at the regular church hour was planned by the Vacation Bible School. Each group was represented on the program. Mrs. Robert Lee House was the speaker for this service.

The Vacation Bible School was directed by Mrs. J. H. Booth. The teachers were Mrs. Virgil Truitt, Mrs. Baxter Twiddy, Miss Melva Foster, and Mr. Bill Tolley, a S. S. S. worker. Those assisting in the school were Misses Glenda Burke, Mary Lou Booth, Betty Rae Franks, Vivian Franks, Ann Kinch, Foye Matlock, Mrs. J. Mark McAdams, and Mrs. Fred Yarbrough.

A PERSONAL LETTER.

(Continued from page 2.)

The theme, itself, "Congregational Churchmanship," is of great importance because of the very diversity of the membership of the Council, for in these diversities our various national bodies have each developed its own form of Congregational Christian Church life, illustrating that it is a Spirit that unites us rather than some particular way of performing.

It will be a searching for the principle that unites us as we continue to work with power for the union of the Church of Jesus Christ. It was to further this purpose that the Christian Church began, and later merged its life with our "Congregational" brethren.

Delegates from several nations and our mission fields will unite hearts and minds in this world meeting of our Congregational Christian forces.

There are approximately twenty-five Congregational Christians aboard the *Queen Elizabeth*—many others are flying or taking other ships. Dr. N. G. Newman is amongst us, and he is a joy and inspiration to all of us. Dr. and Mrs. Robert Cashman are with us; also Mrs. W. B. Buckham. Dr. Cashman, as you know, is the moderator of the General Council, and Mrs. Buckham is the president of our Congregational Christian Women's State Presidents. We have had a delightful company.

Sincerely,

BILL.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

missions, to learn how to do the job better. A society which enjoys Christian fellowship, rather than "bickering." A society whose interests are as broad as the world in which we live, but which can also narrow its focus so as to help people in its own vicinity.

May we have more societies like this in the Western Conference!

* * * * *

Missionary Society Reorganized

The Mt. Gilead Missionary Society, Rt. 2, Louisburg, N. C., has been reorganized, and will meet on Tuesday evening after the First Sunday of each month, at 8 o'clock. For the present, all meetings will be held in the church. The officers include: Mrs. W. P. Pleasants, president; Mrs. Sam Hight, chairman of the program committee, and Mrs. J. B. Hight, secretary.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Paul's Joy in Christ"

LESSON XIII—JUNE 27, 1953.

MEMORY SELECTION: "*The peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus.*"—Philippians 4:7.

LESSON: Philippians 1: 12-27a

DEVOTIONAL READING: *Philippians* 1: 1-11.

Prison Productions.

A lot of good and great literature has been produced in prison. Marco Polo wrote his immortal travels in jail. Many of John Huss' greatest writings were written in prison. John Bunyan wrote *Pilgrim's Progress*, the next "best seller" to the Bible, while in Bedford jail. Daniel Defoe planned his *Robinson Crusoe* while serving a prison sentence. O Henry wrote many of his best short stories in a cell. And many more instances could be given of men—and women—who, in prison, produced good and great literature.

Perhaps the number one exhibit along this line, however, is Paul's letter to the Philippians. For this little letter, four chapters long, was written while Paul was a prisoner in Rome, and while he was chained by day and by night to a Roman guard. Furthermore, he was imprisoned unjustly, and in a sense illegally. His imprisonment apparently would cut short his great ministry of preaching, and would prevent him from going some places he planned to go, and doing some things he wanted to do. He might well have become bitter and cynical and desperately unhappy. But not this fellow Paul. And when he wrote this letter to his Philippian friends he wrote out of an abundance of joy that overflows and fills every page—almost every verse—in the letter. Indeed the letter might well be called "Joy in Jail." How could the man write such a glad letter under such circumstances? What was there about the situation to produce any happiness? Let Paul himself give us the answer or answers.

In the first place, in spite of the fact that Paul was a prisoner, he was finding an open door to a great and an unsuspected ministry of preach-

ing and personal work. Every so often, perhaps every few hours, the Roman guard who was chained to Paul and guarded him, was relieved by another man. Thus in the course of a day and a week and a month, Paul came in contact with a large number of Roman soldiers. And to every one of them, Paul bore his witness to his faith in Christ, and his love for Christ, and his loyalty to Christ. These men heard him talk to those who came to see him, saw him write letters to his friends, heard him read them aloud, and most impressive of all, heard him as he talked with them about Christ, and were brought face to face with Christ's claim upon their lives. And when they went back to the guard house they told others about this indomitable and indiscourageable man. Thus Paul writes that his bonds had "become manifest in Christ throughout the whole praetorian guard, and to all the rest." Indeed the "good news" was spread abroad even unto "Caesar's household." When God closed the door of Paul's ministry in one place, he opened another door in a place where he never would have had a chance to preach the gospel if he had been free. God works in mysterious ways his wonders to perform and his ways to fulfil. Paul's heart was filled with joy over this open door to Caesar's men and to Caesar's household.

There was something else that made Paul glad. His courage in speaking about Christ and his example in proclaiming the gospel under difficulties, encouraged and inspired others to preach more boldly and more faithfully. "Most of the brethren in the Lord, being confident in my bonds, are more abundantly bold to speak the word of God without fear." Just as one soldier or sailor can strengthen and inspire a whole company of his fellowmen, so did Paul's courage become contagious and others preached more zealously. And that made him very happy. What difference did it make, if some of them were preaching from the spirit of faction? Christ was being preached. "Whether in pretence or in truth, Christ is proclaimed; wherein I rejoice, yea, and will rejoice."—that was the thing,

Christ was being preached, people were hearing about him, the seed was being sown. That made him happy.

But of course, the thing that made Paul happiest, and the thing that caused his joy to be full, even in prison, was the fact that Christ was with him and in him. "For me to live is Christ, and to die is gain." The fellow was in a "strait" as he himself says. In a way it would be good to get the things over with and to die, for then he would "depart and be with Christ" which would be far better. But he felt that God still had work for him to do, and for the sake of his friends he was willing and glad to abide with them. He knew that he was within God's will and in God's hands. He was conscious of the presence of Christ. As long as Christ had work for him to do here, he wanted to do it. What did it matter where he was, so long as Christ was with him? And suppose he died, what difference did it make. For when he departed, he would still be with Christ. You can't take the joy out of a man's heart when he is sustained by that conviction. Paul knew the truth of the Master's words, "My joy I give unto you, and your joy no man taketh away from you. Not as the world giveth, give I unto you." All this does not mean that Paul went through life grinning like a Pollyanna. It does mean that deep down in his life there were deep wells of joy which time and circumstance could not touch or quench. He had learned from the Master himself that it is not what one has, or where he is, that makes for happiness, but what he is and what he is doing for others that creates and sustains happiness.

As some one has written, we permit too many opportunities for happiness to slip by us because we think we shall be happy—

When we can be with a certain person in a certain place;
When our schooling is finished;
When we get a better job;
When we arrive at a certain income;
When we are married; (or some people think when they get unmarried)
When we recover from our illness;
When all our bills are paid;
When we move into a new home;
When some disagreeable task is finished.

A lot of it is wishful thinking. All the while opportunities for happiness are flowing by us continuously at
(Continued on page 14.)

OUR WESTERN NORTH CAROLINA CHURCHES REPORT.

(Continued from page 9.)

conduct a revival meeting. The meeting was such a success that at its close a group of believers asked him to organize a church. At first, he refused to grant their request, but after careful consideration decided to go through with the organization.

On the night of July 28, 1912, the group of believers met in a "bush arbor" prepared for the purpose and organized the First Congregational Church of Albemarle. The church was legally organized according to the Congregational laws. Officers and a building committee were also elected.

For a period of about ten months, worship services were held under the "bush arbor," in a tent and in the homes of the people. During these months plans were developing for a church building.

A lot was purchased on November 30, 1912, for the sum of \$100. The church building was then started and, with the help of the Church Building Society, the building was completed at a cost of \$1,200. The first service held in the church was a business meeting on May 25, 1913. The purpose of this meeting was to elect officers for the church.

The church continued to grow, and the Sunday school membership also increased. By 1922, it seemed that a new and better equipped building was an absolute necessity. It was also plainly evident that the Sunday school could not do its best without class rooms. After five long years of planning and preparation, in July, 1927, a new church building was started. Through the untiring efforts of the members and the support of friends and the building society, the present building was completed except for the basement.

The first service held in the new church building was a sunrise service on Easter Sunday, 1928. The special service of dedication of the church was held on Sunday morning, September 27, 1931, at 11 o'clock.

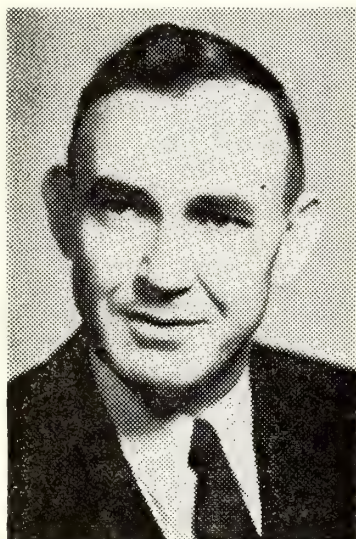
After the merger of the Congregational and Christian churches, the name of the church was officially changed to the First Congregational Christian Church of Albemarle, on October 4, 1936.

The Sunday school rooms in the basement of the church were completed April 27, 1937, giving the Sunday school a total of 13 class rooms.

The present value of the church property is estimated at \$30,000.

There were ten charter members when the church was organized, five of whom are still living: J. J. McSwain, Carl Simmons, Mrs. Pattie Holt, Mrs. Elizabeth Plyler and Dora Carter.

Thirteen pastors have served the church since its organization. The first pastor was Rev. Rivers Lebby, who came to the church on August 14, 1912. He served only five months, and was followed in turn by Rev. W. Boyd Goebel, Rev. J. K. Higginbotham, Rev. W. B. Graham and Rev. C. C. Hamilton. Rev. George W. Penn came to the church on January 1, 1930, and was followed by Rev. Arthur G. Swartz. Rev. Arnold Slater served from August 16, 1934 to February 28, 1938. He was followed by



REV. SILAS E. MADREN

Rev. O. A. Elmore in June 1938. Rev. Ben Joe Earp served from Dec. 1, 1940 to May 28, 1947. He was followed by Rev. W. Walter Hall and Rev. Thomas D. Sutton, who served till December 28, 1952.

The present pastor, Rev. Silas E. Madren entered the pastorate on April 5, 1953. Under his leadership, the church is looking forward to a period of growth and increased activity in the work of the Kingdom.

Student Pastor Doing Good Work At Flint Hill (R)

The Flint Hill Church is progressing along very nicely this year under the pastorate of Rev. Avery Brown. The attendance has increased some during the summer months, and all are looking forward to a stronger and more united church. The present pastor accepted Flint Hill along with

Sophia and Bailey's Grove, on February 1, 1953, and moved to the parsonage at Sophia. He is a student at Elon College.

Flint Hill has only about 40 on roll at present, but is doing a wonderful work according to membership. We voted to accept our apportionment on the Church Building Loan Fund Campaign at a called business meeting held in May at the church. We are glad to be a part in advancing our help to others. We could never have built our church without the aid of the Congregational Building Society, so we gladly accept our part.

The following pastors have served Flint Hill Church since it was organized, 25 years ago: S. M. Penn, D. M. Spence, Chas. C. Thomas, W. T. Madren, G. C. Crutchfield and the present pastor, Avery Brown. The 25th anniversary was held last October with the first pastor, Rev. S. M. Penn, present for that day.

On the third Sunday in May of this year, an outdoor Memorial Service was held at 6 o'clock in the evening. We gathered at the picnic table for a bountiful supper and then proceeded to the cemetery where we were welcomed with a solo from Harvey Lanier's accordion. Mr. Brown, our pastor, read the scripture and led the prayer. Rev. S. S. Nelson and Miss Eula Smith read memorials to those who had passed away during the last year. We then went into the church for an evening of quiet fellowship and a song service.

We are looking forward to our annual revival and to the Vacation Bible School in July.

MRS. MARY FARLOW,
Reporter.

Spoon's Chapel, Small But Active Church

Although Spoon's Chapel has only 38 members, it is always in the forefront when there is a conference or convention task to be done. Spoon's Chapel was the first church in the Western North Carolina Conference to make its Declaration of Purpose in the Church Building Loan Fund Campaign. Its average attendance is in excess of the membership, and so there is great possibility for healthy growth.

In the church are organizations for the young people, the men and the ladies. They meet regularly with good attendance. The Sunday school has good attendance and is making

(Continued on page 15.)

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

The rains have come and our gardens and crops have started to grow again. We are so grateful. At the same time we have been slowed down for a few days—we hope it is only a few days—with our harvest of oats and wheat. It is very interesting to see boys here grow up to where they can be given some responsibility, and to see how most of them shoulder it well.

Frequently I get requests for information which has been emphasized regularly in THE CHRISTIAN SUN. By the very nature of the inquiry, I know the one making it is not a subscriber, and when I realize the one asking for the information is a member of our denomination right here in the Southern Convention I feel like somebody is missing a good chance to keep up with the orphanage by subscribing to THE CHRISTIAN SUN.

One of our citizens of this community told me the other day as we came from morning worship that he thought the orphanage children were the best behaved children—considering how many there are—he knew about anywhere. Well, I am sometimes embarrassed with their behavior but I do think on the whole they do real well. When they are in church they act in such a way as to be commended. And I am always proud of them, especially when they show reverence and attentiveness. Two of our older girls joined church this past Sunday, June 7.

This week Miss Foster is assisting mornings in the Community Church Vocational Bible School. A large number of our children are attending from 9:00 to 11:30. The orphanage is glad to share Miss Foster with this community effort because the Elon Church is our church, and we want to do our part in it. We wish every matron, child and worker could attend the church every Sunday morning. Attending church does something for us all that goes undone without it. To neglect the church is to neglect the noblest institution on earth. Except for the exceptions every Christian should contribute to the church every week. We want our children here to go forth with the power and blessing of the church upon them in order that they may

render the kind of service in the world a good Christian renders.

I was talking with one of our graduates yesterday. She had come back to see me. She was so thrilled over the fact that soon she would draw her first pay check. I reminded her of her duty to contribute to the church. No, I did not say the orphanage. I said the church. If she helps make a strong church the orphanage will be given its needs. Good Christians are going to see to it that these children here are taken care of, and that this home will be supported.

Thank you for the money received and reported this week. I could wish it were more, but I believe you will see to it that your Sunday school gets that "monthly offering" in and that will give us more on the coming reports. It is the regular monthly offering that makes our income as regular as the outgo. This is true because we lack endowment, and because we have to depend each week on the income of that week, or go in debt. So you can see why I watch these reports so eagerly.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JUNE 11, 1953.

Sunday School Monthly Offering.

Amount brought forward	\$ 7,314.79
Eastern N. C. Conference:	
Morrisville	\$ 8.42
	8.42
Eastern Va. Conference:	
Bethlehem (Nans) S. S. .	\$ 26.07
	26.07
N. C. and Va. Conference:	
Burlington S. S.	\$ 5.00
Durham S. S.	39.17
Hopedale	52.64
	96.81

Western N. C. Conference:	
Pleasant Grove	\$ 5.00
	5.00
Virginia Valley Conference:	
Timber Ridge	\$ 1.00
Winchester S. S.	8.34
	9.34
Total	\$ 145.64
Grand total	\$ 7,460.43

Special Offerings.

Amount brought forward	\$ 9,631.74
Miss Patti Adams, South Boston, Va. for shower room	\$ 5.00
Mr. & Mrs. J. E. Branch and Dotie, Garner, N. C. .	50.00
Fifth Grade, Elon College Public School for Thurman Arnold	5.00
Miss Wilmer C. Holt, Burlington, N. C. for Laverne Mecimore	13.00
Mrs. G. W. Wade, Franklin, Va., in memory of Mrs. Naomi T. Jones ..	10.00
Special Gifts	10.00
	93.00
Grand total	\$ 9,724.74
Total for the week	\$ 238.64
Total for the year	\$17,185.17

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

home, in the office, in the school, along the street, all through life.

"Only let your manner of life be worthy of the Gospel of Christ," adds this glad man. Those of us who are Christians wear the name of Christ. Let us live worthy of the high calling wherewith we have been called.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

Church Building Loan Fund Campaign

All churches in the Southern Convention have been asked to file Declarations of Purpose in connection with the Church Building Loan Fund Campaign with the Convention Office as soon as they can do so. Those that have not done so are urged to do so as soon as possible.

Through June 6, 1953, Southern Convention Declarations of Purpose received at the office were as follows:

Church and Pastor	Amount
Va. Valley Central Conference:	
Bethlehem—Ralph M. Galt	\$ 106.00
Wissler's Chapel—Ralph M. Galt	60.00
Eastern Va. Conference:	
Liberty Spring—Jesse H. Dollar	\$1,591.00
Holy Neck—Allen Hurdle	1,270.00
Portsmouth, First—W. P. Smith	1,410.00
Richmond—Roy C. Helfenstein .	1,459.00
Suffolk—Duane N. Vore	6,290.00
Bethlehem (Disp)—John Gallo . .	459.00
Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Beulah—Carl Wallace	517.00
Fayetteville—F. C. Lester	300.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Lee's Chapel—Fred P. Register	†166.00
Raleigh—W. L. Parker	975.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood . . .	300.00
Wake Chapel—F. P. Register . . .	1,500.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Flint Hill (R)—Avery Brown . . .	127.00
High Point—Guy H. Veazey . . .	426.00
Liberty—L. M. Presenell	361.00
Pleasant Union—B. H. Lowdermilk	300.00
Spoon's Chapel—Max Vestal	132.00
N. C. and Va. Conference:	
Burlington:	
Beverly Hills—W. W. Snyder . . .	\$ 400.00
Lakeview—John G. Truitt, Jr. . .	82.50
Elon College—H. P. Bozarth	2,450.00
Haw River—Dwight Jackson . . .	1,065.00
Ingram—W. T. Madren	975.00
Pfafftown—W. J. Andes	258.00
Reidsville—T. G. Humphries . . .	3,211.00
Union (NC)—K. D. Register	1,395.00
Winston-Salem—W. J. Andes . . .	814.00
Zion—Fred H. Wrenn (Student)	75.00

†Paid.

MAX B. VESTAL ORDAINED.
(Continued from page 10.)

Winfred Bray. Mr. Allred led the ordination prayer, Mr. Presnell presented the Bible, and Mr. Lester gave the charge. President Pollard performed the act of ordination.

Other ministers present included Rev. L. M. Burgess and Rev. Avery Brown.

Special music was furnished by the combined youth and adult choirs of the Pleasant Ridge Church, di-

rected by Mrs. Sybrant Pell, who also served as organist.

The Asheboro Church presented Max with a brief case, a zippered pocket Bible and a gift of money to be used in purchasing a book, to show their appreciation for this first minister to be ordained from their church group.

Mr. Vestal is a graduate of the Asheboro High School and Elon College. He has been for some time the editor of the Young People's page in THE CHRISTIAN SUN. He spent one summer in Italy as a member of a World Council of Churches work group. At present, he is the pastor of Pleasant Ridge and Spoon's Chapel Churches.

If you like this issue of THE SUN, we invite you to become a subscriber.

MAX VESTAL,
Pastor.

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.

It was agreed that our church would seek to reach this goal by:
(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
- [] 3. By including each year in our budget, for years, the sum of \$., which will be paid in quarterly installments of \$., beginning, 195...
- [] 4. By annual solicitation each year for years.

..... Church
By Secretary or Clerk
Address
..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

The Progress of the Western North Carolina Conference

By REV. M. A. POLLARD, President

The Western North Carolina Conference of Congregational Christian Churches has, in the last several years made great progress. There has been from year to year a much better understanding of the various organized groups working with the whole program of the churches of the conference. The Executive Committee of the conference is anxious to find new ways to help our churches. This special edition of *The Christian Sun*, we hope, will be a means of creating a greater interest in *The Sun*, and at the same time will awaken our churches to what has taken place in our conference in recent years. We have not only increased in membership, but in generosity—increasing pastors' salaries, building new houses of worship and enlarging others to more adequately meet the local needs. We are also learning to understand each other better. In all these ways we are making progress.

There were thirty-eight churches reporting at our last conference session, with interesting news of work being done by these churches. The progress of these churches is under the leadership of pastors who can give more efficient service because they live among their people and can give more time to their work. Many churches in the conference have parsonages for their ministers. Five of these churches are full time pastorates: Albemarle, Rev. S. E. Madren, pastor; Asheboro, Dr. F. C. Lester, pastor; High Point, Rev. G. H. Veazey, pastor; Liberty, Rev. L. M. Presnell, pastor; and Pleasant Hill, Rev. M. A. Pollard pastor, the only rural full-time church in the conference. We have five organized groups, who have their pastors living in parsonages provided by these groups: Sophia, Flint Hill (R) and Bailey's Grove, served by Rev. Avery Brown, with a parsonage at Sophia; Randleman, Antioch (R), and Union Grove, served by Rev. W. H. Bray, with a parsonage at Randleman; Seagrove, Ether and Shady Grove, served by Rev. R. L. Clap, with a parsonage at Seagrove. Rev. R. T. Grissom, with a parsonage at Hank's Chapel, also serves Shiloh. Rev. Bill Simmons, with a parsonage at Pleasant Grove, serves Grace's Chapel. The Pleasant Ridge parsonage is vacant at present, Rev. Max Vestal serving that church along with Spoon's Chapel. All of this means that greater interest and the desire for better leadership is being provided.

The aims of the conference are to endeavor to provide such help as to lead every church to realize its own responsibilities to the Lord Jesus Christ and its opportunities to serve the community better by cooperating and working in harmony with the conference. This, we feel, already has been accomplished in part. We urge all of our churches to call as pastors only those who are members of our own denomination in good and regular standing. No church can render its best service to any denomination until it can and will work with and support all of the enterprises of the denomination. Many of our churches have fallen short of what they should be doing. Our conference officials spend much time trying to correct mistakes and failures of the past and helping the local church to realize that there is strength in unity. Each church is an important unit of the Southern Convention, and as such should cooperate in carrying out the whole program of our church. We hope that this year will be one in which every church will do its best to bring to conference a report of work done of which they will be justly proud. Let us all work together to build the Kingdom of our Lord on solid and Christ-like principles.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, JULY 2, 1953

NUMBER 26

"God shed His grace . . ."



O beautiful for spacious skies, for amber waves of grain,
For purple mountain majesties above the fruited plain!
America! America! God shed His grace on thee,
And crown thy good with brotherhood from sea to shining sea!

O beautiful for pilgrim feet, whose stern, impassioned stress
A thoroughfare for freedom beat across the wilderness!
America! America! God mend thine ev'ry flaw
Confirm thy soul in self control, thy liberty in law!

O beautiful for heroes proved in liberating strife,
Who more than self their country loved, mercy more than life!
America! America! May God thy gold refine
Till all success be nobleness and every gain divine!

O beautiful for patriot dream that sees beyond the years
Thine alabaster cities gleam, undimmed by human tears!
America! America! God shed His grace on thee,
And crown thy good with brotherhood from sea to shining sea!

—Katherine Lee Bates.

News Flashes

We wish for our readers a safe and sane Fourth of July.

How is the Church Building Loan Fund Drive coming along in your church? Read "The Manhasset Story" by Wm. Kincaid Newman in this issue of THE SUN.

The article on page 5, "Citizenship, Our Christian Concern," by Rev. T. H. Britton, pastor of Shelton Memorial Church, Portsmouth, Virginia, was submitted for publication by Mrs. Frank H. Lewis.

In this issue we carry a letter from Ed Riggs to the people of the Southern Convention. We have also received one from Frances, which we promise you next week and both are somewhat delayed because of our skipping the last week in June.

Plan Now Your Fall Stewardship Program

The Missions Council has just issued "Your Every-Member Canvass Work Book." I believe this is the most comprehensive piece of Stewardship work we have produced. I presume every minister has received one, and I urge you not to lay it aside, thinking you will get back to it later and get your order in for the materials you want. They request us to order now. The materials will be mailed to you in August.

This Work Book is a thorough job of indicating steps needed and in setting forth procedures for the entire program of Stewardship for a local church. It announces and lists pamphlets on the various points to be emphasized, and lists the many visual aids available.

Together with this Work Book was sent "Stewardship Plans For the Local Church." This, too, is very fine. There are twelve articles, written by men who know, touching many points of a good Stewardship Program. An order blank is also enclosed.

I urge each pastor to carefully examine these materials and study his local needs now, so that those needs can and will be met as the fall program, with all its demands upon the

(Continued on page 15.)

Rev. Olive Daniel Poythress, Pastor of South Norfolk Church, Is Signally Honored

Rev. Olive Daniel Poythress, on Sunday morning, May 24, at his own church, was presented South Norfolk's "First Citizen of the Year" plaque by Berkly Camp No. 46, of the Woodmen of the World. The presentation was by Mr. Walter S. Williamson of Richmond, Virginia, the past head consul and head clerk of the Jurisdiction of Virginia.

The Rev. Benjamin T. Candler, retired pastor of the Memorial Methodist Church of Berkley, and now the director of social service for the Wes-



Photo by C. S. Stewart.

Rev. O. D. Poythress (right) is presented Plaque by Walter S. Williamson of Richmond. Rev. B. T. Candler (center) delivered the sermon for the occasion.

leymen of the Epworth Methodist Church, delivered the sermon for the occasion.

The local committee who selected Mr. Poythress for the honor was composed of W. Henry Rawls, Hugh L. Rawls and E. A. Murphy. Henry A. Seymour presented the speakers at the honoring event.

In this connection was given the following pen sketch of Mr. Poythress:

* * *

Rev. Olive Daniel Poythress, son of the late Robert Lee Poythress and Nancy Daniel Poythress, was born No-

(Continued on page 8.)

Successful Vacation Bible School in Suffolk

The Daily Vacation Bible School of the Suffolk Christian Church was held the week of June 8-12, each day from 9:00-11:00. The school closed Friday night, June 12, with 165 children enrolled and 28 workers. Each department took part in the closing exercise.

The following superintendents and teachers worked in the school:

Cradle Roll—Mrs. H. W. Trump, superintendent; Miss Judy Bolton, Miss Ardith Ann Howell, Mrs. Gordan Haskins, Mrs. T. W. Miltier, Mrs. George Rogers, Mrs. F. C. Copeland.

Beginners—Mrs. Roy Richardson, superintendent; Mrs. Norman Daughtrey, Miss Dottie Daughtrey, Miss Jamie Felton, Mrs. J. F. Murphy, Miss Shirley Richardson, Miss Joyce Odom, Miss Nancy Brown, Miss Nancy Howell.

Primary—Mrs. J. W. Rountree, superintendent; Mrs. G. L. Johnson, Miss Sandra DeShields, Mrs. J. L. Byrd, Jr., Miss Sara Lee Griggs, Miss Patricia Jones.

Junior—Mrs. J. V. Brinkley, superintendent; Mrs. Leon DeShields, Mrs. A. E. Stone, Miss Faye Gordon, Miss Marjorie Price.

Mrs. J. V. Brinkley was director of the school.

Virginia Valley Conference Loses Valued Member

The passing of Mr. Samuel Earman, Sr. in May 12, 1953 brought to an end a long and useful life to the Valley of Virginia Conference where he served as treasurer for more than thirty two years.

Mr. Earman has spent his entire life in Rockingham County with the exception of seven years that he made his home at White Sulphur Springs. For the past forty years he resided at his present residence in Cedar Grove community. For fifty years he had been engaged in the lumber and cooperage business and was widely known throughout the county. Mr. Earman was a man of gentleness and simplicity whose kindness and consideration for all, won for him the friendship of those with whom he came into contact. He was a deacon and faithful member of the Linville Congregational Christian Church. He was a generous giver and supporter not only of his own

(Continued on page 10.)

Laymen and the Church . . .

J. E. DANIELEY, Editor, 428 Westwood, Chapel Hill, N. C.

Is Your Church Listed?

We are listing this week all of the churches from which the questionnaires have been received. It is our hope that you will look over the list and see whether your church is listed. If it is not, then why don't you do something about it? If our survey is to be of real value we must have responses from more of our churches. Let us hear from *you!*, please.

The following reports have been received from Virginia: First Congregational Christian Church, Portsmouth; Bethlehem of Disputanta; Berea of Driver; Antioch, Linville; New Hope and Mayland churches of the Valley, and Franklin.

From North Carolina churches the following reports have been received: Pleasant Ridge of Ramseur; Spoon's Chapel of Asheboro; Happy Mome of Ruffin; Salem Chapel of Belews Creek; Pleasant Grove of Bennett; Asheboro; Albemarle; Elon College Community Church; Morrisville; Erskine Memorial Church of Tryon; Beverly Hills of Burlington; and Union (N. C.) of Burlington.

Many of our churches are missing from the list; some of you probably never received a questionnaire although we certainly tried to get one to every church. Please check and let us have your answer, or write to us for another blank if you did not receive one.

* * * * *

Union (N. C.)

David Barker is president of the Laymen's Fellowship at Union; Graham Chandler serves as secretary and R. L. Gilliam as treasurer. The group which was organized in 1948 meets each month. The men have assessed themselves with annual dues of \$6.00. Although they do not have a Father-Son Banquet they do have a Family Night and also a Ladies Night program. They have had a number of projects including the sponsoring of a harvest sale, furnishing labor and materials on the new educational building (and they have done a fine job!), reworking the church grounds furnishing the necessary labor, fertilizer and seed. In addition to this the men are supporting the Moonelon

project. These men have a good program; it requires them to work and that is just what our church should do. We are proud of the work being done in the total program at Union and appreciate the fine part the Men's Fellowship has had in it.

* * * * *

First Church of Portsmouth

Organized in 1948 this Fellowship of 35 men is served by B. L. Sawyer as president and Harry H. Harcum as secretary-treasurer. The group meets quarterly. The men conducted the Wednesday evening services for five weeks during the Lenten Season. A banquet is being planned for the men and their wives.

* * * * *

From Walter Graham

Walter Graham, National Director of our Laymen's Fellowship, has many jobs and does them well. One of these jobs is the writing of an editorial in *The Fellowship*, monthly publication of National Fellowship. We are printing today the message which he wrote and published in the April issue. We commend it to you very highly.

* * *

"Living in today's world calls for faith. How much do you have? Is it stronger today than a year ago? Has your religion strengthened your faith?"

(Continued on page 10.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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From the EDITORIAL *Viewpoint*

The Real Basis of Americanism

By ROY C. HELFENSTEIN

The Church believes that the real basis of Americanism is not found in hilarious demonstrations of flag waving or in the hip-hip-hurrahs that but voice sentimental flashes of miscalled patriotic fervor. True Americanism is found only in the character and idealism of true Americans—whether by birth or by adoption—in their interest in and regard for America's youth, who in the rapid passing of time will so soon be directing the affairs of State, of Church, of business, of industry and of every profession and vocation, and of all human relationships!

Giving youth a fair chance, recognizing that much of so-called juvenile delinquency can be traced directly to parental delinquency, and the determination on the part of adults to see that every youth has a fair break in life—these are the chief corner stones and the dynamics of true Americanism on which rest our nation's hopes and dreams. As go the youth of today, so will go our nation tomorrow.

Every pitfall in the pathway of the youth of today was designed and placed by society's adults who very definitely owe an apology to youth for the kind of world in which youth have to live. Adults owe the youth their sympathy and not their

condemnation, their prayers and not their censure, when youth go wrong.

There never has been a finer generation of youth than those of the present day. By and large, they have a far higher batting average in "The Game of Life" than had their parents in their own days of youth. It is maliciously wrong to generalize in our appraisal of present-day youth, and because of the wildness and misdeeds of a few misguided youth to condemn all youth as a group. The thoughtless and careless youth of today may be more daring and may go farther in their depredations than did the thoughtless and careless youth of past generations, but it is also true that the youth of today who seek "the good way of life" far outnumber those who are on "the wrong road," and those on the right road are much farther along the way than were their type in any generation past.

But so long as so many present-day dads and mothers spurn the right road—thinking they can get by with anything—it is only to be expected that their sons and daughters will conclude that they, too, can do as they may please and get by with it.

Playing fair with the youth of today is our biggest job, our greatest responsibility, as individuals, as organizations, as a nation.

Precarious Independence

This week-end the American people will celebrate in one way or another the anniversary of their Declaration of Independence from the crown of Great Britain. One wonders, with misgivings, whether the "Spirit of 1776" is still alive. What has happened to cause the difference between the small group of colonists who defied the most powerful nation of the earth, and this great nation which is ours today?

The statement made by Dr. Daniel A. Poling, editor of Christian Herald, upon his recent return from the Orient, is ominous. Said he: "If Moscow and Red China can keep us talking a little longer, they will take Indochina, Thailand, Burma and Malaya, and move directly into India. Right now, they are knocking at India's thin door, with 'comrades' ready to open it from within. Any 'peace' or armistice that agrees to the partition of Korea or accepts present frontiers in Asia and Europe, would be a second but infinitely worse Munich. General James A. Van Fleet said recently: 'In the

present peace talks with the Chinese Reds, I am absolutely convinced that we run the risk of throwing away the future of our nation.'" Dr. Poling added, "I agree with that."

This question confronts the Christian on the anniversary of our independence. "What should be my attitude regarding the crisis that confronts our nation?" As a follower of the Prince of Peace, war can be only abhorrent to him. Yet Jesus said: "Think not I am come to send peace on earth: I came not to send peace, but a sword." And he quickly adds, that father, mother, son or daughter may have to be sacrificed in the cause of building his kingdom here on earth. What then should be our attitude in this alarming situation? What should be the attitude of our leaders? More important yet, what should be the attitude of the Church of Christ?

May our sincere prayers be that God give us and the leaders of our nation the strength to do what he would have us do.

As We Celebrate the Fourth of July Let Us Remember that . . .

Citizenship is Our Christian Concern

An Address by REV. THOMAS H. BRITTON
Minister of Shelton Memorial Church of Portsmouth, Virginia

The relationship of God and political government is one which is difficult to describe. But even the most superficial student of our nation's history cannot help but be cognizant that the awareness of the existence of such a relationship has had a tremendous influence upon our government down through the years.

Looking back in history we learn that when the Mayflower Pilgrims readied themselves to disembark at Plymouth, they prepared a document which was the first compact of self-government in America. And it began with the words, "In the name of God"

Many years later in colonial history, when Patrick Henry stood in St. John's Church in Richmond to give his famous "liberty or death" speech, in which he preached opposition to the unjust edicts of the Mother Country, he felt it his duty to place before his hearers what he referred to as "the great responsibility which we hold to God and our country."

The Declaration of Independence, that exalted pronouncement which occupies first place in freedom's hall of fame, demonstrates by its words that it is a religious as well as a political document, calling attention as it does to "certain inalienable rights" with which men are "endowed by their Creator."

The Father of our Country, in the address which he gave following his first inauguration in New York City, stated that ". . . it would be peculiarly improper to omit . . . my fervent supplications to that Almighty Being who rules over the universe."

Abraham Lincoln, in his memorable message at Gettysburg, which is now revered in both South and North, made reference to the shining hope of "a new birth of freedom" which would come to "this nation, under God."

Bringing our thesis to an application in more recent history, during the dark days of World War II, while he called for the utmost effort in the

field of the production of those goods and commodities necessary for the successful prosecution of the conflict, the late President Roosevelt emphasized just as strongly that, "We must avail ourselves to the full of our spiritual resources."

And only a few months ago, after he took the oath of the highest office in the land, President Eisenhower began his first message as Chief Executive with a prayer for wisdom and for guidance of Almighty God.

Certainly it is evident that the political statesmen of our nation throughout its history, reflecting the conviction of the majority of our citizens, have recognized that the relationship of God to government, through virtually indescribable in words, is nevertheless real and vital.

Now, this is not to suggest that there is or that there should be a direct relation of church and state. The First Amendment to our nation's Constitution specifically declares that there can be "no law respecting an establishment of religion." This provision refers, of course, to sectarian religion; and the early leaders of our republic exercised great wisdom here, for they realized that an alliance of church and state could result only in the restriction of the liberty of both. But separation of church and state is not the same as the separation of religion and state. For as long as religious faith makes its abode in the hearts and minds of the people, and as long as the people control the government, there will be a real and vital tie between God and the nation's affairs. This is an important consideration, for what we are really saying is that the citizens themselves are the link between God and the government, and the nation is "under God" to the extent that the citizens of the nation truly respond to the prompting of God's Spirit in their hearts.

The relationship we are considering, then, is three-fold—involving God, the people, and the government. And the relationship of God to

government depends, first, upon the response of citizens to the purpose of God, and second, upon the acceptance by the people of the responsibilities of citizenship. This might express another way—in terms of duty: It is the responsibility of the Christian citizen, insofar as he has the power, to translate the will of God into the law of the land. And it should be added that the converse of this is also true, that it is the responsibility of the Christian citizen to see to it, insofar as he has the power, that the law of the land does not do violence to the purpose of God.

We might well ask ourselves, then, what are the purposes of God for our nation? What is his will for America?

Now, I am not a seer. I make no claim to be a reader of the mind of the Eternal. But let me suggest to you two great purposes which I believe with all my heart to be descriptive, at least in part, of God's will for our own country. The first is that God desires our nation to be what its national anthem claims it to be: "The land of the free."

Now, it may come to your mind that implied in that conviction is the suggestion that our country is not now such a land. It may seem a shocking thought that perhaps our nation is not truly free. And yet I must say, however regretfully, that it is not. Of course it is true that the people of the United States enjoy as much freedom as there exists in any other nation, and more than in most. I quite agree that that is the case, and with you I thank God. But in spite of the large measure of freedom which we do have, still there are in our nation many who are not free.

Let me try to make clear to you what I mean. Think of it this way: The nation is the people—all the people. Each individual person in our land is part of the whole—the whole being the nation. And, then simple logic tells us that if freedom is denied one part of the whole, then the nation is not totally free. (Now,

(Continued on page 9.)

"The Manhasset Story"

By WILLIAM KINCAID NEWMAN.

At its Commencement, May 25, Elon College honored the Reverend George Gerald Parker with a degree of Doctor of Divinity. In the ten years of his ministry at the Manhasset Church, Dr. Parker has led the church in one of the most thrilling developments of any church in our fellowship. The church had begun two years earlier when a group of laymen who had recently moved to Manhasset from Brooklyn decided they missed the fellowship of their Congregational Christian churches there and that a new church ought to be founded in Manhasset. They consulted with the denomination with the result that a woman's club was rented for services and a student from Union Theological Seminary secured to give part-time leadership.

So much strength developed that a full-time pastor, Reverend Stephen Ayers, was soon called to the church, serving until 1943, when he entered the chaplaincy. Under Dr. Parker's leadership the club house was outgrown and the church purchased, with assistance of the Church Building Loan Fund, a large country club. The men removed the bars from the bar room and converted it into a worshipful chapel. Other rooms served well for the Sunday school.

Hardly was this step taken when both the Sunday school and church services became so crowded that it was necessary to hold two complete Sunday schools and two complete church services every Sunday. Plans were drawn for a new church building, and several major building fund drives were held among the members of the church. The club house was sold and a beautiful church building was erected. Although this is one of the largest buildings built by any of our churches since the War, it also is filled to capacity and the church continues to hold two services of worship and two Sunday schools every Sunday, with additional services on Easter. In the twelve-year period, the membership has grown from zero to 1,913, of whom 247 joined the church in 1952.

The average attendance is 760, and the church school enrollment is 1,351. The total benevolences of the church in 1952 amounted to \$19,819. The church is strong in its program as well as in its membership and is doing a marvelous job in its youth work

and Christian education as well as in its Sunday services. Dr. Parker's brilliant leadership, the hard work and sacrificial giving of the members and the financial help of the Church Building Society have made this possible.

How many more Manhassetts can we have if our Church Building Loan Fund Campaign is successful?

Causes of War

By WM. T. SCOTT.

On Sunday, June 7, the Congregational Christian delegates to the International Council aboard the *Queen Elizabeth*, had the privilege of a personal conference with Rabbi Nathan Swift of Natal, South Africa.

Rabbi Swift has been Chief Rabbi of South Africa since 1950. It is here that racial conflict is so great at the moment—where 10 millions of black men are struggling for their rights against 2½ million whites.

Rabbi Swift is a brilliant man and in his brief address he gave some most interesting facts concerning South Africa. For one thing, we were reminded that geographically this area of the world is one of the largest inhabited by man. He said South Africa's potential in gold, uranium, and other minerals was one of the world's greatest, and for that reason, the present conflict reflects the same motive that is present everywhere—resources, material possessions.

In the course of his talk, he stated that while aboard the *Queen Elizabeth* he was reading some old Rabbinical legends, and in them were listed—among others—"Cardinal Transgressions" of man. He mentioned five.

1. *Greed*—as reflected in Adam's desire to eat the forbidden fruit.
2. *Murder*—illustrated by Cain's Sin of Murder. He said this crime was one of hasty temper, but evil not only in taking life, but also in disregard of his brother's right to live.
3. *Forger*—maker of instruments of murder. Tubal Cain, a descendant of Cain, the character showing the effect of this transgression. If anything, the sin of Tubal Cain was greater than that of his ancestor, because Tubal Cain's act was a premed-

itated and deliberate attempt to place in man's hand an instrument of death.

4. *Evading the Law*—as in the days of Noah. Open and flagrant wickedness and robbery.
5. *Usurpation of God's Place*—the Tower of Babel incident being illustrative of this sin.

Summing up, he said the history of war is one of greed; Cain's disregard of his brother, the profit of armaments, the practice of evading what is fundamentally right, the usurpation of God's place in the life of man. All of these are modern sins and makers of war.

One of the most condemning statements Rabbi Swift made was that the African's high sense of morals and honesty has broken down because of their contacts with the white man! Certainly privilege carries grave responsibility.

Cherbourg, France.

Discussion Meeting Called for by Group of Ministers

Thirty two ministers of the Southern Convention, meeting at Camp New Hope for a Study Conference recently, made the following motion which was adopted unanimously:

"Moved, that the Executive Committee of the Southern Convention be asked to call a meeting in the Fall to consider problems of the Southern Convention, especially those in relation to structure, organization, and administration of the conferences and institutions of the convention."

There is a feeling among many of the ministers that the conference boundaries are not suited to present day conditions. Some feel that the conferences, as presently carried out, are stereotyped and of little value—and ought to be thought through pretty carefully with a view to make our work more effective. The work of our institutions need also to be re-considered.

Such changes ought not to be made hastily, but should be thoroughly discussed. It is the hope of this group of ministers that the Executive Committee accept responsibility for beginning this process by setting up such a discussion meeting.

RICHARD L. JACKSON.

Church Building Loan Fund envelopes for the use of local churches in promoting the campaign are available at the Campaign Office, 287 4th Avenue, New York 10, New York.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Illiteracy

Since the founding of this nation officials have done battle against illiteracy. We have authorized and supported a comprehensive public school system designed to reach every child with the opportunity of learning. We have passed laws compelling our children to take advantage of these opportunities. We have built colleges and great universities at tremendous cost that the youth of our land might be educated and fitted for life. The results are gratifying but not complete.

During World War II an amazing number of young men were disqualified for service to our country for the lack of education. In spite of our public schools and all of our colleges and universities, there are still uncounted thousands of school children and young people of school and college age in our country who are illiterate, disqualified for the best service to society and to their country and for joyous satisfaction to themselves.

When a young man or a young woman graduates from high school, he is face to face with another test that may be severe. He is ambitious to enter college but will he be permitted to enter? In an educational conference a college president in speaking of standards that he had set for his college declared that only high school graduates who were in the top ten percent scholastically would be admitted as students. Some applauded, others were silent. What would you say? This is a grave question. Should only the brilliant be given the advantage of a college education? What about the other ninety percent? Would this create a wholesome situation for democracy? Would democracy thrive in an atmosphere of that character? Would it not provide fertile soil for autocracy? It might create a favorable situation even for the communism where the few laud it over the many. Illiteracy sets the pattern for servitude.

Fortunately, we are not all alike. The Good Lord gave some five talents, some two, and some one. They are all given even opportunities to develop their talents. The ones with the one talent are held responsible

according to their abilities. The failure to develop that talent receives condemnation.

The position of Elon College is and has always been that our system of education, secondary and higher, is and was designed to dispel illiteracy, to replace ignorance with information, to offer the privilege of a college education to all who are ambitious and willing to pay the price. There are some brilliant, some fairly intelligent, and some who stand at the bottom, but if we are to have a safe and working democracy, all should be given the opportunity to inform themselves. Democracy will not thrive on ignorance.

The government comes along and says if a college student is in the upper half of his class, he could be permitted to remain in college until graduation, but if he is in the lower half of his class he is subject to being drafted for military service. Someone has said, "No nation can survive half free and half slave." Can a democracy survive half learned and half illiterate? Elon College offers its facilities in the field of higher education to all who are ambitious and who are willing to pay the price. It solicits the support of all who believe in the democratic form of government and who stand for the advancement of all of our people.

* * * * *

Apportionment Giving

There are times when we do not like to discuss debts. If we owe money, we don't like to think about it ourselves unless we can pay it and, much less, do we like for our neighbors and our friends to discuss what we owe.

A group of Elon College Alumni came to the college recently to discuss official business. It was made plain at the meeting that we did not propose to discuss finances. Notwithstanding the fact that the question of finances for the Elon College Alumni Office is a very critical one. Whether we like debts or not, when we owe money our creditors discuss it and they are constantly and continually reminding us that we owe them. When we do not owe money, when we have plenty of money, we do not hesi-

tate to talk about it. We are delighted for other people to talk about it. We want everybody to know that because of our wisdom and business acumen, we have accumulated much of this world's goods. It is interesting how debts make us retiring and how money pushes us forward.

Elon College has its needs. It also has its friends. These friends are abundantly able to assist the college in meeting these needs. Elon numbers among its friends—the churches, Sunday schools of our convention, the alumni of the college, and others who are concerned for the stability and progress of our college.

Previously Reported	\$ 4,833.88
Eastern Va. Conference:	
Norfolk, First	\$ 50.00
Oak Grove S. S.	17.00
Richmond, First	85.00
N. C. and Va. Conference:	
Ingram	\$ 24.83

	176.83
Total to date	\$ 5,010.71

* * * * *

Rev. O. D. Poythress Is Honored

It quite frequently happens that the daily press carries news of general and specific interest that fails to reach the columns of the religious press. Early last week Mrs. J. Monroe Harris of Norfolk, Virginia, sent me a clipping from the *Virginian Pilot* giving the interesting news of a signal honor that had been conferred upon our good and popular pastor, the Reverend Olive D. Poythress of South Norfolk, Virginia, he having been named the "outstanding citizen of South Norfolk for the year 1952-53" by Berkley Camp No. 46, Woodmen of the World.

I wish to add my enthusiastic approval of this act on the part of the Woodmen of the World and to extend congratulations to "Red" and to his church, and to wish for him and them many more successful years together as they labor in the interest of the church and for the coming of the Kingdom of Christ in South Norfolk and elsewhere.

L. E. SMITH.

What our deepest self craves is not mere enjoyment, but some supreme purpose that will enlist all our powers and give unity and direction to our life. We can never know the profoundest joy without a conviction that our life is significant—not a meaningless episode. The loftiest aim of human life is the ethical perfecting of mankind—the transfiguration of humanity.—H. J. Golding.

Missions at Home and Abroad

Our Trip from Bombay, India, to San Jose, California

196 So. Clearemont Ave.,
San Jose, California,
June 15, 1943.

Dear Friends:

In spite of the fact that it has been so long since I wrote last, I ought to be able to get this all into one page—for a change—because everything I have to report this time is old stuff, more or less, to most of you, and therefore does not need as much elaboration as when I was telling about India. Of course we have been gone long enough so that we got quite a thrill out of everything we saw and and all the various experiences we had. But when I mention the taste of fresh American milk, or the “new look” of American city residential districts with all the television antennas which have sprouted from the roofs since we were last here. I do not need to go into detail because you have already seen these things. Here goes, then, for a brief resume.

We packed up and left our Kilanjunai home rather suddenly, due to a last-minute advance in boat-sailing schedule, on March 26. The leave-taking was really tough, because no one had been found to take over, and we had to walk out with everything in suspense, with the strong possibility that all the work would have to close up if no doctor could be found. Fortunately we heard after we arrived here that an Indian doctor had volunteered for the job and had started in the first of May. That news sure made us feel good.

We sailed from Bombay, India, on April 2. We had intended to sail up the Persian Gulf, to Besra, and thence to Bagdad and across the desert by bus to Syria, but we found out at the last minute that we couldn't get visas for Iraq, because of their disorination against missionaries, so we left the boat at Kuwait, the tiny Arabian Kingdom where so much oil has been discovered recently, and where all the social results of the oil boom made the Arabian Nights scenes we had been looking for in Bagdad seem like child-play. We then flew across to Damas-

cus, much of Louis' and Teddy's delight; and looking down on the Arabian desert during our 4-hour trip we decided that it was much better to cross it that way than by bus after all. Then followed a delightful tour through Syria, Turkey, and Greece, going most of the way by train, visiting old historical scenes and seeing friends in the various American Board enterprises there. Then by boat, with a stopover in Naples and a visit to Pompeii, and we landed in New York on May 20. The trip went smoothly, and was lots of fun and relaxation for Fran and me and high adventure for the children (tho, I am afraid they will be too young to remember any of it). So, though it took more time and money than the orthodox way of going all the way by sea, via England, we were very thankful that we had chosen to do it.

After arriving in New York we crossed the country directly by train, without stopping for visiting anywhere along the way, in order to be able to arrive here in time so that I could give Fran the treat of a homecoming on our fifth wedding anniversary, (my, what a lot has happened to us during those five years!), and to be here for the Whitakers' fortieth wedding anniversary. Since then we have been here, enjoying the process of getting acquainted with our various family and relatives. In addition to seeing Fran's younger sister and nephew, and her older sister down from Spokane with five children, we managed a Riggs reunion with all five of us, four of the five spouses, and nine progeny (so far). Since three of the spouses and eight of the offspring had joined the family since I left in the fall of '46, we all got quite an eyeful.

Of course it would be nice if this bliss could continue for the entire furlough, but I guess it would not be very practical, because a furlough is made for other kinds of refreshment besides just play. In addition to relaxing and visiting of relatives I have been corresponding and interviewing with various places for the purpose of finding a suitable place and subject for postgraduate study, and I have finally made my decision for next year. Provided that they

will admit me, I plan to take a one-year course at the School of Public Health, University of North Carolina, in Public Health Education. The need for such a course in my preventive work is obvious, and it seems that North Carolina happens to have the best course in the country on that subject. So after more visiting and relaxing on the West Coast during the next two months we plan to head for the East Coast toward the end of August, arriving in Chapel Hill in time to start school. It is a happy coincidence that we will be right in the middle of the Southern Convention area during the year, whose churches have given us so much interest and support during the time we were in China with the Jacksons, and whose interest has followed us to India. Also the Jacksons themselves are located in Chapel Hill, where the University is located. That will be almost as nice as if we were located in the midst of our family and relatives here in the San Francisco Bay area.

I guess I have gone over my one page in spite of my resolutions, so I wont elaborate on the question which everybody keeps asking us since we have landed—what do we think of America after our experiences in Communist China and famine-stricken India? I personally was a bit surprised to find out how much I liked it. (Fran knew she would!) It is a relief rather than an embarrassment to see everybody well-nourished and healthy-looking; and the good things that have come from scientific advances during the past seven years impress me more than the silly frills and the atom bombs. These things are for export too, and I look forward to the chance to “get caught up” and find out all I can that can be applied to the needs of the people in our corner of India, so that I can tackle the work there a bit more intelligently.

But that must be all for now.

Ed Riggs.

REV. O. D. POYTHRESS IS
SIGNALLY HONORED.

(Continued from page 2.)

vember 14, 1890 in Orange County, North Carolina, near Chapel Hill. He was educated in the public schools, and after graduating from Chapel Hill High School entered Elon College to study for the ministry. In 1914, he graduated from Elon with

an A. B. degree, and in October, 1915, he accepted a call to the South Norfolk Christian Church. He was later ordained in this same church. Mr. Poythress will complete 38 years of ministry in South Norfolk next October. He has spent his entire ministry at the South Norfolk Congregational Christian Church.

From the time Mr. Poythress first came to South Norfolk, he saw the possibilities and need for a new and modern church. In 1926 this dream became a reality. On April 3, 1926, the members of the South Norfolk Christian Church started a \$150,000 church. The church today is free of debt, and the membership has grown from 32 members to approximately 700. It is the largest church on the southside, and is still modern in every respect.

Since Mr. Poythress first came to South Norfolk, he has always been active in all civic affairs. Because of his love for sports and his interest in clean athletics, he has been a popular figure among the young people of the community.

Mr. Poythress organized the first Boy Scout Troop and served as Scout Master for six years. He also organized the first Cub Scout Troop. He helped organize the Community Relief Association, and has been an active worker in Red Cross and Community Fund work. He has served as president of the Christian Missionary Association of the Eastern Virginia Conference, president of the Eastern Virginia Minister's Association, secretary of the Tidewater Interdenominational Minister's Association and president of the South Norfolk Ministerial Association. He is now Chaplain of the South Norfolk Police and Fire Department, a member of the committee on evangelism of the Congregational Christian Churches and a charter member of the South Norfolk Civitan Club. He has been a member of South Norfolk Lodge No. 339, A. F. & A. M., over 25 years, and has served as Chaplain of that order. He has organized two churches in the Norfolk area, and has helped organize many churches throughout Virginia and Eastern North Carolina.

In 1921, Mr. Poythress was elected a member of the South Norfolk School Board. In May, 1922, he was elected chairman of the board, in which capacity he served until he resigned in 1927. During his term of office, the tract of land known as Lakeside Park was purchased for the

purpose of erecting a new high school. It was also during his term of office that the School Board petitioned the State Board of Education to make South Norfolk a separate school division.

Because of his beautiful tenor voice, Mr. Poythress is recognized as one of the outstanding soloists of Norfolk, and is constantly in demand to sing for various organizations and churches, and is frequently heard over radio and television.

Mr. Poythress is the dean of ministers of South Norfolk. Because of his genial personality, his unselfish love for his fellowman and his desire to serve, he has become known as South Norfolk's "Community Pastor." He has never confined his ministry to just one denomination or his own church. He spends approximately two days a week visiting the sick and the shut-ins in the numerous hospitals of Tidewater Virginia. He not only makes a sick call, but conducts a short devotional service, including scripture, prayer, and a hymn. While visiting the hospitals, he comes in contact with all faiths and denominations. Mr. Poythress is also highly respected by the colored people of this area, and has on many occasions been invited to speak in the colored churches. He has also visited many, many times in the homes of some of the old colored residents of this community.

Though he is 62 years of age, Mr. Poythress is still active. When talking to his members they say, "we can not see how he finds time to do all the things he does, and yet, his preaching just gets better all the time." He hardly ever retires until after midnight, and is awake promptly at seven, studying and reading.

Since coming to South Norfolk, Mr. Poythress has performed 2,500 marriages and conducted and assisted in more than 3,500 funerals.

Mr. Poythress loves all kinds of sports, but is especially fond of golf, and usually plays once a week. He was at one time Golf Champion of the Tidewater Ministerial Association.

Mr. Poythress and his wife, the former Miss Ethel Hanbury, live at 1212 Guerrier Street with their daughter, Carolyn and son, Franklin. They also have two married sons, Amos Lee and Leary D., and one married daughter, Mrs. James Lane, and four grandchildren, all of South Norfolk.

CITIZENSHIP IS OUR CHRISTIAN CONCERN.

(Continued from page 5.)

do not misunderstand me; I am not making reference to those who deny or abolish their own freedom, such as criminals in prison. I am referring, rather, to those of our citizens who are not free because their freedom is denied by other citizens.) Even in this heaven-favored land of ours, there are men, women and children in bondage because of un-Christian economic exploitation; there are men and women and children in bondage because of meagre opportunity; there are men and women and children in bondage because of discrimination on grounds of race and creed. And perhaps the most distressing fact about this situation is that in many cases these denials of freedom are sanctioned and encouraged by law. It has been said that righteousness cannot be legislated. But if the law is on the side of unrighteousness, where is our hope?

Here, then, the citizen who truly believes in liberty has a clear responsibility. Consider these words written by Rabbi Silver: "Every human life must be regarded as a reflex of divinity. Every act of wrong and injustice therefore, mars and defaces the image of God in man. Oppression and exploitation are more than violations of social law. They are sacrilege and blasphemy. They thwart life—God's life in man. They distort and mutilate that which is the end and goal of all being—the free unfoldment of personality." Then Rabbi Silver adds this lucid statement of our individual responsibility: "The religious man (And I am sure he would say also, "The religious woman.") will not rest content with personal salvation. He will strive to bring about a social order which will insure to all men freedom for self-realization."

I am reminded of a statement by A. D. Belden, that if our blood does not boil at injustice and injury to men we are not truly saved by Christ. The words of God, which he put into mouth of the Prophet Amos so many years ago, apply to our time and our society as well: "Let justice roll down as waters, and righteousness as a mighty stream." The divine message transmitted through the pen of the Apostle Paul is a message for us in the present hour: "Ye yourselves are taught of God to love

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A Page for Our Children

MRS. JUNE JOY HOUSE, *Editor*, Elon College, N. C.

Donald Learns to Be a "Finisher"

By GEORGE M. DODSON.

Issued by the National Kindergarten Association.

After another successful Parent-Teacher Association meeting, Miss Pleasant sought out Mrs. Morrow. Although she had a problem to discuss, the young teacher had looked forward to this meeting, for Mrs. Morrow had a reputation for co-operation in family community affairs.

"I hope you can spare a few minutes to consider a matter in connection with your son Donald," Miss Pleasant began. "Frankly, he is one of the most enthusiastic pupils in my class. He has wonderful ideas for getting projects started and he soon has everyone else interested. But then he thinks of something new and he seldom finishes what he has already put so much effort into."

Mrs. Morrow gave the teacher an understanding smile. "It seems we have both noticed Donald's special problem. So early in his school career it might not seem to make much difference. But I certainly do not want my son to lack 'staying qualities' in whatever he undertakes when he's a grown man, and this is the time for habit-forming."

"Then I may count on your co-operation?" asked Miss Pleasant. And as her listener nodded assent, she continued, "Probably you saw a good example of what I mean in Donald's performance in the little play my pupils put on for the meeting this evening. Donald studied his part and even offered a minor suggestion or two for improving it. Yet a day ago I could tell his interest had passed its peak. Tonight I actually had to coax him to go on with it, and I can assure you that his performance here did not compare with the acting he displayed during our rehearsals. Do you think you could help me to make him see the importance of *finishing* what he has begun?"

"You may count on me," said Mrs. Morrow. "I have already been working on a plan that may show results by the time of our next meeting."

Several evenings later, Mrs. Morrow said to the rest of the family, "Your father and I are taking John

with us to visit your Uncle Albert. He is inviting one of his neighbor boys in and will teach the four of us to play a new game. He says he can show us the rules much better if he needn't play at the same time."

Donald's reaction was immediate. "Why couldn't I go with you? I am almost as old as John. And you know how much I like to visit Uncle Albert! Why did he ask a neighbor boy instead of me?"

Mrs. Morrow answered in a matter-of-fact voice. "Well, Donald, your uncle said this new game will take an hour or two to learn. He wanted to be sure he could count on all four players being there on time and taking an interest in the game until they knew all the rules. Do you think he may have noticed that you do not always finish the things you start, and so picked another boy whom he can depend on?"

When his parents and John had gone, Donald's older sister suggested pasting clippings in the family scrapbook. In fifteen minutes he was ready to quit. Then he suddenly remembered why he had not been invited to Uncle Albert's party and he asked, "Do you think we could finish this whole bunch of clippings before they come home?"

At the next Parent-Teacher Association meeting, Miss Pleasant told Donald's mother, "You never saw such a change in a child in so short a time! Donald hasn't lost a bit of his enthusiasm but he never stops now until he has a job completed. From what he told me, I believe you worked out the perfect solution. With co-operation like that from parents, I feel sure this will be, up to this time, the most successful year of my teaching career."

VALLEY CONFERENCE LOSES VALUED MEMBER.

(Continued from page 2.)

church but gave liberally and cheerfully to the orphanage.

Mr. Earman had enjoyed good health for a man of his age. When asked to what he attributed his long life, he would boldly say, "I owe my long life to my love and respect for the Word of God" He would follow by quoting these words, "Honor thy

father and mother that thy days may be long upon the land which the Lord thy God giveth thee." He died on Tuesday morning. His last words his loved ones heard him speak were the grace at the table on Monday night. On Tuesday morning he arose early and as he sat in his old family rocker in the process of dressing, the Lord stopped him, saying I have a better robe for you to put on. Thus he was found asleep in Christ, resting peacefully in his old arm rocker. Absent from the body to be present with Christ. We shall always think of him as one of God's young saints who was growing old gracefully.

E. J. ROHART,
His Pastor.

LAYMEN AND THE CHURCH.

(Continued from page 3.)

"When you ask a person for directions as to the road to take or request a doctor to diagnose your illness and prescribe for your recovery, do you have complete trust in the direction giver or your physician?"

"Believe it or not, having faith is one of the causes of spiritual health and physical happiness. The lack of faith is the explanation of many a physical breakdown or the difference between a happy person and one who is not.

"A current radio and newspaper series, very popular too, is entitled 'This I Believe.' Has it occurred to you to put yourself in the place of the person speaking or writing and say, what do I believe? It might shock you!

"If laymen as individuals or the Laymen's Fellowship as a group is to accomplish its avowed purpose, they must believe in God, His Son Jesus Christ, the Church, the goodness of mankind, the sanctity of the home, the Bible, themselves, the future and many other things.

"No man should attempt to tell another just in what or how to believe but let it be said with great emphasis that faith is requisite.

"Faith also can be increased and improved; it is far from static. It is frankly admitted that people or even institutions will some times let you down, but even having faith, helps in those situations.

"Try building up your faith and see what happens. Today is fine, thank God for it, but tomorrow will be a better day. Having faith today will help make it so. Faith is expressed both in words and deeds."

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

A Way of Recognition

One of the fine ways of recognizing college students who are returning to our churches for the summer months was suggested this week by Dr. Henry E. Robinson, of our Burlington church. His suggestion is that these students be given an opportunity to speak at the morning worship service in their home church. This plan was successfully used in the Burlington church, and on this page this week and next week will be printed the addresses delivered by Elsie Somers, who attended Greensboro College, and William Hoffman, who attended North Carolina State. These addresses offer welcome variety to our Youth Page, and we hope that other addresses will be sent in.

* * *

"Train Up A Child . . ."

By ELSIE SOMMERS.

Once upon a time there was a little girl born the last of four children in a small and growing town. Although her parents had hoped for a boy to even things up, it proved best for them to have a girl baby. Of course, they accepted her with all the pride and pleasure that was possible for them to have. She very definitely got all the love, attention, and security that was necessary. In fact, maybe a little more.

As she grew from infancy into childhood, she was immediately introduced into the church. So, as far back as she can remember, there has always been the church standing first in the process of learning and living.

"Jesus loves Me" and "I Washed My Hands This Morning" stand out in the memory of the little girl as the first songs she ever learned to sing. The teacher of these songs continued that practice all through the years that the little girl has gone to church. From year to year the songs changed and the notes grew more difficult to read. But, like others around her, she learned and grew to a great advancement.

Also, among her early memories, is the Sunday mornings when she, along with her little classmates, learned Bible verses one right after another in order to get as many gold stars by her name as possible. These

lessons were realized more and more as time went by.

The children were encouraged to bring others to Sunday school with them. This little girl decided to bring her two best friends along one Sunday. Since that Sunday the two friends have missed only a few. Evidently the program was very good and encouraged attendance.

One Easter Sunday morning while the little girl was participating in the program as a member of the Junior choir, it became time for her to join the church. This was the first big step of her life. She began to think seriously of the church and of God and of God's son, Jesus, who came to live with all the people so he could tell them about his Father. Although she didn't understand completely the significance of joining the church, she knew it was a good thing and she knew that God had said, "Suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven." Yes, she knew it was a good thing.

The minister of the church seemed to take a special interest in this little girl. She noticed that he often frowned when he looked at her. One day he explained that he came to the town when she was a very tiny baby; she was his constant reminder of old age creeping on.

As years went by, she moved from class to class in the Sunday school. But there were many other functions of the church also. She advanced from the Junior choir to the Young People's and finally to the Senior choir. She was a brownie scout. There were scout camps, church camps, parties, programs, etc. connected with these church organizations. Bible School each summer was fun and profitable for her in both student and teacher participation. The Christmas pagants were fun and successful. Each year the Homecoming Day was eagerly awaited by all the young people as well as the adults. On these days, she remembers particularly how the children would take their plates and eat off the edge of the stage in the basement of the church.

She has always enjoyed the church services. First, she attended Junior

Church on the second floor of the building while her family was in the big church, as she thought of it. Soon she was old enough to attend big church with them. She really felt like a lady.

The church has had a great deal to do with her teen-age life. The Youth Fellowship meetings on Sunday nights and the many church socials such as weinners roasts, hayrides, swimming parties, and open houses have ranked first on the fun list of her young days.

Now this little girl is not so little anymore. After finally graduating from a much-loved high school, she went off to college. Away from home, her church and her friends, she realized just how much these things meant to her. Now she was on her own. She made her own decisions. And now mostly she realized how much she really appreciated all that had been done for her. The learning from the church had accumulated through the years and formed quite a foundation. She learned that she had everything as long as she had her faith. Problems always seemed to work out fine just as she expected them to. She became acquainted with girls of all types, kinds and descriptions. Some of these girls were like her in faith and some were not. More and more she learned to appreciate the true value of her faith molded in the church by years of hard work by many unselfish people.

There must be many girls and boys like this little girl. Girls and boys who now have come to realize what a great treasure they have in their possession. They can only repay the many responsible parties for what they have done for them by doing the same for others when the opportunity comes. Yes, there are others just as grateful as this little girl but this particular one is me. Now I want to thank you, the ones who have played so large a part as children of God in helping me to find and to formulate a faith that shall stand firm.

* * * * *

Relax With Max

I was very happy to hear from our Texas Doctor, Henry E. Robinson this week. Some of the other ministers could very well follow the Texan's example and send in some news. Thanks Doc!

* * *

Let Us Pray

That we may live each day
So that if should be our last
There would be no regrets.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"The Righteousness and Justice of God"

LESSON I—JULY 5, 1953.

MEMORY SELECTION: "*For I am not ashamed of the gospel of Christ; it is the power of God for salvation to every one who has faith.*" Romans 1: 16. (R S V)

The Reputation of Your Church.

Paul had never visited the church at Rome; but he had heard about it. And when he wrote his letter to the Romans he thanked God that their "faith is proclaimed throughout the world." The church had the reputation of being full of faith, the folks had such faith, that Christians in all parts of the Roman world were talking about it. And that made Paul glad and thankful unto God.

Now churches, like men, get reputations. Sooner or later it gets around as to what kind of church a church is. What is the reputation of your church? Is it a friendly or unfriendly church? Is it stingy or a liberal church? Is it a narrow church or a broad church? Is it a self-centered, or a missionary-minded church? Is it a formal, or is it a spiritual church? Is it a dead church, or is it a dynamis church? What is the reputation of your church?

Fire Kindles Upon Fire.

The apostle told his Roman friends that he wanted to visit them very much, to the end that he might impart to them some spiritual gift, to the end that they might be established. Then he adds, "that is, that I with you, may be comforted in you, each of us by the other's faith, both yours and mine." He knew that he could kindle faith in their hearts. He knew as well that they could kindle faith and fire in his heart. Fire kindles upon fire. The members of a church have the right to expect their minister to kindle the fire of faith in their hearts. But in turn the minister has the right to expect the members of his church to kindle the fire of faith in his heart. Faith is a reciprocal, two-way thing. It is a fact that a congregation can make a minister as well as being made by a minister.

Unpayably in Debt.

"I am debtor, both to the Greeks and to Barbarians, both to the wise and the foolish." This fellow was not like many moderns—indebt to everybody, that is financial debt. But he knew that he was unpayably in debt to all men, to those before his day, and to those of his day. Like every other man he had received from others things for which he had not labored and for which he had not paid in terms of money. And he was receiving from the men of his day, from both the people of his own country and other countries, many, many things for which he was not paying in terms of money. He felt himself in debt to those people, both known and unknown. Other men had labored and sacrificed and even died, and he had entered into the rewards and the fruits of their labors. So as much as was in him, he was ready to serve and to sacrifice to pay in part at least his unpayable debt. Alas for the man who does not feel that he is debtor to all men for what he is and has!

The Dynamite of God.

"For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." At first sight it might seem as if he would be ashamed of it. Rome was a great city, the capital of the world and the ruler of the world. He was a Jew, a member of a subject race, and a leader in a small "sect" whose head was a man who had been shamefully put to death at the instigation of the Jews by this very Roman power. But he boldly states that he is not ashamed of the gospel which he preaches. Could Rome talk about power? So could he. As about power beyond anything that Rome could muster of manifest. The word which he uses is most suggestive. When Paul used the word power, he used the Greek word *dunamis* from which we get our own word "dynamite"! Talk about power, this man knew what real power was. The gospel was the power of God unto salvation unto every one that believed, to men of all races and religions! It is still the supreme power in the universe, The gospel of

Christ is the power of God to the breaking down of strongholds and to the redemption of mankind. No need for us to be ashamed of it. Fact is, no need for us to defend it. All we need to do is to proclaim and practice it, and apply it. It is still power, the power of God.

Living by Faith—The Righteousness of God.

"The just, or the righteous shall live by faith." These words really started the Protestant Reformation, our great heritage. For as Martin Luther, a monk of the Roman church, was kneeling on the steps of a great cathedral, saying his prayers and seeking forgiveness for his sins and seeking to save his soul, these words flashed into his mind and set his heart afire. He arose to his feet, a new man and began to proclaim this cardinal doctrine of the Protestant Church. A man is saved by faith in Christ, faith in Christ alone. And he can be righteous only by faith in Christ. Not by works of righteousness, not by forms and ceremonies, but by faith in Christ's atoning sacrifice, and by faith in Christ's continuing grace, is a man saved, is he brought and kept in right relationship with God. Furthermore, it is no intellectual formular; it is a living relationship. It involves the commitment of the life to Christ, and obedience to Christ. But it brings life, and life more abundant. It is the secret of happy, effective Christian living.

The Judgement and the Justice of God.

Centuries before Paul's day, a man of God with inspired insight had said, "Shall not the judge of all the earth do right?" Now Paul is saying it in another way when he says, "And we know that the judgment of God is according to truth against them that practice such things." How are men to fare in the hands of God in the day of judgment? The good men? And the bad men? There is one answer—the judgment of God will be according to truth. He is just and righteous. Every man will get a square deal. And justice will be tempered by mercy.

No Respect of Persons.

"For there is no distinction" in this judgment—No pulling of wires, no special privileges, no taking of hush money, no partiality, no preferential treatment, no "settlement

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CITIZENSHIP IS OUR CHRISTIAN CONCERN.

(Continued from page 9.)

one another." The warning of Christ reported to us by the Apostle John has a present-day application: "This commandment have we from him, that he who loves God must love his brother also."

America! America!

God shed his grace on thee
And crown thy good with brotherhood
From sea to shining sea!

A part of God's purpose for America is that it be truly "The land of the free" in which all citizens enjoy equally the rights and privileges of freedom.

And the second great purpose which I feel fervently to be descriptive in part of God's will for our country is in reality an extension of the first. Just as we are called to promote brotherhood within the borders of this land, so we are called to be a humble but ardent promoter of world brotherhood, a dependable and steadfast instrument of world peace.

Now, again, you may read in that suggestion the implication that our nation does not at present play such a role in world affairs. Are not our people peace-loving? Is it not the official policy of the nation to preserve the peace? Well, I grant that the desire for peace is nowhere stronger than in the hearts of the American people. But the hard facts reveal that our country is not as effective an instrument of world peace as it is possible for it to be. And one of the reasons is this very domestic situation about which we have been thinking—the denial of liberties at home. An effective witness by America to the principles of world brotherhood and peace will depend in large measure upon our demonstration of attitudes and actions of brotherhood at home. Words are never as effective as example. And our words of peace are not effective at all when our action denies our expression. To contribute, therefore, to the cause of peace throughout the world, it is necessary for us to practice those attitudes and policies which promote peace among our own people.

But world peace is contingent not only on cooperation among ourselves, but co-operation with the citizens of other nations as well. And the most effective agency of such cooperation is the United Nations. But listen to these words of a message recently adopted by the National Council of the Churches of Christ: "In some

quarters of our country we witness a mounting criticism of the United Nations and at times an effort to undermine its works. Our people must learn that the sovereignty of nations as well as the freedom of individuals is under God. The United Nations although frustrated at points because cooperation was lacking, has a notable record of achievements in its social, humanitarian, and economic activities and in providing a forum for world public opinion. It has played a vital part in settling disputes and in containing conflicts. Christians and Christian churches have a responsibility to support its work as it seeks to accomplish the purposes for which it was set up."

These, then, appear to me to be the two paramount considerations in our nation's role in promoting world peace. We can become a more effective instrument of concord among the nations by practicing at home what we preach about freedom, that we may be an example to the rest of the world; and by supporting the United Nations and all other international agencies which have as their purpose the promotion of understanding among nations.

Brotherhood and peace—two most powerful words they are, and they describe God's purpose for America. But we have said that God's purpose must be translated into political policy and that the translators are the people. It is evident, then, that the Christian citizens of our nation are called to exercise to the uttermost the responsibilities of citizenship.

Let us ask ourselves briefly what means we should use to be Christian witnesses in the nation's political affairs. The first suggestion that comes to mind is the never-ending task of the Christian to keep close to God. Prayer and politics seem miles apart, but they should be tied up together. I have been delighted by the recent efforts of the United Council of Church Women to emphasize this valid relationship. Their calling people to prayer during the political conventions and on Inauguration Day was a thoroughly worthwhile endeavor. People should pray before making political decisions. They can know God's will only as they know God. They can reflect the purposes of God in their political acts only as their hearts are influenced by God's Spirit within. Personal consecration, then, is not an isolated religious experience; it is involved in Christian citizenship.

But, prayer is not enough. That needs hardly to be said. There is a story of a little girl who prayed that the birds would not be caught in a trap her brother had set for them in the back yard. And she helped answer her prayer by going out and kicking the trap to pieces. The point is that prayer must be followed by action; by voting, by participation in political campaigns, by work for those candidates and those measures which contribute to the purposes of God for America. The influence of the church in politics must come through the influence of churchmen and church women. Direct political activity can be, if we make it so, religious activity of the highest order.

But even prayer and prayerful activity in political concerns is not enough. There is one further task which comes to mind—one which might surprise you. It is the task of evangelism. Now, evangelism is thought to be exclusively a matter pertaining to church affairs. And in a sense it is. But consider this: Only a bare majority of the American people are affiliated with churches or synagogues. And more than a majority of Americans are virtually unaffected by the witness of the church. Did you know that there are 66 million Americans with no religious affiliation whatsoever? Now, many of these people vote. And they vote away from the influence of the church. If our nation is to be an effective instrument of the purposes of God, then, it is our political duty as well as our religious task to bring more Americans under the influence of God and his gospel.

We began by saying that there is a real and vital relationship between God and the government, that it has existed since colonial days and still exists. But that relationship is not the close relationship it should be, because the connecting link—the American people—requires strengthening and reinforcement. By prayer, by political activity in behalf of the Christian principles of brotherhood and peace, and by ardent Christian evangelism—by these means we most effectively fulfill our responsibilities of Christian Citizenship.

O beautiful for pilgrims feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!

America! America!
God mend thine every flaw,
Confirm thy soul in self control,
Thy liberty in law.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Thank you for the good report. Thank you for the vacations you are giving many of our children. When you listen to their conversations remember they are children from a home where only the best or nothing about any parent is told them. They are taught to honor their father, or mother, as the case may be. For the sake of the child's mind and attitude toward life both now and in adulthood in the future he is shown the highest and best in his outlook on life. It is not good to try to draw the child out on why he or she is at the orphanage. Most children do not have all the facts. There is some good reason why they are here, or they would not be here. The child may also paint you a pretty picture of what he possesses so that you think he lives in a dream world. That is his privilege, but you are not wise if you make up your mind on the basis of his talk that he has too much. On the other hand he may try to make you, seeing your generous spirit and your kindness, believe he is neglected and has almost nothing. It would be well for you to test such at the source and—well, you are the child's host and the orphanage has entrusted you with a really fine privilege. Just be a good and fair friend to both. Thank you for your kindness of heart and keenness of mind.

This week we have been made glad by the visits of so many of our friends throughout the convention. The School of Missions has attracted a goodly number of the leaders from among the women of our churches. They have visited the orphanage. They have seen the boys' building with many of its boys, the children's building with many of the little folks and the girls' building with its happy girls. They have seen sunshine on the faces of every boy or girl they met. Beneath my smiles they may have detected anxiety for our daily needs, and for the fields ready for harvest but too damp for gathering in the hundreds of bushels of wheat and oats. They saw these beautiful fields of grain, the milk herd and the pastures; the chickens and the swine-herd; they saw the growing gardens, and the beautiful fields of corn. They saw the Holt Memorial Chapel—gift of the Kirk Holt family—in process

of building. They saw a busy outfit where the generosity of hundreds of people is crystalized into human kindness. We appreciate their visits. It shows in a dramatic way that we do not work alone, and it encourages us to carry on the honored work of past years in the very best way in which we can.

Each matron is allowed two weeks vacation. Six matrons twelve weeks. Rather than picking up a supply here and there we have employed a senior from Woman's College as a supply matron for the summer. Right now she is supplying at Johnston Hall. Since she arrived croquet has become popular and volley ball has become a favorite game. No one can take Mrs. Bennett's place in the hearts of her boys, but Miss Marilyn Brannon is making good as a supply matron and she will have a chance to serve in many places during the summer. We believe the boys and girls will find in her a good friend.

Thank you. God bless you. Come to see us.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JUNE 18, 1953.

Commodities for the Week.

Mrs. J. A. Waters, Elon College, N. C., Candy.
Mrs. Bodey Silver, Asheville, N. C., Clothing.
J. H. Johnson, Norfolk, Va., 50 copies of "The Upper Room."
Mrs. Burton Daniels, Beaufort, N. C., Clothing.

Sunday School Monthly Offerings.

Amount brought forward \$ 7,460.43
Eastern Va. Conference:
Liberty Springs S. S. \$ 20.00
Christian Temple 10.00

Rosemont—Special	20.00	
Oakland S. S.	15.00	
Windsor S. S.	10.00	
		75.00
N. C. and Va. Conference:		
Shallow Ford	\$ 18.00	
Union (Va.) S. S.	10.00	
Greensboro, Calvary	18.00	
Burlington, Bev. Hills S. S.	31.81	
		59.81
Western N. C. Conference:		
Pleasant Union S. S.	\$ 14.10	
		14.10
Virginia Valley Conference:		
Bethel S. S.	\$ 2.00	
		2.00
Total	\$	150.91
Grand Total	\$	7,611.34

Special Offerings.

Amount brought forward	\$ 9,724.74
J. G. Quakenbush, Oteen, N. C.	\$ 2.00
E. F. Craven, Greensboro, N. C.	15.00
Smithwood Christian Ch. for Thurman Arnold ..	8.81
Mrs. Chandler, Durham, N. C.	5.00
Wake Chapel Christian Missionary Society for Betty Jean Proctor ...	15.00
Mrs. M. C. Faucette, Brown Summit, N. C. ..	12.00
H. O. Byrd, Suffolk, Va. for Woody Byrd	10.00
Young People of Hope- dale Christian Ch. to send two children to camp	25.00
Mr. & Mrs. R. C. Jarrett, Hampton, Va.	5.00
Mrs. J. M. Riddle, Sanford, N. C.	5.00
Mr. & Mrs. D. L. Boone, Durham, N. C., in memory of J. J. Pritchard	7.50
T. D. Shoemaker, Asheville, N. C.	15.00
A Friend, Norfolk, Va. .	5.00
Mr. & Mrs. J. L. Read,	

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

Church Building Loan Fund Campaign

All churches in the Southern Convention have been asked to file Declarations of Purpose in connection with the Church Building Loan Fund Campaign with the Convention Office as soon as they can do so. Those that have not done so are urged to do so as soon as possible.

Through June 30, 1953, Southern Convention Declarations of Purpose received at the office were as follows:

Church and Pastor	Amount
Va. Valley Central Conference:	
Bethlehem—Ralph M. Galt	\$ 106.00
Wissler's Chapel—Ralph M. Galt	60.00
Eastern Va. Conference:	
Liberty Spring—Jesse H. Dollar	\$1,591.00
Holy Neck—Allen Hurdle	1,270.00
Newport News—A. Lanson Granger, Jr.	1,088.00
Portsmouth, First—W. P. Smith	1,410.00
Portsmouth, Shelton Memorial—Thomas H. Britton	683.00
Richmond—Roy C. Helfenstein	1,459.00
Suffolk—Duane N. Vore	6,290.00
Bethlehem (Disp)—John Gallo	459.00
Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Beulah—Carl Wallace	517.00
Fayetteville—F. C. Lester	300.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Lee's Chapel—Fred P. Register	†166.00
Raleigh—W. L. Parker	975.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood	300.00
Wake Chapel—F. P. Register	1,500.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Flint Hill (R)—Avery Brown	127.00
High Point—Guy H. Veazey	426.00
Liberty—L. M. Presenell	361.00
Pleasant Union—B. H. Lowdermilk	300.00
Spoon's Chapel—Max Vestal	132.00
N. C. and Va. Conference:	
Burlington:	
Beverly Hills—W. W. Snyder	\$ 400.00
Lakeview—John G. Truitt, Jr.	82.50
Elon College—H. P. Bozarth	2,450.00
Haw River—Dwight Jackson	1,065.00
Ingram—W. T. Madren	975.00
Pfafftown—W. J. Andes	258.00
Pleasant Grove—W. T. Madren	814.00
Pleasant Ridge—W. E. Wisseman	364.00
Reidsville—T. G. Humphries	3,211.00
Union (NC)—K. D. Register	1,395.00
Winston-Salem—W. J. Andes	814.00
Zion—Fred H. Wrenn (Student)	75.00

†Paid.

PLAN FALL PROGRAM NOW. (Continued from page 2.)

pastor's time and energy, crowds in upon us. To get your order in to the Missions Council now assures you of having the desired materials well in advance. These requests for ordering early are made so that the proper

amount of materials may be printed. Late orders will likely find shortages—in materials and therefore in a well conducted fall program. Don't let that happen to you! If you have not received the above mentioned materials, write at once to The Missions Council, 278 Fourth Avenue, New York 10, N. Y.

Finally, if you plan to invite a fellow-pastor, or anyone else, to help you in your Stewardship Institute and Every-Member Canvass, determine the dates you will want him and ask for them at once.

JESSE H. DOLLAR,
Chirman.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

out of court," no quashing the case. Every man must give an account of

himself to God. Every man will receive a reciprocal, two-way thing. A congregation can make a minister as well as be made by a minister.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

THE ORPHANAGE.

(Continued from page 14.)

Norlina, N. C. for Ella	
Jean & Angelee Haith	30.00
Philathea Class, Suffolk	
Christian Ch. for W. C.	
& Raymond Harvell	5.00
Special Gifts	312.58
	477.89
Grand Total	\$10,202.63
Total for the week	\$ 628.80
Total for the year	\$17,813.97

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.

It was agreed that our church would seek to reach this goal by:

(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
- [] 3. By including each year in our budget, for years, the sum of \$., which will be paid in quarterly installments of \$., beginning, 195...
- [] 4. By annual solicitation each year for years.

..... Church

By Secretary or Clerk
Address

..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

First Ashram to Open July 4th

Quietly and without fanfare, groups of private citizens in all parts of the country are preparing to attend the 1953 Ashrams—unique spiritual retreats which had their origin in India, but have been given a Christian content.

The first of six Ashrams will open July 4, at Green Lake, Wisconsin, under sponsorship of the National Council of the Churches of Christ. In succeeding weeks during the summer, others will be held in Virginia, New York, Texas, California and Ontario, Canada.

First brought to this country in 1940 by the Department of Evangelism of the old Federal Council, Christian Ashrams have been held in America for thirteen consecutive years. Dr. E. Stanley Jones, who adapted the name and idea from the forest retreats of Hindu religious teachers, will attend this year's series for the fourteenth time and will speak twice daily.

Stressing that the Ashram program is centered in Christ, Dr. Jones points out that in its American version, Christ is the "guru" or teacher of the Ashram. In the Ashram much is made of silence and exchange of spiritual experience through counsel and discussion. One hour each day is spent in manual labor.

The objective of each Ashram is to enable those participating "to become, in miniature form, the Kingdom of God. The Ashrams are primarily a corporate quest for the larger understanding and better realization of the Kingdom of God."

Blending Western Christianity with mystic experiences of the East, Ashrams attract Americans seeking spiritual refreshment from all walks of life. Doctors, psychologists, social workers, housewives, business executives, school teachers, ministers, all enter the retreat seeking to remove "all inner barriers that hinder fellowship with God and each other."

"We are looking forward to a heavier attendance this year," declared Dr. H. H. McConnell, Ashram director in the National Council of Churches' joint department of Evangelism. "Advance registrations are beyond that of any previous year."

He emphasized that Ashrams are open to all Christians sincerely seeking a deeper spiritual experience. Expenses are borne by those attending.

The Green Lake Ashram will be held from July 4 to 11. The other five Ashrams are scheduled for the following dates and places:

July 11-17, Alma College, St. Thomas, Ontario, Canada.

July 18-25, Bridgewater College, Bridgewater, Virginia.

July 28-August 4, Keuka College, Keku Park, New York.

August 8-15, Wesley Encampment, Kerrsville, Texas.

August 15-22, Asilomar, Pacific Grove, California.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, JULY 9, 1953

NUMBER 27

A Pastoral Prayer

By WILLIAM ROBERT CATTON

Minister of First Congregational Church, Decatur, Illinois

Our God, our heavenly Father, we come again out of the turmoil of our busy, distracted, daily lives, into the calm, the quiet of the house of prayer. And in this our prayer we come to thee, we meet with thee, we talk with thee. Thou dost hear our prayer and thy Spirit speaks to us. Help us, now, to be still and know that thou art God. When thou saidst, "Seek ye my face," our spirits answered, "Thy face, Lord, will we seek." Speak to us, now, for spirit with spirit can meet. Thou art closer to us than breathing; nearer than hands or feet.

Bring to us thy word of comfort in our sorrows. We have faced some hard experiences. We have known some disappointments and defeats. We have sustained some losses. Speak to us the word of comfort that we need. As thou art our Father, leave us not, neither forsake us, O God of our salvation.

Speak to us thy words of hope and courage. Remind us again of those who have discovered they can, indeed, do all things in the strength of Christ. Make us strong in the love of God and in the faith that in everything God works for good with those who love him. If God be for us, who is against us! He who did not spare his own Son, but gave him up for us all, will he not also give us all things with him? Tell us once again that nothing in all creation shall be able to separate us from the love of God in Christ Jesus our Lord.

Speak to us thy word of direction; and point out the way for us, that we may walk therein. The will of God! This we must know. In all the confusions, the bewilderments of these tumultuous days, may we see thy clear light of truth. We would come to understand what is truly good; we must come to know what is truly wise. Let the will of God be declared to us this day, and we will follow it.

Speak to us thy word of resolution. When we have seen our duty clear, when thy will has been declared to us without mistake, then make us brave, devoted, that we may do thy will. Thy Christian life is not merely one of blessed privilege, but also one of solemn obligation, and one of triumphant power. Let us be doers of the word, not hearers only.

Let us go from this place today to do thy will. May the will of God be done, by us, in our homes today. May the will of God be done, by us, when we are at work tomorrow. Make us, each one of us the instruments of thy will. Bring the peace of God into the lives we live.

So speak to us, our God, speak to us, in our prayer, and in all the experiences of this hour. Speak to us the word we need, and let thy word abide with us until it has wrought thy holy will.

We pray to thee through Christ our Lord. Amen.

News Flashes

Please send in some interesting news from your church.

We welcome back one of our old-time contributors this week — Rev. William Robert Catton of Decatur, Illinois, who offers the "Pastoral Prayer" on page 1.

We have learned of the resignation of Rev. Ernest F. Brickhouse as minister of our church at Hopewell, Virginia. He plans to return to seminary for graduate work.

Did you have a Glorious Fourth of July? We hope you did. Anyway, we recommend your reading "What Price Patriotism?" by President Edmunds of John B. Stetson University.

May we suggest that the "Welcome to Our Visitors," on page 16, by Rev. Richard K. Morton, might well be adapted to your local church needs and issued in folder form. We are sure the author would not object.

Rev. James C. Perkins, a graduate student at Duke University and a ministerial member of the North Carolina and Virginia Conference, has been appointed instructor in Philosophy at Wake Forest College for the 1953-54 school year.

The Rev. Dr. Duane N. Vore has resigned as pastor of the Suffolk Christian Church to accept the responsibilities as a member of the staff of the First Congregational Church, Los Angeles, California. He will assume his duties there September 1.

We learn from Dr. Warren H. Denison, well known and beloved by so many in the Southern Convention, who now lives at Grinnell, Iowa, that his son-in-law, Dr. Fiebiger and his daughter Mary, were in Scotland as delegates to the International Council. Accompanying them was their son, Ted. Also his other daughter Martha and her husband, Dean Rondilean were official visitors from the Riverside Church in New York City. Dr. Dennison has sent us a group of "Stewardship Nuggets," which will appear from time to time. The first to be printed is on page three of this issue.

Mrs. F. C. Lester and the three Lester children have joined Dr. Lester in Fayetteville for the summer. Their address for the next two months will be 1055 Stampe Road, Fayetteville, North Carolina. They will be delighted to see any of their friends as they pass through Fayetteville en route to White Lake, the North Carolina beaches, or Florida—or those who would take the trouble just to go to Fayetteville to see them—and will be most happy to show the new building of the Eutaw Community Church. A nice park and playground across the street from the "parsonage" will prove inviting for the children who may come to visit.

Morrisville Church Has Revival

Revival services were started at the Morrisville Church on Sunday, June 21, the pastor, Rev. E. M. Powell, preaching both morning and evening. On Monday evening, Rev. Max Welch of Palm Street Church in Greensboro, preached, as he did every evening through Friday, to a well-filled house.

Most inspiring sermons were delivered. Mr. Powell took so much interest in the children, having them sing several children's songs each night.

Nine new members were received into the church, by profession of faith and by letter. This is the largest number to come into the church at any one revival since Mr. Powell was pastor around ten years ago.

LESSIE PUGH,
Reporter.

"The Little Church in the Woods"

By WM. KINCAID NEWMAN.

Although Rock Spring Church is one of our strongest in Virginia, the readers of THE SUN have heard little about it since it is a member of the Middle Atlantic Congregational Christian Conference. Founded in 1912, it occupied for many years a little frame building in the woods in Arlington County not far from Washington, D. C. It was reached by the old Washington and Old Dominion Railroad trolley line, being located on a dirt road one-half a mile from the Vanderwerken Station. Every Sunday hundreds of people from Washington heard the whistle blow for the Vanderwerken crossing on their way to picnic and ride the merry-go-round at Great Falls. Today the trolley line is no more, but the church has grown to a member-

ship of 485 and a Sunday school of 450. Up until 1940, it remained a little country church with an attendance of only 26. In that year, under the able leadership of Reverend Paul R. Hunter, a lovely chapel was erected seating 97. This seemed a bold venture but attendance jumped the following year to fifty and has now increased to 205 in two services with would-be worshippers being turned away for lack of space on frequent occasions. A parsonage and a fine religious education building have been constructed but the education building, like the church, is already over-crowded. Both the church and education building were erected with the help of the Church Building Society.

Now the church is engaged in a campaign for additional funds with which to more than double the seating capacity of the church and for additional classrooms. The church operates a fine library, a nursery school and kindergarten, a Couplets Club and a good youth program. It received 81 new members last year and has accepted its goal in the Church Building Loan Fund Campaign, notwithstanding its debt on its education building and its campaign for additional funds to enlarge the church.

"A Trip to the Moon"

A Feature Story

By A. F. JENZANO, Manager.

Vacationers who desire to include an imaginary "Trip to the Moon" this summer, may do so in the Moorehead Planetarium's huge air-conditioned ship, *Expanding Galaxy*, at the University of North Carolina. Flights leave Chapel Hill every evening at 8:30; in the afternoons on Saturdays at 3:00 and 4:00, and on Sundays at 2:00, 3:00 and 4:00, during July and August. Advance reservations may be made for groups or individuals for any flight. The passenger lounge seats 490.

480,000 miles of educational entertainment are compressed into an exciting fifty-minute program. The factual fun begins for visitors immediately upon entering. By means of specially arranged lighting and effects, they are actually able to see through the 68-foot stainless steel Planetarium dome to the simulated passages and other spaces of the rocket ship. This is made possible by the some 19 million acoustical holes in the perforated dome.

(Continued on page 7.)

Laymen and the Church . . .

J. E. DANIELEY, Editor, 428 Westwood, Chapel Hill, N. C.

Editor Enjoys Fish Fry

The Laymen's Fellowship of the Chapel Hill Church met at 3 o'clock on Monday afternoon, June 22, 1953, at the fish pond of S. H. Basnight. The men caught, cleaned, cooked and ate a large number of fish. Your column editor was fortunate to be there and reports that the fellowship was fine and the fish were tasty.

* * * * *

Our Durham Church Reports

The Laymen's Fellowship of the Durham Church has decided to hold its meetings quarterly and to make each meeting a dinner meeting. This action was taken at the regular April meeting. The arrangement is on a trial basis for the remainder of the year. The first meeting which was held under the new plan was the Father-Son Banquet which was attended by 56 people.

This fellowship has not sponsored any particular financial projects; this is in line with the idea of a unified budget under which the church operates. The men, however, did participate in and greatly benefit from a program of visitation.

Officers of the fellowship include: N. W. Langston, president; J. A. Riggsbee, secretary, and R. L. Dickens, treasurer.

* * * * *

Report from Pleasant Ridge

The Laymen's Fellowship of the Pleasant Ridge Church has a membership of about twenty men and holds its meetings monthly. J. C. Newell is president of the group, Theodore Cox is secretary, and Quentin Hicks is treasurer.

The men in the group had the responsibility for sowing and harvesting oats for the Lord's Acre. They also sponsored the Annual Harvest Day Festival, with the proceeds going to the local building fund.

* * * * *

News from Pleasant Grove Laymen

The Laymen's Fellowship of the Pleasant Grove Congregational Christian Church is now in its second year. It was organized in January of 1953. G. P. Bray, Jr., is president of the organization and Wade Bray is secretary-treasurer. The men meet every

month with an average attendance of about 15.

The group has undertaken projects for the improvement of the parsonage, including the purchase of cabinets and the purchase and installation of bathroom fixtures. This group also has had a God's Acre project—the land was sown in wheat.

* * * * *

Wanted . . .

more men to send in news items from the churches; more of the questionnaires to be filled out and returned. Can you be of help?

Proportionate Giving

Nearly every major denomination is experiencing a new and deepening experience in proportionate giving, starting with the tithe. Many Christians are missing a rich blessing which they might have. Tithing is not something for some particular nation, or some particular time. Like the Sabbath, the marriage relationship, it has been from earliest history. Nor is it a legalistic matter. It is not something for time and occasion, but is an enduring, continuing attitude, an essential life intent. Our arguments cannot do away with it. Let no Christian neglect it. Try it faithfully for a year and find for yourself its joy. You will find it a door into stewardship, a deeper and richer life, an expression of gratitude for God's goodness.

WARREN H. DENISON.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snyder, G. D. Colclough, Treasurer, ex officio.

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The Christian Sun Subscription Blank

Subscription Price: 1 year, \$3.00; 2 years, \$5.00

Date.....195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find \$..... for which please send The Christian Sun
() 1 year, () 2 years — () New Subscription, () Renewal.

To

Address

Who is a member of Church

() Renew, () Enter my own subscription for () 1 year, () 2 years.

My Name

My Address

From the EDITORIAL *Viewpoint*

A Christian College, a Challenge to Christians

A Guest Editorial by J. EARL DANIELEY

We have heard much about education, public and private; we have read about the plight of the privately endowed college in these days when more and more financial assistance is being given to state-supported institutions. But have we stopped to think about the CHALLENGE which our COLLEGE presents to us as CHRISTIANS?

Elon College was founded to educate our people for the pulpit and the pew. During all of her life she has done that job and has done it with distinction. We are justly proud of her record and the records of those who call her Alma Mater. That purpose is just as strong now as it ever was; that need is just as real and probably more acute than it ever was; our people are more capable of doing the job which the institution was created for than they ever were. If our people are interested in the education of those who will occupy our pulpits and our pews, then the support of our college offers a real challenge.

Many of our people are working people, and they will say as they read this, "I find it difficult to give to my church as freely as I would like. I find it difficult to support other causes as much as I want to. How can I do much for Elon?" This question, it seems to me, rises because of a misconception. Of course Elon College needs money; all institutions of higher learning must have money, but this is not our primary need. There are other things which we need more; these you can furnish.

A Christian college needs the prayerful support of consecrated Christians. The founding fathers

of our college were devout men; they thought it proper to seek God's guidance and his blessing; our college continues that tradition. It would be a great day indeed if all the people in our fellowship would unite in prayer asking God's blessing upon our endeavors in this all-important field of Christian service.

A Christian college needs the finest young men and women in your community as students. It is true that there has been a good group of students at Elon for several years now. But there is real need for more of our church people. If Elon is to educate the occupants of the pulpit and the pew, then we must send them to Elon. Here is a genuine opportunity to be of real service to our college. Send your finest young men and women as students; the contribution which they make is invaluable to the college, and the contribution which the college will make to them can never be measured. Each will be of great benefit to the other.

A Christian constantly finds life a series of challenges. Certainly one of the most important of these challenges is the challenge to support Christian higher education. We have a real opportunity to continue to do that through our own Elon College. Now is the time to see to it that all of those in your community who should attend Elon are applying and making plans to be on the campus in September for the beginning of the fall term. To do so is to perform a service to the student, to your community, to your church, and to our college.

Duane Vore to Leave Convention

Our news columns carry this week a notice of the resignation of the pastor of our Suffolk Church. The Southern Convention, too, and especially the Board of Publications will feel the loss.

Duane Vore would not call himself a Fundamentalist; possibly the word has been so misused by some of those who have appropriated it to themselves as to make it an anathema to others. Probably he would call himself a conservative liberal; but whatever the designation may be, certainly the fundamentals of Christianity stand out as guideposts in his life and work. Our whole Church needs more such men as Duane Vore.

Since coming to the Southern Convention, he

has been active in the promotion of its work and has helped to give it much needed leadership. For the past three years he has been the chairman of the Board of Publications, and under his guiding hand it has weathered unusual crises and done a good job. In our over thirty years of service with The Christian Sun, we have never worked with one who was more conscientious in the carrying out of the task assigned them. We express our regret and, we believe, that of all of the members of the Board of Publications, that our working relations must so soon be terminated.

We wish for him the success that he so greatly deserves in his new field of endeavors.

Just a Plain Lie . . .

By ROY C. HELFENSTEIN, Minister

First Congregational Christian Church of Richmond, Virginia

The New Testament carries a declaration in the plainest speech which reads like this: "If a man says that he loves God, and hateth his neighbor, he is a liar; for he that loveth not his brother, whom he hath seen, cannot love God, whom he hath not seen. And this is the commandment . . . that he who loveth God, love his brother also."

In other words, love for God is impossible without love for humanity. Moreover, love for humanity is the only convincing evidence of love for God. "The two loves" always go together. Each depends upon the other, and together they constitute the supreme witness of religion.

In a world, as we have it today, divided and torn asunder by greed, exploitation, misunderstanding, suspicion, intolerance and hatred; in a world where individuals and nations have lost faith in each other—a situation which threatens the very foundations of society and civilization—anyone, who has eyes to see and a mind to comprehend, cannot fail to realize that the present social injustice and the present international tragedy are all due to the fact that so many people have forgotten God—the Author of Life—and have lost love for both God and man out of their lives. If men truly loved God, they could not treat their fellowmen as nonentities or as enemies, instead of as brothers.

Well may we thank God for men and women of all creeds and of all races, and of all nations who truly love God, for they are God's surest defense for human society. Their love for humanity is the most convincing witness of true religion, as the New Testament writer declares in such forceful language, "If a man says he loves God, but hateth his brother, he is a liar."

The world does not rate our religious faith by the love we profess to have for God, but by the love we show in our attitudes and daily conduct toward our fellowmen.

The same New Testament writer just quoted, also declares that, "If we walk in the light, as he is in the light, we shall have fellowship one with another." People who walk in the darkness of ignorance and self-mindedness cannot have fellowship with others. They can't see the other

person's point of view. They fail to realize that the accident of birth—the parents one has, the country in which one was born, the background of one's life—nearly always determines the religion to which one will be a devotee, as well as determining his national loyalties.

For instance, if a child is born into a Protestant family, it will most likely grow up a Protestant. And the same with a child born in a Catholic home or a Jewish home. The religion of the home in which one is born generally determines what religious faith one will follow. I happen to be a Protestant. If my parents had been Catholics, there is little doubt that I would have been a Catholic. And likewise, with ninety-nine people out of every hundred—if the religion of their parents had been other than it was, their religious affiliation today would be other than it is. In more than ninety-nine cases out of every hundred, this fact holds true.

Since the same is true of practically every person of us, and since our religious position was most likely determined for us by the accident of birth, over which we had no control and about which we had nothing to say, there would seem not to be the slightest ground for religious prejudice or religious intolerance. Such is absolutely preposterous. Such can only be possible because of ignorance and lack of love for God. Prejudice and bigotry speedily make retreat before the purging power of sincere love for God.

"If we walk in the light" of intelligence and love, we cannot ignore or despise the beliefs and convictions of those who walk in a different path of faith from the one we walk. But we will recognize that, as in ancient days, when it was said that "all roads lead to Rome," so in every-day life, all faiths lead to God. And "if we walk in the light (of intelligence and love,) we shall have fellowship one with another." Fellowship does not require compromise, nor does it call for patronage or endorsement of the creeds of those with whom we fellowship. But true love for God inspires us to say to them, "If your heart is as my heart, then give me your hand." Not, "If your creed is as my creed, then give me your

hand; but, "If your heart is as my heart"—if your love for God is as my love for God, then let us fraternize with each other. I repeat, religious prejudice is evidence of ignorance and of lack of love for God.

In an age of social tension and constant change, prejudice is most likely to thrive, and to raise its ugly head in every social group. Religion ought to be society's best defense against prejudice, because it demands that those who love God shall prove that love by practicing love toward all human kind.

Charles Lamb, the celebrated English writer, was one day asked what he thought about another contemporary writer. Lamb replied that he "hated him." And then the questioner asked Lamb if he personally knew the man. To this pointed query Lamb replied, "No, I do not really know him. If I did, no doubt I would love him."

And likewise with people who may cherish prejudice and contempt toward other faiths and other races than their own; if they knew what other faiths believe and do, what other races have been and may become, they would appreciate them. Lack of knowledge is responsible for the world's prejudice and intolerance. Such ignorance is the greatest barrier to world progress and to world peace—ignorance of facts and ignorance of the love of God. Love for God makes one eager to learn and to understand, that he may love and appreciate those who differ from him in race, in faith and in position. We are challenged by reason and common sense to prove our love for God by including in the circle of our appreciation all who live the good life, regardless of their creed, race or color.

A man's good character is the only passport to heaven, and should be sufficient to recognition and opportunity anywhere upon the earth.

Though others with lack of love for God and lack of love for humanity, may "draw a circle and shut us out, heretic, rebel, a thing to flout. Love for God and for humanity will give us the wit to win. We'll draw a larger circle and take them in."

Our love for God is indicated by our attitude toward our fellowman whose creed is different than ours or whose color of skin is not the same as ours. We can test our love for God by our love for humanity. Forbid that any of us should profess love for God, if we have indifference or con-

(Continued on page 8.)

"What Price Patriotism?"

By DR. J. OLLIE EDMUNDS

President of John B. Stetson University, De Land, Florida

There is no evidence to suggest that Lord Macaulay was an especially malicious individual, but if he were, and if he were alive today, he might very well be rubbing his hands and preparing to say, "I told you so." That sagacious English statesman didn't think very highly of Thomas Jefferson's ideas, and he predicted that the democratic government which Jefferson evolved for America would crack up about now. He declared that one of two things would happen: (1) either "some Caesar or Napoleon will seize the reins of government with a strong hand" or (2) "your republic will be as fearfully plundered . . . by barbarians of the twentieth century as the Roman Empire was in the fifth, with this difference . . . the Huns and Vandals who ravished the Roman Empire came from without . . . your Huns and Vandals will have been engendered within your own institutions."

Macaulay was pretty sure that pressure groups eventually would bring about the nation's downfall by electing legislators who would hand over to them the wealth created by others. He thought of pressure groups in terms of working men hearing their "children cry for more bread," for he came along several generations too soon to think in terms of political action committees, farm blocks, veterans' organizations, oldage pension clubs, manufacturers' associations, and similar symbols of an age in which most of us are less worried about getting bread than we are about tires.

If pressure groups didn't cause the crash, he figured that some strongly entrenched group (he thought it would be the military) would do the trick by depriving us of our liberty in their efforts to save order and prosperity.

Such pessimistic conclusions were not arrived at impulsively. Macaulay watched our government in operation for half a century before he made his dire predictions. He did not expect to see the smashup in his time, but he said, "Your fate I believe certain, though it is deferred. . . ."

Today, thoughtful Americans are wondering a bit fearfully just how

good a prophet Macaulay was. They see the shadow of the government growing larger and that of the individual citizen growing smaller. They see free enterprise becoming restricted enterprise. Even in the face of socialistic disillusionment abroad, they see Americans, who under private management have made themselves the most prosperous and most successful people on earth, being gently coaxed into trying government management—with pennies from their own till. They see Washington swarming with economic doctors, who, though pleased with the golden eggs, are itching to operate on the goose.

These economic experimenters are causing increasing concern to many citizens. Now, with so much of our attention focused on our tremendously vital defense effort, the set-up should be about perfect for them. With powerful propaganda machines at their command, millions of dollars of tax money to play with, and almost everybody looking in the other direction, they should be in a position to "correct the shortcomings of our democratic government" to their hearts' content.

What will our government be like when the smoke lifts? Will these well-meaning planners turn out to be a twentieth century variety of kind Huns and gentle Vandals (armed with pens instead of spears) who will, with the most altruistic intentions, destroy our time-tested way of life if we don't watch out? Nations catch socialism in two ways; either they are exposed to it through revolution, or, as is the case with creeping-socialism, they breathe too long the stagnant air of apathy.

With uncanny foresight Macaulay pointed out some of the problems that would be facing us a century after his death. But the most important factor of all he overlooked—the one thing that can save us from the fate he predicted. That is the character of the American people—the fact that when they get their backs up, Americans can be as strong for *preserving* their government as he thought they would be for overthrowing it. He failed to realize that by the middle of the twentieth century, most Americans would still *like* their form of

government—imperfect though it is. He thought their selfishness would be the rock upon which their ship of state would be wrecked. What he did not foresee was that, out of the *self-reliance* and *individual initiative* engendered by their institutions, the great body of Americans—both inside and outside of pressure groups—would have become so contented and prosperous that their selfish desires would be less compelling than the deep pride they would have in their country. Loyalty—though he did not know it—will dissipate selfishness—and apathy, too. He failed to take into account that wonderful thing called patriotism!

We are likely to be hearing a great deal about patriotism in the months ahead. It is probable that a lot of strange items will be offered in patriotic wrappers. It might be a good idea to take time out to discover just what patriotism is. Exactly what is this powerful force that can upset Macaulay's unhappy calculations? What does it require of us as individuals?

Dictionary definitions are inadequate. Patriotism is more than "love of one's country"; it involves *attitude, alertness, action*. It requires, first of all, a deep conviction that the principles for which our country stands are right. It implies a personal determination to guard these standards, not from change, but from *unwise* change, or change slipped over on us. It connotes an *active* loyalty—not the kind that lets George do it!

There are two kinds of patriotism: the war-time patriotism which all of us know about, and a deeper, less emotional kind—the *patriotism of peace*. The first kind, we usually turn on and off on holidays and during war scares. The other is something like self-respect, good sportsmanship, or love of one's family.

Like freedom, patriotism is not free. The price was high at Valley Forge; it is high today in Korea. For us at home, there is a price. We must *believe* fervently in our country's basic ideals, and stand for them ourselves—boldly and unashamed. We must *protect* these ideals against the political dreamers and economic theorists who offer us enticing substitutes, some original, others imported (with the directions on the box). We must *support* the institutions which are teaching our time-tested principles to the young men and young women upon whom we must depend to pre-

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News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Undergraduate Education

The G. I. Bill of Rights has encouraged and inspired scores and hundreds of young people to further their education that they may be better prepared for life. Many who have graduated from high school, college and university, would never have received this advanced training, had it not been for the subsidy made available by the government. Beyond question, there are more young people in undergraduate schools today than there would have been had it not been for the assistance offered by the G. I. Bill of Rights.

Many complimentary and congratulatory things have been said and written concerning the expressed interest on the part of the government in trying to lower the number of illiterates in our country. All who are ambitious for the progress of our country will join in the applauding of our government. There is more in education, however, than simply instructing in the fundamentals of an undergraduate education program. That is to say that the individual who is schooled in science, history, English, languages, and the like, without reference to moral or spiritual values, is far from being educated for citizenship in a democracy. Every student should, during his undergraduate days, be schooled in matters of religion that contribute vitally to the moral fiber of the individual. To instruct the mind and train the body without reference to the heart and soul of the individual is to do that individual a serious injustice. If he is being taught the fundamentals in undergraduate studies, he should at the same time receive instruction in religious matters. When I speak of instruction in spiritual and religious matters, I am referring not simply to Bible, textbooks and religious literature, but referring to the instructor himself. It is useless for him to talk about faith, faith in God, in Christ, and in the Bible, when he is void of that faith himself. We have lived beyond the day when anyone can say with any degree of effectiveness, "Do as I say do, without considering what I do." How may others hear what one says, when his deeds speak louder than what he says,

Those who instruct in undergraduate schools today have a tremendous responsibility. We are all aware that there is a tendency today not only in religious circles but on college campuses to swing back towards a more strictly religious life and to re-evaluate religious instruction on a college campus, and at the same time to emphasize the importance of the impact of the professor's life on the students themselves. The one need for the church college today is to sound a definite note in matters of Christian belief and Christian practices. It must hold high the banners of morality and religion or give way to secular institutions and secular instructions given on the campuses of these institutions. The hope of the church in this new day, aside from the gospel and Christ, is the Christian college. The faculty of a college determines its character and force in society.

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Apportionment Giving

Appreciation is expressed to those churches and Sunday schools that, during the summer months, have been faithful in making their contributions to apportionment to be forwarded to Elon College. The generosity of our Sunday school and church people has kept the college going since the day of its founding.

Someday, and may God speed the day, all of our Sunday schools and churches will realize the great importance of our college and be conscious of its need of support. When that day comes, they will, out of their earnings, contribute sufficiently generously that the college shall be able to meet its minimum economic demands. Elon College covets the cooperation and prayers of our church people.

Previously reported	\$5,010.71
N. C. and Va. Conference:	
Durham Sunday School	\$ 24.37
Bethel	5.00
Long's Chapel	9.66
Western N. C. Conference:	
Asheboro	50.00
Virginia Valley Conference:	
Dry Run Sunday School	6.97
Leaksville	19.42
Newport Sunday School	9.05
Winchester Sunday School	8.34
Total to date	\$5,143.52

"A TRIP TO THE MOON."

(Continued from page 2.)

Final checks and terse orders by the commander preceded the rushing take-off and soon we find ourselves shooting through space at the rate of 11,000 miles per hour.

Special sound effects originated by Mack Preslar of the University Radio and Recording Division, impress an illusion of being space-borne en route to Luna, as the congenial voice of the head stewardess advises and instructs the passengers.

Actual sequence shots of the earth as photographed from a V-2 rocket, soaring to a height of seventy-eight miles, are shown on the control panel tele-viewer soon after blast-off time. The unique film was generously lent to the Planetarium by the Johns Hopkins Applied Physics laboratory and made under the sponsorship of the Navy Bureau of Ordinance.

As we approach the moon, it is seen to grow in size until the retarding rockets check the speed of our ship which lands safely in crater Newcomb, our chosen destination. With audio and visual effects, the nose of the rocket leaves the mother ship on a cruise to photograph the surrounding Moonscape. Immediately, the heavenly bodies become apparent beyond the protective plastic dome which covers the passenger lounge. The sun rises and bathes the crater walls with its unfiltered rays. . . . The Earth hangs there in the sky, spinning on its axis and undergoing the same changes of phase as we observed in the Moon when viewed from Earth.

A whole day is spent on the Moon—two weeks by Earth time—and in the middle of the afternoon the Sun passes behind the Earth and is eclipsed. During the eclipse . . . the temperature drops rapidly from 30 degrees above to 240 below zero.

Sunset on the Moon brings our stay there to a close, and after the cruising rocket returns and couples, the ship takes off and noses toward mother Earth. The growing image of the Earth on the tele-viewer, followed by a safe landing of the rocket, concludes the exciting fantasy.

Though only a present-day "fantasy," Lunar excursions will, according to experts, become a reality in the next twenty-five years. Trips into outer space are now theoretically conceivable. . . . So take "A Trip to the Moon" this summer. If you will allow your imagination this wholesome exercise, many interesting facts may be digested enjoyably.

Missions at Home and Abroad

Frances Riggs Writes

Dear Friends:

It seems like a long time since we left our little village, and it is already hard to recall our last hectic days before we left for America. We had had a great many visitors our last month, who wanted to see the rural work while there was still a place to get American meals and someone who spoke "American" English to explain it all. It was getting so that Joy and Louis were asking me when the next car would come. They weren't much impressed by the important visitors, but they were very much excited by the autos. Jeeps were first on their list.

The day before we left, after our furniture had been loaded into ox-carts, the villagers of the local area gave a lovely goodbye celebration. We hadn't heard what was happening until we heard the drums and firecrackers. Louis and Joy were scared, so we picked them up when the drummers got close. They came to our home and paraded us down to the church square, drumming and dancing all the way. There they gave us the proper speeches and garlands. They even had garlands for the children. Joy started immediately picking the petals off of hers!

From Madura we took a train which carried us across India to Bombay, where we caught a British steamer to the Persian Gulf. The first night on the train our little boy was so excited he lay in his bunk with his eyes wide open. When I fell asleep at nine thirty he was still awake very quietly thinking about the wide, wide world. We were glad to get aboard our steamer and give him a few restful days, for he was almost sick from so much "spice in life." Joy took everything very calmly as if she had traveled all her life and was bored with it all.

I think that the climax of our trip for Louis, was the airplane ride from Kuwait to Damascus. From the time he saw the plain waiting until we climbed aboard he kept tugging at my skirts to be sure we moved the right direction. It was a four-hour trip and he got awfully drowsy before the end, but he refused to relax. He pleased the pilot so much that he took the little fellow's hand and led him

off the plane when the trip was over. From then on he took things more calmly, but would suggest to us every now and then that we might take another "big plane ride."

It is wonderful to be here in the home of our parents. We also are looking forward to seeing each one of you personally. We have many friends whom we have not yet met, and we would like to thank you personally for all that you have done.

Sincerely,
FRAN RIGGS.

JUST A PLAIN LIE . . .

(Continued from page 5.)

tempt for those who differ from us. Are we able, you and I, individually to stand with Protestants, Catholics, Judaists, Mohammedans, Parsees, Hindus, and the rest, and say together, "Our Father who art in Heaven"? Are we able to stand with the yellow-skinned Chinaman, the dark-skinned Afro-American, the Indian, with his bronze skin, and together say "Our Father"? If we are not, then something is wrong, and the wrong is within our own souls. "For God has made of one blood all races of men for to dwell upon the earth"—not apart as enemies or opponents, but together as friends. God is no respecter of persons, of races, nor of creeds; but that person or that race which practices love for humankind is in highest favor with God, and that creed which most inspires its devotees with a spirit of brotherhood is most acceptable to God.

The only antidote for prejudice is knowledge. The only corrective of intolerance is understanding. But it is not tolerance that the world needs most today. Tolerance is not enough. Tolerance is only a half-way station. What the world needs today is appreciation. Who wants merely to be tolerated? We would almost as soon be dispised as merely to be tolerated. Tolerance which lacks appreciation is but camouflaged contempt. What the human heart craves and what society needs is mutual recognition and mutual appreciation.

Love for humanity expresses itself in something more than tolerance. It expresses itself in genuine appreciation—appreciation of the rights

of other faiths, recognizing that these other faiths have right for being, and that other faiths have made and will continue to make their contribution to human happiness and human welfare, and that other faiths seek the same God that we seek. It is not religious tolerance that the world so sorely needs and that every community needs, but religious appreciation.

Every faith should realize that all faiths have God in common and that love for the Father God and love for all men as brothers gives to the world the only convincing witness of religion. Regardless of what claim individuals or groups may make of loving God, the Bible declares that failure to love humanity gives the lie to the claim. "He that loveth not, knoweth not God." We should love men not because of what they believe, but because of what they are. Regardless of what a man's creed or color of skin may be, if he has honor, if his life is right, he is entitled to the respect and appreciation of all mankind.

There is an old legend which illustrates the importance of appreciating the other person's point of view: Three men stood looking at a large triangular prism, each man standing on a different side of the prism from the other two. One man exclaimed, "It is a red prism." "No, you are wrong," said the second man, looking at the prism from another side, "It is a blue prism." "No," said the third, "You are both wrong. It is a green prism." And each man, looking at the triangular prism from his respective point of view, insisted that he was right and that the others were wrong. They could come to no agreement, and the longer they each held their ground contending, the more positive each became that he alone was right. So long as they each looked at the prism from his place of observation, there was nothing they could do but disagree. And then a fourth man came upon the scene, and instead of being content to look at the triangular prism from any one side alone, he walked around it and saw it from all sides. And to the great surprise of the three men, he said, "Men, each of you is right. The prism is red, the prism is blue; it is green . . . when you look at it from your present positions. But, men, you are also each one wrong. The prism is not all red, or all blue, or all green. It is red, blue and green."

And that simple legend teaches a
(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

At the School of Missions

This article is being written in the Convention Office during the time the School of Missions is in session on the Elon College campus. There are 105 people registered, with 75 staying for the entire school. The following churches are represented:

Valley Conference:	
Bethlehem Pastorate	1
Winchester	5
Total	6
Eastern Va. Conference:	
Bethlehem (Nans.)	8
Christian Temple	3
Cypress Chapel	3
Dendron	1
Franklin	4
Holy Neck	2
Liberty Spring	3
Newport News	2
Oakland	2
Portsmouth, First	1
Rosemont	2
Suffolk	5
Union, So.	1
Windsor	1
Total	38
N. C. Conference:	
Apple's Chapel	1
Asheboro	1
Beulah	1
Burlington, First	1
Chapel Hill	1
Elon College	7
Greensboro, First	4
Greensboro, Palm St.	2
Happy Home	1
High Point	1
New Hope	1
Pleasant Grove	1
Pleasant Ridge	1
Southern Pines	2
Union	1
Union Ridge	1
Wake Chapel	2
Winston-Salem	3
Total	31

Churches with women who registered for single sessions at the School of Missions were, as would be expected, all from North Carolina:

Burlington, First	1
Chapel Hill	1
Durham	2
Elon College	1
Gibsonville	1
Haw River	3
Henderson	2
Hines Chapel	2
Monticello	8
Mt. Bethel	2
Reidsville	3
Union Ridge	2
Total	28

Concerning the School's Activities.

It is always difficult to report adequately a meeting of the type of the School of Missions. The committee planning for the school this year, composed of Mrs. W. B. Williams, Mrs. Garland Spratley, Mrs. Cecil Whitlock and Mrs. W. T. Scott (now in absentia), did a good job. Mrs. Colclough and Mrs. Booth, from Elon College, and Mrs. M. F. Hall and Mrs. Whitlock, did a fine job of making people feel welcome and relieving them of their money. The dining room hostess, Mrs. Ballinger from Greensboro, combined efficiency with humor in running this department.

Devotions at the breakfast table got the day off to a good start. The Bible course, taught by Dr. H. S. Hardcastle, has been excellent. Rev. Quentin Leisher, nice looking and with a good voice, neither of which is any detriment with an audience of women, has brought us up to the minute information about our mission fields around the world, with special emphasis on the Philippines, where our Thank Offering will go next year. Miss Marjorie Martin, new Friendly Service secretary, is giving us practical suggestions for use in our women's groups, pointed up by a program on Wednesday evening, and is telling us about Spanish-speaking Americans.

Work of the various departments and committees of our Women's Convention is being presented in the afternoon sessions, with each chairman using her own method of presentation. The results have been varied, interesting and helpful.

A tour of the Elon College campus, led by President Smith, and a trip to the Christian Orphanage, led by Mrs. John G. Truitt, have been pleasant features. A picnic supper at Moonelon gave an opportunity for visiting this newest acquisition of the Southern Convention.

Evening Sessions.

The Visual Aids department had charge of the first evening program, which consisted of two moving pictures, with some explanation regarding the use of both, given by Mrs.

Ralph Galt and Mrs. Harry Nelson, both of the Valley.

In lieu of the regular worship service, a picture featuring a rhythmic dance group from our church in Hanover, New Hampshire, directed our thinking along the lines of worship. "The Hidden Heart," a feature film for use by our denomination, was "previewed" as the main part of the evening's program. Between September 1 and March 1, it is hoped that this film will be shown in every church in the Southern Convention. Book it through the Convention Office and "the sooner the better" if you want to get it on a special date. After March 1, it will be available to other denominations on a rental basis. Following the program, we were entertained at a reception in the main parlor of West Dormitory, with the Women's Auxiliary of the Reidsville Church as the hostess group. The refreshments, flower arrangements and fellowship all combined to make it a delightful occasion.

Wednesday evening we met at the Parish House for a "World Tour of Listening Posts." Miss Martin, aided by twelve hostesses and speakers, took the members of the School of Missions on a speedy air trip to many of our mission fields. This was a demonstration of something which could be done by a local society, being an adaptation of a program in our denominational program booklet for the coming year. A group in costumes representing many nations held our attention as we finished the program by singing "In Christ There is No East or West."

Thursday evening's session in the Whitley Auditorium was a striking one. It was fitting that "our" Dorothy Jackson should preside when Mr. Leisher told us about "A New Day in Missions," making us see the opportunities for service in the world in which we live. Dr. L. E. Smith conducted the communion service in a dignified and worshipful manner, assisted by deaconesses who were present for the school.

Personalities.

As this school draws to a close, I am impressed by two ministers' wives (one to a minister!) who are attending their first School of Missions, and entering into every phase of its activities. Rebecca Carne, wife of our new minister in Franklin, Virginia, is "charming to look at, delightful to know." She has played the piano beautifully on short notice, or no notice at all, led the vesper services

(Continued on page 13.)

A Page for Our Children

MRS. JUNE JOY HOUSE, Editor, Elon College, N. C.

God's Littlest Creatures

Census takers are the people of the government who count all the grandfathers, grandmothers, fathers, mothers, brothers, sisters, aunts and cousins. Every so many years they write it down in their books. But who takes the census of God's littlest creatures?

The other day, as we came up the walk, we saw a small creature fall to the ground. It looked like a newborn baby bird, but close inspection showed two baby bats wrapped in a biting grip! No one had counted them, no one on the ground even knew they existed!

A little boy claimed them all for his own, and they have been living on the screen window, hanging most comfortably up side down! Some people think bats are repulsive (a big word meaning they don't like them) and they shudder to see them.

These two didn't look so bad. Their badness comes when they get together and they begin to nibble and claw one another. Their little pointed ears make nice mouthfuls. A medicine dropper filled with milk furnishes their food, and they are quite content.

Do you know that bats use radar to travel? Their little ears are keen and they make a high pitched sound that reflects to them from solid objects, so they fly clear of them.

A scientist made a study of bats and their habits; then he wrote a book about them. He had favorites among them. He traveled to New Mexico's Carlsbad Caverns to see the thousands of bats that spiral from the cave each day at sunset.

Bats are among God's littlest creatures. Often we do not know they are with us.

Good wishes to J. and R. V., having fun down on the farm!

JUNE JOY HOUSE.

* * * * *

"Comfortable Mothers"

By LELIA MUNSELL.

Issued by the National Kindergarten Association.

Joey had been scuffling with his neighbor, Tommy, and had torn his coat. Tommy had torn his coat, too. The boys had gone to Tommy's mother first. He felt pretty sorry, and

so did Joey. How Joey hoped his mother wouldn't scold! He'd rather take a whipping.

Joey's mother didn't scold at all. "Too bad," she said. "But it's an old coat, and I can mend it. This is what we will do. You sweep off the front porch and the walk for me, and I'll mend your coat."

Joey rushed for the broom and did a very creditable job. Then he carefully put the broom in its place.

His mother had not quite finished his coat, and he snuggled up to her. "You're so comfortable," he sighed, happily. "You don't *crank* a bit."

It takes time and effort to be *comfortable* and not to *crank*, but Joey's mother thought it paid. Joey had a baby brother, and how he loved that baby. When Mother bathed and dressed him, he always wanted to help. She let him. "It slows down the process," she said, "but his love for the baby is a sweet thing, and well worth encouraging. However, I always attach a condition to letting him help. He must do certain little things, such as picking up his own belongings and putting them away. I'm killing two birds with one stone—making him happy and teaching him to give as well as to receive."

The Bible is full of messages of comfort, but neither the Bible nor the dictionary define comfort as mere pity. The dictionary says that to comfort means not only to soothe but to give courage to, to strengthen. Real comfort never induces self-pity. A really comforting mother never encourages her child to give up. Rather, she insists that he try again.

Joey came home from school one day much upset. He had been on the program and had been so nervous he had forgotten his piece. "They all laughed at me," he sobbed. His mother let him cry it out, and then she said, "The sun will rise tomorrow, just the same. We all do things like that. I did, once; and I felt awful."

He looked at her in wide-eyed surprise. "You did? Why, Mommy, you can stand up and talk now better than anybody else." She had taken him with her once when she had made a talk before her club, and he had been immensely proud of her,

"Thank you, Joey. Do you know how I learned to get over being afraid? My teacher urged me to 'try again.' I thought I never could, but I tried and got along all right. I was never afraid after that."

Joey shook his head. "I can't ever try again. They'd laugh at me."

"Let's think it over," she counseled.

It took a little while to persuade him, but finally he said, "I'll try again if you'll sit right up in front and smile at me when you think I'm getting scared. Will you?"

"Of course I will."

This time, Joey did beautifully. It was a happy laddie who came running to his mother when the program was over. "I'd be pretty scared," he said, "and you'd smile at me, and that would end my being scared."

As Joey grew, he continued to take his troubles to his mother, sure of her understanding. On one occasion, when a high school student, he was out of town with a group, when a bit of car trouble made them late in getting back. "We'll catch it," said one of the group. "Our mothers will never believe we couldn't help it," said another.

"Mine will," said Joe, confidently.

When he went in, his mother heard him, called, and came down. Joe explained why he was so late, and added, "I hope you didn't worry too much."

"I was anxious, Joey," she said, using the old boyhood name, but not worried. I have tried to teach you to be dependable, and I believe you are."

Joe kissed her. "You're so *comfortable*," he said. "You still don't *crank* a bit."

"WHAT PRICE PATRIOTISM?"

(Continued from page 6.)

serve our national heritage in the future.

Among such institutions are the hundreds of small, independent, Christian colleges which for so many years have been training their students, through precept and example, to pull their own weight as good citizens—self-respecting, self-reliant, loyal. America will be needing these privately supported colleges in the years to come—perhaps as never before—for they are the ramparts from which our American way of life will be defended. Are you helping to keep these ramparts strong?

—Scottish Rite News.

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Young Adults Meet at Lebanon

The regular meeting of the Young Adult Class of Lebanon Christian Church, Semora, N. C., met on Thursday night, June 11, in the home of Mr. and Mrs. Luther Hudson, with twenty-five members present. Mr. Ezra Snow, our president, presided over the meeting. Mrs. W. F. Hudson, Jr., led the devotionals, using as the theme, "Why Christians Suffer," followed by prayer.

Following routine business, an interesting and informative program on "How to Be Happy" was given by the program committee, headed by Mrs. Foster Pointer. At the close of the meeting everyone went out on the lawn and enjoyed playing games and a weiner roast.

ALICE WELLS,

Secretary.

* * * * *

Relax With Max

A good number of the high school young folks are having a grand time at Elon this week. Don't you wish we were there, too. Let's plan to go next year; whatdaya say?

* * *

Here's a story Harry Emerson Fosdick used to tell:

A farmer was driving his horse laboriously along a dusty road. He came to a man sitting beside the road and pulled his team to a halt and called out, "How much longer does this hill last?"

"You ain't on no hill," the stranger replied: "Your hind wheels is off."

* * *

I heard this story the other day: A traveling salesman stopped at a service station early in the morning to fill up with gas for the day's trip. He noticed a man pull into the station with a truck load of the finest young hogs he had ever seen in quite some time. He got his gas, made his rounds for that day, and stopped back that same evening at the service station to get a Coke. While he was there he saw the same man drive into the station with the same load of hogs—or at least they looked like the same ones. He could not imagine why, because surely the farmer would have had no trouble selling such fine hogs.

So the salesman walked over and asked the man, "Aren't you the same man that I saw here this morning?"

"Yes, sir, I am," was the unconcerned reply.

"Well, it looks to me," the salesman continued, "that you have the same hogs that you had this morning. What are you hauling them around for?"

"Well, it's like this. I live close to the city, and there is no grazing handy for the hogs. So each day I haul them out to my country farm, let them graze all day, and then bring them home."

The salesman, somewhat surprised by this explanation, asked, "But doesn't that take an awful lot of time?"

"Yes, it does," the man answered, "but time don't mean nothing to a hog."

* * * * *

"The Basic Formula"

By WILLIAM HOFFMAN.

A boy can go to college and memorize all the formulas and notes given and still not learn a great deal. For the memory is a process that can change unless it has a picture it can see in the mind's eye. By memorization a student gets a portion of the solution, but that is not enough. He is like a bird without wings or a stream without water. He has to think on the given information and picture it in his mind before the information will help him to succeed. At night we can look up and see the stars with our eyes, but in our minds we can reach up and touch them.

The mind of the untutored Indian knew only the out-of-doors life. He did not know what kind of an "animal" was this thing we call a book, but he did see God in the clouds and felt him in the winds. He did not take the clouds and the wind as merely an occurrence, but looked deeper, picturing these things in his mind, seeing God made manifest in the processes of the universe, and felling in his heart that God was the solution to this wonder and mystery. And it was the right solution.

It has not been but a few years that college and the opportunities of higher education have been possible for so

many. And for those who did have this advantage it was just a pine bench with a student at one end and a Bible on the other—this was education for them. It was quite sufficient, too, for today we endeavor to pattern ourselves in their character and likeness. Of course, there are others of the present day, whose lives serve as a pattern and challenge to us. Those we most like to use as our model and inspiration are our mothers and fathers. Some young people have parents who mean as much to them and are as vital to their life as the sun and moon. With strength and guidance of God these parents can, and do, light the pathway of a young person's life and help him in the solution of life's problems.

The greatest factor I know to give a fellow ambition and at the same time a sense of true values is his parents. If he has their love and knows it, all other things become right and his perspective of life sound, no matter whether his education be large or small. With the assurance of this basic consideration each one can do great things. Perhaps not great by the standards as set by man, but by the standards set by God himself, which are the eternal values. Who knows how God is going to grade us on our education during these earthly years? There are formulas for living for all to learn and to follow. They must be analyzed and given serious thought. Every person might not use the same formula, but may arrive at the right answer. Which of us is to say that one person receives more from life than another? Perhaps the person many of us frown upon, who seems to have little choice as to the formula for his own life, may be the one whose formula is the correct solution to right living—and to eternal life.

We, the young people of this church, feel that if our parents are members of the church and attend its services that we are greatly inspired—to us it makes a great deal of difference. For where there is knowledge of God there is love—the basic ingredient of life and central in the teachings of him whom we follow as our Lord and Master. To all our parents and to those of you who have given much that we might come to know and to serve God we are grateful. We love the church and to her we look for guidance that our faith might become crystallized and that it shall help us prove ourselves worthy to be called followers of him who gave his life that we might live.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"One World in Christ"

LESSON III—JULY 19, 1953.

MEMORY SELECTION: "*So then ye are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God.*"—Ephesians 2: 19.

LESSON: Ephesians 2: 8-10, 13-22.

DEVOTIONAL READING: Isaiah 35.

NOTE.—In keeping with the custom, there was no issue of THE CHRISTIAN SUN last week. Dr. "Hardy" decided that inasmuch as THE SUN was having a vacation, he would have one too. That accounts for the fact that there were no "Notes" on the lesson for Sunday, July 12. This business of writing these "Notes" reminds me of the story of the woman who got on the trolley car following fourteen children. The motorman said, "Lady are all these your children, or is this a picnic?" She replied, "These are all my children, but I want you to know that this ain't no picnic." Just as "the show must go on," so must these "Notes" be written. It isn't always a picnic; but it has its compensations in the way of service to Christ and his Church, and in the words of appreciation that come from those who read and use them. So here we go again after a week's vacation.—H.S.H.

Saved by Grace Through Faith Unto Good Works.

Let us try to understand what Paul is saying to the members of the Ephesian Church, when he writes, "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast (or glory)." Paul is saying, first of all, that salvation is a gift of God, an act of the unmerited love of God. That is the meaning of the word grace. God took the initiative, God freely gave, offered himself in Christ to man, to all men. Salvation is the gift of God, it is not of men.

This salvation, this gift of God, however, is appropriated by faith. "By grace have ye been saved through faith," God offers. By faith,

man accepts and appropriates salvation. Faith is the instrument through which the gift is received; it is not the source of the gift. And faith is not a matter of the head alone; it is a matter of the heart. A man simply believes or trusts God, and accepts by faith what God in Christ offers. Salvation is offered by and through the grace of God. It is appropriated by man by faith.

It is not of works, that no man shall glory. A man cannot earn salvation. He cannot buy it. He cannot get it by good works. He cannot save himself. He can get it only by accepting it by faith. But there is a relation between salvation and works. If a man cannot save himself by works, he can show that he is saved by his works. Good works are the fruit of salvation. "For we are his workmanship, created in Christ Jesus for good works, which God aforetime prepared that we should walk in them." A Christian does not do good works in order to be saved; he does good works to show his appreciation of the grace of God in granting him salvation through faith. This, in simple language, is what Paul is telling his Ephesian friends.

One in Christ.

Having established this great doctrine of salvation by grace through faith, Paul goes on to show that this salvation makes all men one in Christ. There were a great many Gentiles in the church at Ephesus. The apostle reminds them that at one time they were strangers and sojourners from the Commonwealth of Israel. They did not have any part or place in the Covenant with the Chosen People. But by Christ's death on the Cross, they had been brought near, and had been made one with the Jews and all men who had accepted God's gracious offer of salvation in Christ. "For he is our peace." Those of you who saw the moving picture, "More for Peace," will recall how these words were carved on the foot of the Cross that was made from the wood that came from the blasted church in Hiroshima. In the Cross, God slew the enmity, he reconciled men not only to himself, but to each other. He preached peace to those that were afar off—the Gentiles—and peace to

them that were nigh—the Jews. And through Christ, both have access in one Spirit unto the Father.

What this man is saying to the Christians of that day, and to the Christians of this day, is that Christ and Christ alone is the hope of one world. We can have union in other ways; we can have unity only in him. It is only as men are made brothers in Jesus Christ that we can have peace and true brotherhood. Wherever anywhere there is a Christian, regardless of his creed or color, his race or his religion, he is one with every other Christian everywhere. This does not mean uniformity; but it does mean unity.

And all men and all races have a place in this enlarged Kingdom of God. "In whom each several building, fitly framed together, groweth into a holy temple in the Lord. In whom ye are builded together for a habitation of God in the Spirit."

Now, all this had point in Paul's day. The Jews regarded the Gentiles as dogs and looked upon them with disdain. The Gentiles hated the Jews and loathed them, and looked upon them as snobbish and proud, and regarded them as an inferior race. There was suspicion, jealousy, hatred between the two groups. But in Christ these evil things were done away with. Jews and Gentiles met as brothers at the Cross of Christ. Racial and religious differences were done away with. They were reconciled in one spirit and body unto God through the Cross.

All this has point in our day, too. Not only is there great division between nations and races, but, alas, there are cleavages even among the churches. How effective can be the Church's plea for unity and peace, when there are so many divisions in the Church itself. Here, again, the call is not for uniformity, but for unity. It is only as the Church can sing in spirit and in truth, "All one body we," that the world can be one in Christ. Thank God for all those movements which are seeking to bring the churches together in Christ in the common task of saving the world and of bringing enduring peace. For only in Christ is there peace.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

True religion is the life we live, not the creed we profess, and will some day be recognized by quality and not by brand.—Wright.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

at Moonelon, and participated with zest in other phases of the school. She is the daughter of a Methodist missionary to the West Indies, and was born in Greensboro, where her grandparents live, although she never really lived there.

And then, Louise Galt, wife of our minister to a group of churches near New Market, Virginia, made an unforgettable impression on the entire School of Missions. An early arrival, she began her "vacation" by helping Pattie Lee Coghill with the packets. In the class and workshop sessions, she was always ready with helpful suggestions. A keen mind, a forceful manner of speaking, and a ready wit, made her a person to be noticed. Her husband's parents were long-time missionaries of the American Board in China, the senior Mr. Galt now being in Hong Kong. Our Mr. and Mrs. Galt went out to China as missionaries, too, but were only able to stay a short time on account of world conditions. The leaflet many of you have received in your churches recently about a nurse in Korea, shows a picture of Edith Galt, sister-in-law of Louise, and tells about her work. Here is a family the members of our churches in the Southern Convention need to meet.

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Financial Report—Third Quarter
1952-1953

WOMAN'S MISSION BOARD
NORTH CAROLINA CONGREGATIONAL
CHRISTIAN CONFERENCE
Quarter ending June 15, 1953.

RECEIPTS.

Woman's Societies.

Albemarle	\$38.75
Amelia	5.00
Apple's Chapel	17.25
Asheboro	35.00
Auburn	5.10
Berea	10.00
Bethel	16.00
Burlington	180.50
Calvary	38.00
Carolina	10.00
Church of Wide Fellow- ship	35.00
Concord	6.25
Damascus	2.50
Durham	70.50
Elon College	126.17
Erskine Memorial	37.50
Eutaw Community	10.00
Flint Hill (R)	3.75
Greensboro, First Church	201.50
Greensboro, Palm Street	38.00
Hank's Chapel	27.00
Haw River	8.75
Hebron, Virginia	10.00
Henderson	35.00
High Point	12.50
Hines' Chapel	10.00
Hopedale	16.62

Ingram, Virginia	22.50
Kallam's Grove	5.00
Lakeview Community	10.00
Liberty, Vance	50.00
Long's Chapel	25.00
Moore's Union	10.00
Mount Bethel	5.00
Mount Zion	10.00
New Hope	20.00
New Lebanon	10.00
Oak Level	4.00
Pfafftown	6.00
Pleasant Grove, N. C. ...	5.00
Pleasant Grove, Virginia	7.50
Pleasant Ridge (G)	15.00
Pleasant Ridge (R)	10.00
Plymouth	5.00
Ramseur	10.00
Reidsville	20.00
Sanford	80.00
Shallow Well	45.00
Smithwood	5.00
Spoon's Chapel	6.25
Turner's Chapel	30.00
Union Grove	7.50
Union, N. C.	30.00
Union, Va.	25.00
Wake Chapel	60.00
Winston-Salem	14.00

1,659.39

Young People.

Mount Zion	25.00
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Junior Societies.

Apple's Chapel	\$ 5.75
Durham	8.40
Elon College	20.02
Greensboro, First	10.54
Henderson	9.00
Lakeview Community	2.00

55.71

Cradle Roll.

Durham	\$ 6.30
Greensboro, First	10.54
Lakeview Community	1.00
Turner's Chapel	5.00

22.84

District Rally Offerings.

Asheboro	\$13.37
Burlington & Greensboro	61.09
Halifax	25.50
Raleigh & Henderson	39.60
Sanford	21.20

160.76

Total \$ 1,923.70

DISBURSEMENTS.

Mrs. McKeith, Rally	
Speaker	\$ 25.00
Expense of Rallies	83.74
Mimeograph work	4.95
World Day of Prayer Of- fering	2.10
Youth Fellowship	25.00
Mrs. W. V. Leathers, Treasurer Woman's Mis- sion Board—Southern Convention for:	
Thank Offerings	\$ 52.02
Life Memberships	150.00
Memorials	130.00
Rachanyapuram School ..	9.00
Foreign Missions, Special Fund	15.00
Missions, General Fund ..	1426.89

1,782.91

Total \$ 1,923.70

Respectfully submitted,

SUSIE D. ALLEN,
Treasurer.

JUST A PLAIN LIE . . .

(Continued from page 8.)

truth that the world needs to appreciate and to practice today. Many of the differences that separate mankind would speedily be obliterated if, instead of contending, men would be willing to look at the problems of life from the other person's point of view. They would then realize that it takes all the different points of view to see life whole.

Understanding is the crying need of our day—for individuals to understand each other; for religious groups to understand each other; for races to understand each other; for nations to understand each other.

If we but understood the other person's position; if we but understood those whose faith, whose race, or whose natural heritage is different from our own, our attitude toward them would be entirely changed. If nations but understood each other, and would think of their problems in the light of the problems of other nations—each nation appreciating the right of every other nation to live, and hope and to have a place in the sun—what a different world this would be!

Thomas Bracken, the Australian poet, has laid bare the secret of the world's unrest and confusion, in his lines entitled "Not Understood":

Not understood! We move along asunder;
Our paths grow wider as the seasons creep
along the years.

We marvel and we wonder why life is life,
And then we fall asleep—Not understood.

Not understood! We gather false impressions,
And hug them closer as the years go by;
'Til virtues often seem to us transgressions,
And thus men rise and fall and live and die
—Not understood.

Not understood! How trifles often change us;
The thoughtless sentence or the fancied slight
Destroys long years of friendship and es-
trange us;
And on our souls there falls a freezing
blight—Not understood.

Not understood! Poor souls of stunted vision
Oft measure giants by their narrow gage.
The poisoned shafts of falsehood and deris-
ion
Are oft impelled 'gainst those who mold the
age—Not understood.

Not understood! How many breasts are
aching
From lack of sympathy: Ah, day by day
How many cheerless, lonely hearts are break-
ing,
How many noble spirits pass away—Not un-
derstood.

O God! That men would see a little clearer,
Or judge less harshly where they cannot see.
O God! That men would draw a little nearer
To one another, they'd be nearer Thee—and
UNDERSTOOD.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

This week our total is only \$281.89. We need more; and we believe you will help us get more. The monthly Sunday school offering is a life-saver for the orphanage. Do not let this monthly offering be a burden in any Sunday school. Pass the offering plate, telling them it is for the maintenance of our children in the orphanage. Whatever they give, send it to us and we shall be most appreciative.

This week two combines are in the harvest field. Boys are working with such happiness in being able to do something really big and fine together. You should see them putting bags of grain on the "big red" as they call it. Or bagging the wheat on the combine. The grain is too damp to harvest until around 9:00 o'clock in the morning, but from then on, it is touch and go until suppertime. A neighbor has generously loaned us a combine to go along with the one we own. I shall give you a report on how much we made when it is all in.

Two of our girls, Marjorie Oakes and Nancy Watkins, will spend this coming week at Junior High Camp at Crabtree. Others will attend the Young People's Conference here at Elon.

Our gardens are pretty. Beans, potatoes, blackberries, squash and cucumbers, are coming in, and there will be plenty of corn soon, and butterbeans. You must come to see us and let us show you how busy we are, and let us share a good country dinner with you.

The first Sunday in July we gave a children's program at Mt. Gilead. We would like to present such a program at your church or Sunday school.

Again and again I thank you for your help, for many letters of encouragement, and for the gifts you send for this worthwhile work.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JUNE 25, 1953.

Commodities fro the Week.

Mrs. John King & family, Suffolk, Va., Clothing.

Kindergarten Children, Union Christian Church, Franklin, Va., Toys.

Miss Mary Lee Gardner, Falls Church, Va., Clothing.

Mrs. J. C. Beal, Franklin, Va., Clothing.

Sunday School Monthly Offerings.

Eastern Va. Conference:	
Newport News S. S.	\$ 12.00
Norfolk, First	28.16
	40.16
N. C. and Va. Conference:	
Burlington S. S.	\$ 69.83
	69.83
Western N. C. Conference:	
Zion	\$ 30.00
	30.00
Total	\$ 139.99
Grand Total	\$ 7,751.33

Special Offerings.

Amount brought forward	\$10,202.63
Mrs. L. W. Hollowell, Suffolk, Va.	\$ 30.00
Philathea Class, Reidsville Church	10.00
A Friend, High Point, N. C.	60.00
Progressive Bible Class, Newport News Church for Wayne Knight ...	5.00
Sophomore Tri-Hi-Y, Walter Williams High School to send a girl to camp	13.50
Mrs. Painter's Class, Leaksville Church, Luray, Va.	5.00
W. B. Truitt, Greensboro, N. C.	5.00
Special Gifts	13.40
	141.90

Grand Total

Total for the week

Total for the year

Church Building Loan Fund Campaign

All churches in the Southern Convention have been asked to file Declarations of Purpose in connection with the Church Building Loan Fund Campaign with the Convention Office as soon as they can do so. Those that have not done so are urged to do so as soon as possible.

Through June 30, 1953, Southern Convention Declarations of Purpose received at the office were as follows:

Church and Pastor	Amount
Va. Valley Central Conference:	
Bethlehem—Ralph M. Galt	\$ 106.00
Wissler's Chapel—Ralph M. Galt	60.00
Eastern Va. Conference:	
Liberty Spring—Jesse H. Dollar	\$1,591.00
Holy Neck—Allen Hurdle	1,270.00
Newport News—A. Lanson Granger, Jr.	1,088.00
Portsmouth, First—W. P. Smith	1,410.00
Portsmouth, Shelton Memorial—Thomas H. Britton	683.00
Richmond—Roy C. Helfenstein	1,459.00
Suffolk—Duane N. Vore	6,290.00
Bethlehem (Disp)—John Gallo	459.00
Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Beulah—Carl Wallace	517.00
Fayetteville—F. C. Lester	300.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Lee's Chapel—Fred P. Register	†166.00
Raleigh—W. L. Parker	975.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood ..	300.00
Wake Chapel—F. P. Register ..	1,500.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Flint Hill (R)—Avery Brown ..	127.00
High Point—Guy H. Veazey ...	426.00
Liberty—L. M. Presenell	361.00
Pleasant Union—B. H. Lowdermilk	300.00
Spoon's Chapel—Max Vestal ...	132.00
N. C. and Va. Conference:	
Burlington:	
Beverly Hills—W. W. Snyder ..	\$ 400.00
Lakeview—John G. Truitt, Jr.	82.50
Elon College—H. P. Bozarth ...	2,450.00
Haw River—Dwight Jackson ...	1,065.00
Ingram—W. T. Madren	975.00
Pfafftown—W. J. Andes	258.00
Pleasant Grove—W. T. Madren ..	814.00
Pleasant Ridge—W. E. Wisseman ..	364.00
Reidsville—T. G. Humphries ...	3,211.00
Union (NC)—K. D. Register ..	1,395.00
Winston-Salem—W. J. Andes ..	814.00
Zion—Fred H. Wrenn (Student) ..	75.00

†Paid.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

In Memoriam

PRITCHARD.

Mr. J. J. Psitchard, 90 year old Durham resident, died on June 10, 1953. He was born in Orange County and was educated there. At the age of 25 he moved to Durham and helped found Pritchard & Bright Company. Later he worked for an insurance and realty company. He was a lifelong member of the Congregational Christian Church, Serving the Durham Church continuously as Chairman of the Trustees and member of the Men's Bible Class as long as his health permitted.

In memory of Mr. Pritchard, the Durham Congregational Christian Church presents the following resolutions:

- 1. That we express gratitude for having known and worked with this Christian gentleman who was affable, kind and gentle.
- 2. That his keen interest and devotion to the chorch and all its functions, his family and friends, serve as an example to us in promoting brotherhood.
- 3. That the memory and influence of his long, useful and unselfish Christian life prove a benediction to his family, church and community.

Mrs. R. J. KERNODLE,
Mrs. J. M. SAUNDERS,
LUCILLE M. SMITH,
Committee.

HARWARD.

Mrs. Geneva Cannada Harward passed to her eternal home on June 4, 1953. She was a charter member of the Durham Congregational Christian Church. Mrs Harward was an exceptionally active worker in the church as long as her health permitted. At various times she sang in the choir, served as president of the Woman's Society and taught the Junior Philathia Class.

In memory of her the Durham Church presents the following resolutions:

- 1. That we express appreciation for the privilege of having known and worked with a woman who was so devout, gracious, friendly, and so patient in suffering.
- 2. That her loyalty and devotion to the church throughout the years, and the generous use of her talents for the work of Christ inspire us to be more consecrated.
- 3. That we hold in loving memory her life as a good church member, a devoted wife, a good mother, an excellent neighbor and a loyal friend.

Mrs. R. J. KERNODLE,
Mrs. J. M. SAUNDERS,
LUCILLE M. SMITH,
Committee.

OUTLAW.

Mr. Herman F. Outlaw was born in March, 1896. He was a native of North Carolina, but had made his home in or around Driver, Virginia for the past twenty years. Having been a faithful and loyal member and deacon of Berea Christian Church, his family, many friends, and all those who knew him, in business or social life, have suffered a great loss, since his passing April 14, 1953. He was a prosperous farmer, but had been inactive for about five months prior to his death. A greater humanitarian no community ever knew; for he was always doing good and helping those in need. If he

needed outside help to assist him in an undertaking, he went about seeking this help in his own quiet and meek manner. Mr. Outlaw was the father of an outstanding family in the community. To Mrs. Outlaw and family the members of Berea Christian Church extend their heartfelt sympathy.

OPAL K. JONES,
EMMA C. DARDEN,
EUGENIA W. YEATES,
Committee.

WILLIAMSON.

Mr. Fred Williamson was born in 1889. He attended William and Mary College, and for thirty years had been affiliated with The Lone Star Cement Company. Prior to this position, he was manager of The Hotel Elliott in Suffolk, Virginia for two years. In 1945 he retired from public work because of ill health. When just a child he joined Berea Christian Church, and although he made his home in Norfolk in his late years, he attended his church whenever the opportunity availed itself. His passing on November 17, 1952 was sudden, and we members of Berea Christian Church have

missed his frequent visits to our church. We extend to his widow and other loved ones our heartfelt sympathy.

OPAL K. JONES,
EMMA C. DARDEN,
EUGENIA W. YEATES,
Committee.

HARRISON.

Mrs. Ilong Kelly Harrison died on January 7, 1953. Mrs. Harrison had been living in Norfolk for a number of years, but was in Durham at the time of her death. She was the daughter of John Kelly and Ada Sears Kelly, charter members of the Durham Congregational Christian Church.

From childhood, Mrs. Harrison was a member of the Durham Church. In memory of her, we submit the following resolutions:

- 1. That her character as a devoted daughter, sister and wife be an example for us.
- 2. That the influence of her sweet Christian spirit be continuous.

Mrs. R. J. KERNODLE,
Mrs. J. M. SAUNDERS,
LUCILLE M. SMITH,
Committee.

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING
LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195..., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

It was agreed that our church would seek to reach this goal by:
(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195..., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
- [] 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195...
- [] 4. By annual solicitation each year for years.

..... Church
BySecretary or Clerk
Address

..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

"Welcome to Our Visitors"

By RICHARD K. MORTON

Minister of Union Congregational Church of Jacksonville, Florida

Welcome, friends, in the name of our Lord and Saviour Jesus Christ! No one needs be a stranger in the Church of our Lord.

Please speak, after the service, to at least some of our people—and to our minister. Sign our "Guest Book"—giving both your home address and your local one (if any). Include, if you will, your address at your destination if you are traveling.

Whether at home or away, or in our church or some other, the important concern is: Do you know Jesus Christ and his love and power—and are you serving him—especially through his Church? We pray that the service of this day and every other contact with us will bring you into a deeper knowledge and love of our Lord. No matter who you are, or where you go, you cannot get beyond the reach of his love. No matter what experience or impression you get, or how much our imperfections may impose themselves, we hope that you will be glad that you came to our service of worship and entered into our fellowship. We want this sense of cooperation and of love to go with you in the days ahead.

As you meet with us today, you may desire some service which is in our power to give. Perhaps it is a matter of possible continued residence here—you may want to know good places to stay over-night, places to get food and other supplies, places of entertainment, and service on your car. We shall be glad to advise—to acquaint you with what our community offers.

We shall be glad to write to your home church or to a church in the community to which you are going. We urge you to join some church where you settle. We urge you also, in dealing with those who seek to provide you with services, to seek only reliable people. In the event of some special emergency or need, go to a clergyman or some other respected leader and describe your situation.

As you go from us today, we pray that God will keep you safe and give you a happy and fruitful journey. Wherever you stop, we hope that you will use your influence in helping those in charge to maintain a place of honest service and high principles.

Write to your folks at home, and keep them in your heart.

Do not let your travels, your pleasures, or your business separate you from the practice of high ideals, the nurture of faith, and participation with your fellowmen in the building of a better society.

In departing from us, go with a sense of our continued interest. Go with a sense of gratitude that you have been among those who, no matter what their personal faults, have sincerely tried to minister in the name of Christ.

If you can remain among us, we shall rejoice and take you into our circle with gladness and make you speedily a part of our work. There is always a light upon your way and upon all your problems and privileges, whether you stay or go from us.

Worship reverently today, and set your thoughts on things above. As you leave this place of worship, resolve to establish habits of study and of prayer. Seek a place of service where you may best help. And as you travel, take the blessing of Jesus Christ our Lord with you!

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, JULY 16, 1953

NUMBER 28

"I Shall Not Want"

By ROBERT T. DANIEL



SHALL NOT WANT" (Psalm 23:1). Regarding the verbal form of this statement, Briggs says: "The imperfect is not future, but a present of habitual experience," and he translates it: "I have no want." This assurance is positively conditioned by the truth contained in the preceding statement. No one can say "I shall not want" until he can say truthfully "Jehovah is my shepherd." And when one can truthfully say "Jehovah is my shepherd," he can, with absolute assurance, say "I shall not want." The eternal and immanent God is also omnipotent. He created and he maintains the operation of the (apparently) infinite universe. Certainly he can provide for those who follow him in his way. This is an assurance expressed throughout the Bible. In Deuteronomy 2:7, Moses, in speaking to Israel about the wilderness, said: "... thou hast lacked nothing." In Deuteronomy 8:9, in speaking of the land of promise ahead, Moses said: "... thou shalt not lack anything in it." Jesus said: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). Paul said: "And my God shall supply every need of yours according to his riches in glory in Christ Jesus" (Philippians 4:19).

These statements do not mean that God is an indulgent, sentimental Person, foolishly showering upon his followers everything they wish. But their needs, in the light of their total existence, are provided for. Martyrdom, as a rule, is not a welcomed experience, but it may be exactly what is needed in the light of one's total existence and in view of the contribution he is to make to the witness of God in human history. With this one verse and its meaning clearly in mind and heart, the oppressed and crushed can look up, take hope and rejoice.

—"How to Study the Psalms," Fleming H. Revell Co.

News Flashes

Dr. D. J. Bowden, for many years Dean of Elon College, has been elected to the position of Director of the School of Religion at Indiana University. Dr. Bowden will leave his present position to assume his new post in Indiana in September. Our best wishes go with him.

The article, "Christian Seed in Communist Soil," by Harold W. Robinson, one time of T'ungshien, China, and now living in Guerneville, California, comes to us through the courtesy of Armstrong Hunter, Research Secretary of the Missions Council. We are sure you will be more than repaid for reading it.

The special report on the International Congregational Council, by Cecil Northcott, is from *The Christian World*, published in London, England. This is not the first time that we have had the good fortune to have an article from the pen of Dr. Lesslie E. Cooke, outstanding English Congregationalist. His article, "Congregationalism and Catholicity," was one of the feature addresses at the International Council.

"Dr. Helfenstein's Past"

By WM. KINCAID NEWMAN.

We all know the splendid work being done by Reverend Roy Helfenstein, D.D., the pastor of the First Church of Richmond, Virginia, but how many of us know what he did in Mason City, Iowa?

In Mason City, the Congregational Christian Church was for many years a strong church, but during the Depression the building fell into disrepair, the membership dwindled and the spirit of the church seemed to dwindle also. The Pastoral Supply Committee, however, had a vision and persuaded Dr. Helfenstein to undertake the difficult job of restoring the spiritual life and vitality of the congregation. He tackled it with his usual zeal, but it soon became evident to him that unless the building were made a fitting symbol of the faith of its members, it could not go forward. He led the church in raising a substantial fund and in borrowing additional funds from the Church Building Society. As a result, the

building was completely restored and modernized, a beautiful and worshipful chancel was installed and a chapel constructed.

The members of the church could once more hold up their heads, and the attendance and whole tone of the church activities was improved. The members, because of their generous giving to the restoration fund acquired a sense of stewardship and the budget and benevolences of the church increased so that it is today the third strongest church in the Iowa Conference, with a membership of 895 and benevolences of over \$4,000—a splendid record for a church which, when Dr. Helfenstein was called as pastor in 1938, had a membership of 711, and benevolences of only \$335.

This is one of many churches in the denomination which have been helped to help themselves by our Revolving Loan Fund. Today, because of the need for new church buildings, the Church Building Society is able to put very little money into remodeling programs, but in normal times this is one of its most important functions.

The North Carolina and Virginia Sunday School Convention

The North Carolina and Virginia Sunday School Convention met at Liberty Church, Nathalie, Virginia, on Thursday, July 9, 1953.

The theme of the convention was, "Evangelism Through the Sunday School"; and at this period in the history of our nation, a more appropriate theme could not have been chosen. Our thinking as to what evangelism is has grown, expanded and changed, from the old idea of camp meeting evangelistic services, to an everyday problem that concerns each and every member of this vast throng of church goers and Christians.

The theme was forcefully impressed upon the minds of those in attendance as to how each person who is a Christian is doing evangelistic work, and has not realized it.

Dr. Henry E. Robinson's address gave one the urge to want to get out and do something in a big way in the church community.

Mrs. Richard Jackson spoke on the "Techniques for Teaching Evangelism" to children. Her address was most interesting. She brought home in a unique way the responsibility of parents, grandparents and teachers—both Sunday school and grade teachers—in teaching evangelism to

our youth of all ages. The tone of our voice, our answers to their questions, our actions, our comments on radio and television programs, even our choice of toys for the children, have an effect in teaching evangelism. Mrs. Jackson gave a list of books that could be used to advantage, some priced as low as 10 cents. Women have made many wonderful improvements by working together for the good of all children, and here again is another field to conquer.

Rev. John Graves spoke on "Evangelism in the Summer Camps," as it is taught to our young people. How wonderful it is to teach and reach young people so close to nature, where it is so easy to feel and know God's presence and power. He also gave examples of the thinking, writings and oral expressions of those young people who are to be our future leaders.

Mr. Worth Squires talked on "Evangelism Visitation" by adults. He brought out the method used by his church, of visiting in pairs the members who are not so active and who do not attend regularly. This was followed up with all pairs meeting and discussing their visits. He said that results were very noticeable in attendance after one of these drives.

The part our young people contributed to this convention is showing the results of intensive training both in church and grade schools that our young people are receiving.

The youth of Liberty Church conducted a well-planned devotional for the morning service, and a group from Happy Home conducted the service in the afternoon. Both of the groups showed poise and promise for future leadership.

The convention was well attended. There were ten ministers present.

The officers elected for next year were: Martin Garren of Greensboro, president; C. H. McKinney of Reidsville, vice-president; E. W. Kellam of McLeansville, secretary, and Maynie Flynt Neal of Winston-Salem, secretary.

Those who were unable to attend missed a wonderful meeting. Make your plans now to be present at next year's meeting at Hopedale Church, near Burlington.

This writeup would not be complete without mention of the home-cooked meal that was served by the Liberty people. It was bountiful and delicious.

MAYNIE FLINT NEAL,
Secretary.



Laymen and the Church . . .

J. E. DANIELEY, *Editor*, 428 Westwood, Chapel Hill, N. C.



"The Layman and His Nation" PROGRAM FOR JULY.

SUGGESTED HYMNS:

"Faith of Our Fathers," "O Beautiful for Spacious Skies," "America."

SUGGESTED SCRIPTURE:

St. Mark 12: 15-17.

PRAYER:

"Grant us, O God, the power to be loyal to and proud of our nation. Help us in every way to be good citizens, now and always. Amen."

MEDITATION:

The United States is being looked to today as a leading power among the other nations of the world as never before. This power is not only monetary, political, military, but can be spiritual as well. Has any other nation done so much for religious freedom as has America?

It is a popular thing today to decry America and its progress, saying that its civilization is doomed as was that of the Romans and Greeks. Before you agree, ask some questions, and be sure they include these: Who is paying more than 50 per cent of the cost of the United Nations Organization? Who originated The Marshall Plan, Point IV, CARE, CROP, and many other such organizations that continually help people of other nations?

Does history record any other nation which ever had a Church World Service or paid more than 50 per cent of the cost of the World Council of Churches program. What other nation has spent literally millions in all sorts of missionary enterprises and is still sending books, food, clothing and medicine to all parts of the world, and also Bibles?

Has any nation, especially a young one as ours, shown such unbelievable advances in science, medicine, transportation, communication, housing, entertainment, religion, and made great strides in most every phase of life? What other nation was victorious in battle, occupied its conquered foe and then turned that government back to its people with few strings attached? America did that in Japan and is working on it in Germany.

America is not a perfect nation, far

from it; we've made mistakes before, and will make more in the future, but let's keep the record straight. As a melting pot of all other nations, our enemies not excluded, truly a Congregational Christian layman can be proud of America. It still gives a chance to every man, and the rags to riches fable is still a possibility.

QUESTIONS:

1. How can America be improved as a nation?
2. What can I do as an individual to improve our nation?
3. What part has the church played in American life?
4. How do you define American materialism or secularism?
5. Why is America today a leader in world affairs?
6. How can America better circulate its story of peace and freedom?

Linville Installs Audio System

An Audio System has recently been installed in the auditorium of the Linville, Virginia, Congregational Christian Church, which has proved of great benefit to the members of the congregation. This improvement was installed as a memorial to Mrs. Ora Scott Earman by loved ones of her family. The amplifier can also be used for a public address system; and earphones have been installed in some of the pews for the convenience of the hard of hearing.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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Date.....195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

World Congregationalism in Council

An Editorial from "THE CHRISTIAN WORLD," London, England

The first thing to say about the meeting of the International Congregational Council at St Andrews is—simply that it is international, and therefore a thing to thank God for. Every little Congregational church throughout the world should take hope and heart from this visible demonstration of the fact that Congregational principles and loyalties transcend national barriers, and that the same witness which is given in the drab London suburb or the Devonshire hamlet is being proclaimed throughout the greater part of the Christian world. We heartily welcome our guests from overseas.

A reading of the utterances at St. Andrews . . . draws our attention to another point about this Council of 1953. There is very obviously a concern that Congregationalism should not be on the defensive, but that, without yielding an inch on principle, it shall regard itself as an active and cooperative element in the whole Catholic Church as Protestants understand that phrase. So keen is the

interest in Christian unity that some may think, on a superficial reading of these utterances, that Congregationalism is not quite sure of its own *raison d'être* for continuance as a separate communion, and that the next step is to find a means of gracefully surrendering its identity in the interests of a United Church whose lineaments still remain to be drawn. This is a mistake. The great contribution which Congregationalism has to make to Catholicity is its own peculiar gift of freedom of thought and action. It must preserve this freedom in order that it may be able to serve all the various communions when the time comes for framing the constitution of a Catholic Church which shall be both orthodox in the best sense of that word and at the same time completely free from superstitious barriers to the work of the Holy Spirit through the Church. Congregationalists have not to "give away" their Congregationalism. They have to preserve and use it for the benefit of Christ's Church as a whole.

Our Pension Boards Report

Recently we have received the report of the Pension Boards of the Congregational Christian Churches for the year 1952. The report covers the Annuity Fund for Congregational (and Christian) Ministers, the Retirement Fund for Lay Workers, and the Ministerial Division of the Board of Home Missions—what we of the Southern Convention better know as the Superannuation Fund.

Fortunate indeed is our church to have boards made up of such outstanding men in the fields of business and religion to care for these funds. The president of the board handling the Annuity Fund for Ministers and the Retirement Fund for Lay Workers, is Leslie R. Rounds, retired first vice-president of the Federal Reserve Bank of New York. On that board are bankers, trust officers, insurance company officials of outstanding companies, giving of their time and talents for the church. Few corporations can boast such personnel.

Heading the Board of Ministerial Relief is no other than Dr. Howard Stone Anderson, known to many Southern Conventioners through his pastorate in Washington in years past.

Frank J. Scribner is the General Secretary for both boards. He is an outstanding churchman and a conscientious worker.

Now what of the Pension Boards: Mr. Rounds, in making his report for the year, says: "Both the

Annuity Fund and the Retirement Fund are in sound financial condition. The investments are now worth substantially more than their book value, and are invested to produce a satisfactory rate of return. Furthermore," he adds, "all liabilities are now fully funded." That is another way of saying that all of your funds are absolutely safe.

Secretary Scribner gives the following interesting figures: In 1952 there were 4,195 members of the Annuity Fund; in 1952 this number had increased to 4,267. In 1952 a total of \$532,301 was paid in annuities. He also reports that 90 per cent of the members received assistance from their local churches, and in almost all cases this assistance was at least one-half of the net dues.

We have insisted that our ministers become participants in the Annuity Fund at their first opportunity. Mr. Rounds puts it this way: "It is also highly desirable for any minister not already a member of the Annuity Fund to arrange for his membership at the earliest possible date. Compound interest is a powerful factor in determining the amount of annuities. Payments made prior to age thirty will provide nearly twice as much annuity for each dollar paid as will payments made after age fifty."

The report is a good report. But our churches and ministers can make the next one a better one.

Congregationalism and Catholicity

An Address before the International Council

By DR. LESLIE E. COOKE

The paradox has been remarked more than once recently that with the growth of the ecumenical movement there has been a growth of confessionalism. That confessionalism is justified as a means of ensuring that in the ecumenical movement the richest possible contribution shall be made by each member church. No doubt confessionalism has something to contribute to the ecumenical movement, but there is also in it the danger that it might mark the recrudescence of a fierce denominationalism all the stronger because organised on a world scale. It seems to be important that this confessional group of ours—one of the earliest, I believe, if not one of the numerically strongest—should make it perfectly clear that we are bearing our witness not to other communions, or to the ecumenical movement, but within the fellowship of the Church in the world. Those principles of Catholicity which have been entrusted to us, will have testimony borne to them best if our witness is in such a Catholic conception and temper.

The Oxford Dictionary defines the word Catholic as meaning “universal,” “of interest or use to all men,” “all embracing, of wide sympathies.” Obviously we cannot apply that word to Congregationalism in the sense that Congregationalism is geographically universal. Our specific witness is borne in comparatively few countries. If we are to claim to be Catholic at all, then manifestly it must be on grounds other than geography or arithmetic.

We are one with the Holy Catholic Church in that we share with all Christians in the heritage of the faith which was once delivered to the saints. We hold to the main central path of Catholic and Evangelical thought. Ours is the Catholic deposit of faith and the Protestant restatement of it. True, we have not set much store by the power of creeds and confessions acknowledged and imposed to safeguard the faith, but we have not been creedless. The ancient covenants on the basis of which many of our churches were formed, were to a certain extent creeds. Not only our covenants express our Catholic evangel-

ical faith, but our canticles also. Our hymns are our sung creeds.

We are Catholic in that sense that we share with all the faith once delivered to the saints.

We are Catholic, too, in that we stand in the unbroken succession and tradition of the Church. If the succession comes to us not by the episcopate, but by the continuing fellowship of Christ's people, we none the less share in it; and indeed, it could be argued, share in it more really than those who believe it is preserved in other ways. The apostles, the fathers, the saints, the mystics and the martyrs are no less ours. As Bernard Manning once said, “The Medieval Church is the mother of us all.” Our hymnody, our theology, our manuals of devotion and public worship at their best, reveal that ours are the rich treasures of the Catholic and evangelical tradition.

In theology and in worship we have no specific contribution to make within the Church, save perhaps through our hymnody. Here with all the rest we are debtors. There are, however, certain insights to which we are called to give specific witness. I will not say exclusively called, although sometimes I am tempted to think so. The first is to a truly Catholic doctrine of Grace. There seems to be a curious reluctance at times in discussions of Church union to face the fact that this is the crux of the problem. Discussions about the sacraments, the validity or otherwise of their administration, lead to discussions about the ministry, valid orders, Apostolic succession, and correlated subjects, but behind all this controversy is a divergence in the conception of Grace. One of the paradoxes of the so-called Catholics is that they hold in fact a limited doctrine of Grace—they are ever seeking to restrict Grace in some way by law. Grace they believe in, but only as it flows through certain predetermined channels. As I understand it, Congregationalism believes in the free Grace of God immediately available to every man and woman through faith. In this sense, we may be said to have sought to carry through to its logical conclusion the message of the Reformation.

It is no accident that the description given to us by the depositions made before bishops and magistrates, of the type of men and women who constituted the first Independent congregations in the sixteenth and seventeenth centuries are similar to those descriptions of the early Christian communities sneered at by Celsus, and to those churches of whom Paul spoke: “Not many wise after the flesh, nor many mighty, nor many noble are called.” That is a truly Catholic doctrine and there can be no Catholic Church which does not rest upon it.

From this derives the next principle of Catholicity to which Congregationalists bear testimony, “the nature of the Church.” The principle was fashioned out of an historic situation. The Elizabethan settlement in this country threw into relief the whole question of Church and State and with it the whole principle of the identification of the Church with the nation. It was in protest against this that our fathers were led to affirm that the Church is composed of Christians. Perhaps inadvertently they stumbled upon the truth which must be the basis of any real Catholicity. Congregationalism has ever stood for the principle, *Ubi Christus, ibi ecclesia*.

We have never, I think, felt ourselves to be out of communion with the whole Church. We have not, certainly not in the latter part of our history, been constrained to deny the churchmanship of others. We ourselves may have been denied communion with others, but it does not occur to us to question their orders or to deny that Christ is with them.

It is not just an accident that we move easily in ecumenical circles, and that often the longing for the unity of the Church has been strong among us. Contrary to what has often been popularly believed, this is not because we do not believe anything deeply enough and may therefore get along with anybody; it is because we have a profound conviction about the nature of the Church and therefore feel ourselves to be in fellowship with all Christians.

This Catholicity of belief and experience, however, must not be misunderstood, either by others or by ourselves. It does not mean that willy nilly we can enter any scheme of Church union. For ourselves, it does not mean, as some among us have taken it to mean from time to time,

(Continued on page 13.)

The International Council

As Reported in "The Christian World"

By CECIL NORTHCOTT

Here in the grey and windy beauty of St. Andrews by the northern sea, sunlit at the moment, the Seventh International Congregational Council is assembled from June 20-29. No place in the British Isle is more aptly fashioned by position and history to receive such an Assembly than this "auld toon" where the high humanities of philosophy and logic, within the Scottish academic discipline, mix with the modern debates of science and language under the shadow of the Kirk. The delegates and visitors from thirty countries have moved into the spacious University halls of residence—one of them magnificently overlooking the springy, sacred turf of the "Royal and Ancient" fairways.

* * * * *

Being out of term-time we have to imagine the flash of the scarlet gown on the backs of youthful undergraduates—the signal which inspired J. M. Barrie to his "red badge of courage." But their quadrangles and solid stone buildings are here for us, with all the seemly quietness, too, of the little town where this morning they were selling flowers on the cobbles, and the fountain was laced with the blooms of a June which has the sun behind the high drifts of the clouds.

* * * * *

This is the seventh time the Congregationalists have met in a world assembly of this kind, the last only four years ago in the heavy heat of Wellesley, Mass. But I have an impression, even at this early stage, that no assembly has been better prepared for than this one. In the preparatory material, the organization of the assembly into groups for discussion, and the deliberate decision to keep to the one theme of "Congregational Churchmanship," there are all the signs of thoughtful care and accuracy. We will not re-make the world at this assembly, nor give unprecedented marching orders to the Church or do any of the things which are supposed to be done at assemblies of this kind. We are a company of men and women who have found in a certain tradition of the Christian faith one of the lanes of traffic between God and man. We are not exclusive about it, nor do we want to push other trav-

elers off the track. We are happy to go along with others, but while doing so it is a useful and necessary discipline to know who we really are.

The Questions.

That is both the genesis and exodus of St. Andrews, and, we hope, the revelation, too. For Congregationalism, like all other Christian traditions today, is under the influence of the all pervading "ecumenical conversation" which burst into its modern flower and flavour at Amsterdam in 1948, and will blossom again next year at the Evanston Assembly of the World Council of Churches. That "conversation between the Churches" is having its effect on the kind of questions that Congregationalism asks about itself, the character of its Churchmanship, the type of organizations it requires for expressing its Churchmanship, and how far it can go on the road to unity. Some of these questions can, no doubt, be resolved within the various national Unions of Congregationalism, but to give them an adequate orbit and horizon there must be the world view. Hence, the genuine usefulness of an assembly, like St. Andrews where not only do relations meet in a bliss of domesticity, but the family sees itself as part of the greater Christian family of all races, tongues and places.

* * * * *

In the handsome Graduation Hall on the evening of Saturday, June 20, the various Congregational Unions of the British Isles expressed their welcome to the delegates as their guests, a gracious act of hospitality well spoken by Rev. Carlyle Murphy (Scotland), Rev. J. M. Henry (Ireland), Rev. W. T. Gruffydd (Wales) and Mr. Ebenezer Cunningham (England), and heralded at the entrance doors by the skirl of the pipes.

Sabbath Beginnings.

At the morning service on June 21, led by Rev. H. J. de Kievild of Holland, Dr. Douglas Horton, the general secretary and minister of the General Council of the American Congregational Churches, gave a characteristically lucid Moderatorial address on "the best description of a Congregational church I know—in the Book of

the Revelation, chapter iv, v. 1, 'a door into heaven.'"

The second "diet" of public worship Sunday was in the stately church of the Holy Trinity, with its file of Norman arches, and the glint of gold at the Holy Table most properly flanked by the ministers and elders' chairs in the Reformed tradition. We processed to Holy Trinity, not perhaps so measured and slow as the Coronation procession in the Abbey, but nevertheless a procession in as much academic finery as could be mustered. St. Andrews people turned out to look at us on the cool, grey Sabbath evening in the Scottish north where the light lasts as long again as it does in England's far south.

* * * * *

Dr. Boynton Merrill, minister of the First Church, Columbia, Ohio, preached what the International Congregational Council calls "The Council Sermon." It rightly came from the Old Testament, from one of those elemental sources of good preaching, an encounter of a king and a prophet—Syria and Elisha. On this first Sunday at St. Andrews both addresses have been soundly expository and have really said something arising from their texts—a good augury for the debates of the week.

Monday's first session brought out the delegates in brilliant sunshine to hear Dr. Lovell Cocks' splendid statement on "The Foundation in Christ," which was preceded by morning devotions led by Rev. Vera Kenmure (Scotland). The official photograph was taken in the quadrangle of the United College followed by an official reception by St. Andrews University and the Provost, in which "Town" and "Gown" said how glad they were to see the assembly. An added touch of true St. Andrews was the intimation that certain "tees" were open to the delegates on the greens shining in close-cropped sheen by the sea.

The Fall Program of the Church Building Loan Fund Campaign

Two major emphases will be featured in the fall program:

1. To complete the promotion of Declarations of Purpose from churches until all have declared what they will undertake to do for this campaign.

Some 1800 churches had sent in Declarations of Purpose by July 8, averaging \$1,764 each. One hundred and fifty more have made contributions.

(Continued on page 7.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Evangelism and the Sunday School

It was my privilege to attend the annual meeting of the North Carolina and Virginia Sunday School Convention on Thursday, July 9, held at Liberty Church, Lennig, Virginia. The theme for the one day session was "Evangelism Through the Sunday School." A very good program was well executed. The attendance was good, the hospitality cordial, and the lunch delicious. The lunch was served without cost. In the afternoon, however, everyone was given an opportunity to make a contribution for the lunch which was turned over to the church for its use.

The topic, Evangelism, was certainly. In fact, evangelism is always a proper topic for the churches' consideration and practice. To begin in the Sunday school is always proper. By far the greater number of our churches had their beginnings with the Sunday school. Families interested in the Christian Church have come together in given communities for the study of the Bible, which eventually resulted in preaching services and ultimately in the organization of a church.

The New Testament Church had its beginnings in a great evangelistic movement. Protestantism was born in a wave of enthusiasm for the application of the gospel. Martin Luther was perhaps the greatest evangelists that Protestantism has known. Through the years great evangelists have championed the cause of Christ—such as Charles G. Finney, Dright L. Moody, Billy Sunday, and in our day, Billy Graham. Of course, there are those who do not agree with the methods employed by these evangelists or even with the messages given. People have different minds, different inclinations and different temperaments. They require different approaches, but one gospel is sufficient for all.

Today there seems to be a renewed interest in evangelistic efforts on the part of leading protestant denominations—Presbyterians, Methodists and Baptists have all been campaigning for new members; along different lines, perhaps, but with the same instrument and for the same purpose—bringing individuals to Christ and

enlisting them in his church. In fact, is it possible for a man to be a Christian outside of the church? We should remind ourselves that the church is the body of Christ. How can one be in Christ without being a part of his body?

The Sunday School Convention's theme was "Evangelism Through the Sunday School." Where we have children and adults gathered together on Sunday for the purpose of familiarizing themselves with the Bible, it invariably lays down conditions for salvation in Christ and suggests the ways by which the individual may be brought to Christ. To sit down and talk with a child or an adult about his spiritual life, about his relation to God through Christ, about what joy may be found in a life surrendered to Christ, is a high privilege accorded to all who name his name and who strive day after day to live a life profitable and pleasing to him. The poverty of the church today is the fruit of closed lips and still hands on the part of those who are his own. The opportunity to witness should never be neglected. Through our Sunday schools, scores and thousands should be coming to Christ and thus brought into his church annually.

May we of the Congregational Christian Church no longer neglect these opportunities that come to us, but in every Sunday school, in every class, in every session, may we give our witness and expect those who have not to turn to Christ and give their hearts and lives to him.

* * * * *

Apportionment Giving

When money is sent to the college through the Convention Office, what is it—a gift, a loan, a share or an investment?

A gift is an offering which an individual is not required to make; it is purely voluntary on his part. A loan is an accommodation which one makes to another; the other has a need and the lender has a surplus out of which he may lend his neighbor, on his neighbors request, with the promise on the part of the neighbor that the loan will be repaid. A share is a part of an individual's holdings which he may place in the hands of another because of his interest in

what the other is doing and his desire to assist his neighbor in that effort. An investment is the placing of values, human or material, in the hands of another, or in a cause or an institution with the expectation that the principal will be preserved and the increment thereof returned to the investor either in material substance or in human values that may result in satisfaction to the investor.

As we think of Elon College, the money that has been given to it through the years and the resultant good to all of our people in capable and intelligent leadership, the gift, however large, seems paltry and inadequate. There is no one among us who can begin to calculate the benefits of a Christian college to our church, and the cause of righteousness. Nor could one begin to estimate the loss, the discouragement, the disgrace that would result from the loss of our college to our people and to the cause of Christian education.

We are determined to continue our investments that our college may continue its contributions to our church and the cause of righteousness in the earth.

Previously Reported \$ 5,143.52

Eastern N. C. Conference:

Damascus S. S. \$ 29.00

Piney Plain 14.00

Eastern Va. Conference:

Holland \$ 56.00

Dendron S. S. 3.05

Rosemont 50.00

Portsmouth, First S. S. .. 7.65

N. C. and Va. Conference:

Elk Spur \$ 2.50

Happy Home S. S. 23.97

Greensboro, First 47.82

New Lebanon S. S. 13.70

Tryon, Erskine Memorial 15.00

Virginia Valley Conference:

Bethlehem S. S. \$ 23.00

285.69

Total to date \$ 5,429.21

THE FALL PROGRAM.

(Continued from page 6.)

tions. Subtracting inactive churches and others participating, we should hear from 2500 more churches before December 31.

2. To promote individual and special gifts.

An *individual* gift is a contribution or pledge from a person over and above what he plans to give toward the accepted goal of his local church. A *special* gift is an "over and above" contribution from an organization.

Special gifts ranging from small amounts to \$25,000, and individual gifts from \$3 to \$5,000 have been received.—*Campaign News*.

Missions at Home and Abroad

Christian Seed in Communist Soil

By HAROLD W. ROBINSON,
Gurneville, California.

In the summer of 1949 Mrs. Robinson and I were living in T'unghsien, fifteen miles east of Peking, China. The Communists had controlled that city for several months and had conducted a training class for Public Health Workers in the buildings of the North China American School, where our children had prepared for college, and where we had been teachers. When the first class in Public Health had completed its course, and another class was enrolled, graduation exercises were held in the Chapel of the American School and we were invited to attend.

The buildings of the school had been occupied by the Japanese army from 1942 to 1945 but the chapel had been left in a surprisingly good condition. The pews, altar and pulpit were undamaged and on the west wall there was a bronze plaque in memory of Betty Scott Stamm, a graduate of the school who with her husband had been killed by Communists in Central China some fifteen years earlier. On the plaque was a Bible verse which indicated that Betty had given her life in service for Christ but since there was nothing to indicate how she died the Communists probably did not know that she was one of their victims but to those of us who knew the facts that plaque had a special significance when the young Communists received their diplomas, prepared to go out into the rural areas of that vicinity to teach and practice the much needed lessons in Public Health which they had studied in the American School.

On the north wall of the chapel the Communists had placed a large red silk banner on which were the four characters, "Chih Ping Chiu Jen" (Salvation by Healing). The speaker for the occasion was a Communist doctor from Peking who held an important position in the Department of Public Health of the Communist government. Near the end of his speech he pointed to the red banner and said to the young graduates that as they went out into the country to save the common people of China they would

have many difficulties to overcome. Then he added something which, though it was very appropriately spoken from the platform of the American School Chapel, came to us Americans as a great surprise from the lips of a Communist. He said to the young listeners "Whatever you may think of the Christian religion its followers say that Jesus saves others because he sacrificed himself. You, too, will be able to save your fellowmen only as you sacrifice yourselves." Was it our imagination, or did the plaque in the back of the room whisper "Amen!"?

We learned later that the speaker had once studied in a mission school and while we do not know whether he ever called himself a Christian or not it was quite evident that somewhere he had learned an important truth of the Christian religion. He not only had learned it, but in his own heart and conscience he was convinced of its validity. Even after he accepted the "theology" of the Communists he could not forget the important lesson he had learned from the Christians, and he was preaching it to his young fellow Communists. What he had said to them was exactly what Betty Stamm's plaque had been saying for years to the young Americans who had studied at the American School and attended religious services in that Chapel.

Mrs. Robinson and I left T'unghsien a few months after that meeting and went to Tientsin, where we worked under the Communists until December, 1950. The memory of what we heard the Communist say in the American School Chapel has been a source of encouragement and inspiration, and has somewhat offset the sadness caused by having to leave China and our friends there. We left of our own free will because it seemed to us that the doors of opportunity for the work that we wanted to do were nearly closed, and our presence was not only an embarrassment to our Chinese friends but was creating for them difficulties which might even become dangers. The Communists looked with disdain and suspicion on Chinese who had friendly relations with Americans.

When we left Tientsin for America

our Chinese friends came to our homes and brought gifts of love to show their affection but none of them went to the pier to see us off. They knew, and we know, that to show their friendliness to Americans in public would not meet the approval of the Communist government. We left with an ache in our hearts but both we and our friends knew that we were leaving part of our hearts in China. It was the seed of love which we had sown there. We left China with a deep consciousness that this seed which we had been sowing for over thirty years had not been sown in vain.

Since we have reached America people have asked us if we don't feel that our lives have been wasted now that our work in China is wiped out. Our answer is that while we regret that we had to leave our Chinese friends, knowing that they were passing through deep waters, partly because of their relations with us, we do not believe that missionary work in China has been destroyed. Rather, we consider that while we have been the sowers the seed which we have scattered has brought forth fruit. Now it is harvest time and the grain has been gathered into the threshing floor. In the fall of the year it has been a source of satisfaction to see Chinese farmers threshing their grain after the long and hard labor of spring and summer. The grain is brought to the threshing ground which has been made smooth and hard with water and rolling. Farm animals pulling stone rollers are driven around and around so the roller will crush the grain from the stalks. When the straw has been pitched aside with wooden forks the grain is thrown into the air so the wind may separate the good seed from the dirt and chaff.

Unfortunately, there is a hurricane in the air which is sifting the grain of our harvest, so that some of the good seed, along with some that is immature, is being blown away with the chaff. Still there is a remnant which not even a hurricane can carry away, and it, along with some that has gone with the wind, has not been destroyed. Experience has taught us, and Bishop Ward of the Methodist Church emphasized that teaching as he passed through Tientsin on his way out of China, that the nature of seed is to grow. We have marveled at times to see seed which have taken root among rocks, briars or sand, where to the human eye it seemed that nothing

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Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

Report of Treasurer of the Eastern Virginia Woman's Conference

Quarter ending June 15, 1953.

Balance brought forward \$ 140.83

RECEIPTS.

Waverly District Rally 14.65
Norfolk District Rally 32.83
Suffolk District Rally 72.95

Woman's Societies. (On Apportionment)

Antioch\$ 9.00
Berea (Nansemond) 25.00
Bethlehem 46.00
Cypress Chapel 25.00
Cypress Chapel (Anges
Brittle Circle) 15.00
Dendron 15.00
Eure 13.75
Franklin 75.00
Great Bridge 20.00
Holland 40.00
Holy Neck 37.50
Hopewell 4.25
Isle of Wright 15.00
Liberty Spring 55.00
Mt. Carmel 15.00
Mt. Zion 7.50
Newport News 35.00
Norfolk:
Bay View 22.50
Christian Temple 93.75
First—March and June 40.00
Little Creek 8.75
Rosemont 50.00
Second 20.00
Oak Grove 9.60
Oakland 22.50
Portsmouth:
Elm Avenue 15.00
First 30.00
Shelton Memorial 2.00
Richmond, First 20.00
Spring Hill 3.00
Suffolk—March 217.50
South Norfolk 30.00
Sunbury (Damascus) .. 25.00
Union (Southampton) .. 26.25
Wakefield 16.70
Waverly 15.00
Windsor 10.00

Young People.

(On Apportionment)

Berea (Nansemond)\$ 25.00
Bethlehem 40.00
Dendron 10.00
Eure 4.75
Franklin 9.00
Holland 6.25
Holy Neck 10.00
Liberty Spring 25.00
Mt. Carmel 5.00
Norfolk:
Bay View 1.75
Christian Temple 20.00
Little Creek 2.50
Oak Grove 2.50
Oakland 25.00
Suffolk 22.03

1,130.55

208.78

Juniors. (On Apportionment)

Antioch\$ 7.00
Berea (Nansemond) 6.25
Bethlehem 5.00
Cypress Chapel 4.00
Eure 1.25
Franklin 7.50
Holland 5.00
Holy Neck 5.00
Liberty Spring 6.85
Mt. Carmel 2.75
Newport News 6.00
Norfolk:
Bay View 1.50
Christian Temple 9.35
Little Creek 1.00
Rosemont 5.00
Oakland 1.25
Portsmouth:
First 3.00

Cradle Roll.

Cypress Chapel\$ 1.00
Dendron 2.00
Eure 1.25
Franklin 2.00
Liberty Spring 10.00
Mt. Zion 1.00
Norfolk, First 20.00
Oakland 7.70
Portsmouth, First 2.00

Thank Offering.

Newport News (Juniors)\$ 8.00
Norfolk, First (Women) 20.00
South Norfolk (Women) 10.00

Specials.

Mrs. Moulton—India 10.00

Life Memberships.

South Norfolk\$ 10.00
Little Creek 10.00
Norfolk, Second 10.00
Newport News 30.00
Liberty Spring 40.00
Bethlehem 80.00

Memorials.

Berea (Nansemond)\$ 10.00
Suffolk 10.00
Elm Avenue 10.00
Waverly 10.00
Oakland 10.00
Newport News 20.00
Mt. Zion 10.00
Liberty Spring 10.00
Franklin 10.00

Total Receipts \$ 2,053.24

DISBURSEMENTS.

Sussex Surry Dispatch ..\$ 5.00
Gurley Press 10.50
Mrs. W. V. Leathers,
Treas. So. Convention.1,722.39
Mrs. Barbara B. Nelms,
Treas. Youth Fellowship 69.59

Total Disbursements \$ 1,807.48

Balance \$ 245.76

CHRISTIAN SEED IN COMMUNIST SOIL.

(Continued from page 8.)

could grow, but where by the help of God's sunshine and rain miracles have been wrought.

I don't know how many hundreds of thousands, or how many millions, of Chinese students have studied in Christian mission schools, but countless numbers of them are still living in China. Whether they have named the name of Christ, or have been baptized into the Christian church, is not the most important criterion, it seems to me. If the seed of the Gospel which has been planted in their hearts has taken root God's sunshine and rain can work miracles whether there are any foreign missionaries in China or not, or whether any foreign money can go there.

Our faith that the seed which we have sown in China will continue to grow and produce more seed is based on the record of the Christian church down through the ages. The Christian religion started in Asia and has worked its way around the world. As it has gone from one land to another it has taken nourishment from each place which has enabled it to spread its branches until it is now quite a different looking plant than it was in Palestine. The fruit which it has borne has been peculiar to the soil in which it grew. Now that the journey is completed and the church is back in Asia it is as a mighty tree, in spite of the fact that some of its branches have been broken and twisted. We should not expect that the shape of the tree, now or in the future, will be the same that we see in Western lands. Nor should we expect that the fruit which the tree bears will have the same color, shape, size and flavor as that which is borne in our field. Kagawa of Japan, Ghandi of India and the many splendid Christians whom I have known in China, lead me to believe that the seed which missionaries have sown in Asia, including China, has brought forth good seed which will produce good harvests in the years to come.

We cannot do anything to cultivate the field of China today, except to pray that strength, faith, wisdom and courage may be given to the Chinese Christians, and to the remnant of missionaries who are still there. They may be able to bear only silent testimony, as does the memorial tablet of Betty Stamm, but through that sil-

(Continued on page 13.)

A Page for Our Children

MRS. JUNE JOY HOUSE, *Editor*, Elon College, N. C.

The United States Has No Legal National Holiday

There are many holidays in the United States, but it is the only important country which has no national holiday by Congressional authority. Congress has always regarded the making of holidays a state or local affair. It has legalized certain dates as holidays in the District of Columbia where Federal jurisdiction is locally exercised, but legal holidays elsewhere resulted from State legislation.

There is widespread belief that July 4 is a national holiday, but it is not by Congressional action. A section of the National Banking Act provides that national banks may close on certain days, but the act does not declare those dates to be national holidays. Congress in 1943 designated the fourth Thursday in November as Thanksgiving, but did not decree it a legal holiday. Only by proclamation of the President is it such.

December 25 and January 1, are legal holidays in all States, because the States have so decreed. February 12, Lincoln's birthday, is a holiday in many States, but legally a local affair. Washington's birthday, February 22, is a legal holiday in all States, but not from a national standpoint.

In nine States, Good Friday is a legal holiday. Memorial Day, May 30, is a legal holiday in most States. Alabama, Georgia, Louisiana, Mississippi and the Carolinas are exceptions. National election day, the second Tuesday in November, is a legal holiday in many States, and so is Armistice Day, November 11, as the result either of legislative action or governor's proclamation.

Although 47 States had entered the Union before Arizona, that State made February 14 Admission Day and declared it a legal holiday. California and Nevada also have admission days. March 2 is Texas Flag Day, and that State observes April 21 as the anniversary of the Battle of San Jacinto. Alabama, Florida and Louisiana make Shrove Tuesday a legal holiday of Mardi Gras. On March 25, Maryland Day is celebrated in that State, and on Septem-

ber 12, it observes Defenders' Day. North Carolina celebrates May 20, the anniversary of the signing of the Mecklenburg Declaration of Independence, a document which preceded the Philadelphia one.

June 15 is Pioneer Day in Idaho, while on July 13, Tennessee honors General Forrest, the great Confederate cavalry leader. Utah's Pioneer Day is July 24, and on August 1, Colorado Day is observed. Missouri Day falls on October 1. South Carolina is the only State which honors the birthday of Woodrow Wilson, December 8, as a legal holiday.

The most local legal holiday is Repudiation Day, which marks the anniversary of the repudiation of the British Stamp Act of 1765. Frederick County, Maryland, alone observes it.

* * * * *

"Unkindness Through Thoughtlessness"

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"What do you suppose makes Sammie so cross today?" Alice Cronan addressed the question to her mother, as the two were sewing in Alice's sunny living room. Three-year-old Sammie was scattering his toys around the room and whining discontentedly. "Hasn't he been a good boy when you have visited us before?"

"Yes, indeed," her mother answered. "Sammie has always carried out my specifications for a satisfactory grandson!"

The distressed young mother was not to be diverted by a whimsical reply. "But what can be the matter with him today?" she persisted.

In the meantime Sammie had knocked down his toy garage, tumbled his little cars into a heap, and, finally, had burst into tears.

"I think maybe we are all a bit weary," his grandmother suggested. "I'd like to go over to the corner drug store for some post cards to send to my friends at home. Couldn't I take Sammie with me while you have a little rest?"

"It's almost time for Sammie's nap," Alice faltered. "I don't know—"

"We'll be gone only a few minutes," her mother promised. "Sammie can lie down as soon as we return, and then you and I can discuss the problem."

True to her promise, Sammie's grandmother brought him home promptly. Refreshed by the brief walk, the little fellow went quietly to his room for his afternoon nap, as was his custom.

"I hope you can tell me what is wrong, Mother," Alice began in a troubled voice. "We've looked forward to your coming for weeks, and I do want your visit to be pleasant."

"For one thing, Daughter," her mother answered, "the normal routine of your household has been broken by the addition of a third person—"

"One we're delighted to have with us," Alice quickly interposed.

"Of course," her mother agreed, "but Sammie is used to having your undivided attention, even though you always permit him to play by himself while you go about your work. This is the first day of my visit, and you and I have talked continuously in an effort to catch up on news of the other members of our family and of your friends at your old home. Our constant chatter may have created an element of tension in Sammie's ordinarily quiet day.

"This condition is only temporary. Sammie will soon become accustomed to having me with you, and we'll all settle into a quieter routine. There is one mistake, however, that both of us have been making—we've talked about Sammie too much in his presence. Such a practice exaggerates a child's sense of his own importance and sets him apart. A child is not a plaything or an exhibit. He should be accepted as a normal member of the family, with an equal share in the attention and interest of the other members, and as far as he can see, no more than that."

"I should have known better, Mother," Alice hastened to say. "I've just been so eager to tell you about Sammie that I didn't wait until he was not with us."

"And I've been equally eager to hear about my grandson," her mother assured her. "It is fascinating to watch a child's development. Each day brings so many bright new achievements that it's hard for a parent to refrain from talking too much about them. Worst of all, I am sure, is the habit of spelling the

(Continued on page 11.)

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Eastern Virginia Sunday School Convention to Meet

The eighty-fourth annual session of the Eastern Virginia Sunday School Convention will meet with the Oakland Christian Church, Chuckatuck, Virginia, on Tuesday, July 21, at 10 o'clock.

Mr. J. Letcher Eley, president of the convention, reminds us that there were 39 out of the 43 churches of the conference represented at the convention last year, and that \$970 was raised. This year the goal is a one hundred per cent representation and more than a thousand dollars for the work.

A good program has been arranged and all of the Sunday schools of the Eastern Virginia Conference are urged to be represented.

Other convention officers are: Rev. H. E. Crutchfield, vice-president; W. H. Baker, secretary, and Miss Mary Lee Folk, treasurer.

* * * * *

A Beach Party

The Youth Fellowship of the Congregational Christian Temple in Norfolk, Virginia, held a Beach Party at the Y. M. C. A. Beach Club, on Sunday, July 12. Each person was asked to bring sandwiches for a picnic supper, and soft drinks were provided by the fellowship. The group met at the church at 2:45, all going to the beach together. The meeting was concluded by a worship service on the beach.

* * * * *

Miss Divina del Carmen

A charming "ambassador" without portfolio from the Philippine Islands, Miss Divina del Carmen, a teacher at Silliman College of Theology at Mindanao, will be a special guest at the Eastern Virginia Junior High Camp at Bayside, August 9-14, and at the Family Camp, August 14-16.

A person who makes friends easily with people of all types and possessed of an excellent sense of humor, Miss del Carmen appeals particularly to young people with whom she has worked, both in the Philippines and the United States.

The daughter of a Filipino Congregational Church leader and Moderator of the Northern Mindanao District Conference, Miss del Carmen served for a time as director of Youth Work in the United Church of Christ in the Philippines, which includes five denominations, one of them being the Congregational Christian. She also was assistant director of Youth Work for the Philippine Federation of Christian Churches.

After graduating from Silliman University, *magna cum laude*, Miss del Carmen looked forward to coming to the United States for further study in religious education looking toward an M. A. She has been studying at Hartford Seminary Foundation since she came to America.

After graduation from Silliman, Miss del Carmen taught Christian Education in the College of Theology of her alma mater, often having students older than herself, but her knowledge, friendliness and maturity gave and held their respect.

In her senior year at Silliman, Miss del Carmen prepared a manual for use by the church women's societies, entitled "My Faith in Action." This is widely used in the Philippines and even in other Asiatic countries. It has been translated into a number of dialects. She also translated a group of children's hymns into the Cebuano dialect.

* * * * *

Relax With Max

Uumm Boy! Stunt night at the High School Camp at Elon was really something. I motored over just to see the goings on, and wound up right slap in the middle of one of the stunts. The stunt in which I was slap in the middle of was a hillbilly one. Wonder if there could be any significance in that? Warren "Slim Clem" Matthews and I sang, "Hey, Hey, Good Lookin'" twice, because we didn't know that classical number they asked for called "Encore." We also learned later in the night that little Melvin "Gold" Dollar can really beat a madolin on such numbers as "Comin' Round the Mountain," "Hand Me Down My Walking Cane" and "Under the Double Eagle."

Here is an account of one of the conference ball games held at "Leon Field":

Today, one of the most thrilling games of all conference play took place on the beautiful green diamond in the heart of Elon.

But after seven innings of play there was no beauty left in the world for the old faculty. It was while the teachers were trying an experiment that the students scored most of their runs—fourteen of them. Professional catcher Clyde Fields was started as pitcher by Manager Bill Simmons, thus leaving home plate attractive to base runners. Then, too, the teachers made a few minor errors in the field that overbalanced the score in the students' favor. Stuart claims a home run; however, the faculty say that it was a single plus three errors by students playing for the teachers.

But the next inning was different. Hurler Dick Jackson was called to the mound and Fields was planted behind the plate. The afternoon was made considerably cooler by the breeze that came when Muggsy and Stuart fanned out. In the top of the seventh, the teachers started a big rally, and Clyde Fields crossed home to make the score 12-11 in favor of the faculty. But the old people were unable to stop the working of the student strategy, so the game ended 14-12, the students winning.

* * *

Mother: "Well, Son, what did you learn in school today?"

Son: "Oh, plenty. We've been studying about Molecules."

Mother: "How thrilling! I've been trying for years to get your father to wear one."

* * *

Let Us Pray, For . . .

A faith fit to live by,
A self fit to live with, and
A cause fit to live for!

FOR THE CHILDREN.

(Continued from page 10.)

words one does not want a child to understand. Imagine how a neighbor would feel if, within his hearing, we should begin talking to each other about him in an unfamiliar language. A child, too, becomes somewhat baffled and disturbed by such thoughtlessness."

"Thank you for helping me, Mother," Alice concluded, "I'm going to try hard never to be so thoughtless again."

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Growing in Christ"

LESSON IV—JULY 26, 1953.

MEMORY SELECTION: *"Speaking the truth in love, we are to grow up in every way into him who is the head, into Christ."*—Ephesians 4:15.

LESSON: Ephesians 4:1-6, 11-16.

DEVOTIONAL READING: Ephesians 3:14-21.

Born in Christ.

Jesus said, "Except a man be born again (or from above, or anew), he cannot see (or enter into) the kingdom of heaven (or God)." A person becomes a Christian by being born of the spirit of God. That which is of the flesh is flesh, and that which is born of the spirit is spirit. It is imperative that a man be born of the spirit if he is to be a Christian.

Growing in Christ.

There is nothing more appealing, nothing more wonderful, than a new-born baby. Alas for the man or woman who is not moved by the sight of a baby. But what a tragedy it is when a baby never grows up. There are some children, born with certain handicaps or diseases, which doom them forever to perpetual childhood. Even if their little bodies do develop after a fashion, or in a limited way, their minds never develop. They remain stunted, dwarfed, crippled children. As important as it is that a child be well-born, it is even more important that the child grow and develop. Growth is the natural law of normal life.

Now there are folks who have been born of the spirit—there is no doubt about that. They can name the place and the date and even the hour when they accepted Christ, and when they knew they had been born again or from above. But they have never grown up, at least never grown much in the Christian way of life. They are children in spiritual stature. Normal and strong in body and mind, they are stunted and dwarfed in spirit. Having become men and women, they have never put away childish things. There are adults who are children in Christ. There are grown-ups who are babies in the things of the spirit. Paul told some of his

church friends that they "were babes in Christ"—he had to feed them milk instead of meat.

Now, it was to impress upon his Ephesian friends the importance of growing in grace and in Christ that Paul wrote the words which are the basis of today's lesson. He wanted his converts to grow from babyhood and childhood into mature, adult spiritual life. And he states that the laws of growth in the life of the spirit are like unto the laws of growth in body and mind—food and exercise and culture.

"I, therefore, the prisoner of the Lord, beseech you to walk worthily of the calling wherewith ye were called, in all lowliness and meekness, with longsuffering forbearing one another in love." Walking denotes progress. The Christian is to go from strength to strength. Tonight's stoppingplace is the startingplace for new advance tomorrow. If a Christian stands still, he begins to go backwards. We are to press toward the mark. We are to cultivate the graces of the Christian spirit: lowliness, meekness, longsuffering, forbearance, love. Are you growing in these Christian graces?

"Endeavoring, or giving diligence, to keep the unity of the spirit in the bond of peace." In another letter, he told the folks that the strongest evidence of the fact that they were still babes in Christ was their divisions and petty differences. How prone are church folks to split over petty things. In our world, how much we need to keep the unity of the spirit in the bond of peace.

The reason for all this is that basically there is only one body. There is only one Church, the Church of Jesus Christ. There are, of course, many members, but only one body. There is only one Spirit, the Holy Spirit. By that one Spirit were we all called into one body to the hope of our calling. There is only one Lord, one faith, for only faith in Jesus Christ saves, only one baptism—unless one has the baptism of the Holy Spirit nothing else avails, and one may choose the form of the water baptism if he has the baptism of the Spirit. There is only one God and Father of us all. There is not a God of the white man

and another God of the black man, or the yellow man, or the red man, or the brown man. We are all children of one God and Father, and hence we are all brothers in Christ.

There is one body and one calling, but there are various functions and ministries. "And he gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers." God gave his children different gifts. But to each he gave some gift. And all these gifts were given "for the perfecting of the saints, for the ministering and unto the building up of the body of Christ, the Church." And it is an endless process. "Until we all come unto the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fullness of Christ." There you have it—the ideal and the goal is the Christlike character and conduct. To be sure, none of us reach it; but we dare not accept anything less as our goal.

"That we be no longer children"—that is the goal. How childish some folks are. How much unhappiness there is in the world because so many folks have never grown up. They are childish. Every minister knows folks who are big, strong, grown-up men and women who act like little children in so many ways. Every choir director knows the same thing. Shame on all of us for our childishness—we are all more or less guilty of it.

But we are "to grow up" in him, who is the head, even Christ. By Bible reading, by meditation and prayer, by attendance at worship, by service and sacrifice, by discipline and self-denial, by looking unto him, we are to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

At their annual conference, recently held, the Hawaiian Evangelical Association voted to inaugurate a Reconstruction Fund Drive for \$185,000 to meet a number of their own emergency needs and to include a share for the Church Building Loan Fund. The amount originally designated was \$30,000, but upon reconsideration, the committee recommended that their full goal of \$65,000 be included for the Loan Fund. Dr. Stanley U. North, area director, was present at the meeting.

CONGREGATIONALISM AND
CATHOLICITY.

(Continued from page 5.)

such a vagueness of churchmanship that it is easy to move from our communion into another without loss. I have sometimes heard Church of England clergymen who are erstwhile Congregationalists declare at anniversary tea tables that they have made the transition from our fellowship to the communion of the Church of England without difficulty. That is because they never really understood what they were leaving. If they had realised it they would have known that they were moving from a more Catholic conception of the Church to a less Catholic one. Our doctrine of the Church rests on a positive truth that the Church is there where Christ gathers with his people. A oneness in Christ suffices for us as the basis of a united fellowship both with each other and with the members of other churches.

We must, however, admit that while this conviction has given us confidence in the authority of the local church and engenders in its noblest expression a mind and temper which makes us feel in true fellowship with all Christians, we have failed both in the relationship of our churches to one another and in our relationship to other Christian communities to think out what is the nature of the authority which belongs to the local Church Meeting; we are very difficult in defining what authority belongs to a Council or Assembly. A Catholic principle of churchmanship, as far as we are concerned, has never been worked out in terms of a Catholic organisation. While the principle permits us to share fully in the ecumenical movement, our failure to work out the implications of our principle for a Catholic organisation hinders our complete participation in that movement in so far that it is a stumbling block when actual negotiations for Church unity take place. Logically there is no one and no body who can negotiate Church union on behalf of a collection of independent churches.

Congregationalism is Catholic because ultimately its trust is in the guidance of the Holy Spirit. Our churches are churches of the Holy Spirit. This trust in the Spirit's guidance has kept us orthodox and saved us from becoming obscurantist. It has made us respect tradition and saved us from becoming traditional.

The readiness for new insights and new interpretations of the truth which have characterized Congregationalism at its best are the prerequisites of Catholicity, which to be a true Catholicity must always provide unity in diversity and acknowledge diversity in unity.

The sharpest paradox of our faith and order I have left until last. We have claimed that the principles for which we stand, our doctrine of Grace, our doctrine of the Church, our confidence in the guidance of the Holy Spirit, are necessary ingredients of a true Catholicity, yet in order to bear witness to them we are confronted with the necessity of maintaining our denominational life. That is the paradox, a paradox which will only ultimately be solved if we ourselves hold to these principles and bear witness to them in such a temper that we are not fighting for survival but fighting to the death; that is, for our death as a sect, as a denomination, at the very moment when what we stand for has been built into a truly Catholic Church. To persist in separation one moment beyond that day would be to deny all to which our history has borne testimony, and all that God has been pleased to reveal to us.

CHRISTIAN SEED IN COMMUN-
IST SOIL.

(Continued from page 9.)

ence there may come a new and deeper realization of what it means to follow the Christ who gave his life that all mankind might have life abundant.

There are thousands of people in China who, like the Communist doctor, know that only the Christian principles of self-sacrificing service can bring the good life to China's millions. They may not call themselves Christians but neither did the disciples of Jesus. "The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes." Because of the wind in China today we cannot send men or money to work in that field but that fact should remind us that there are other fields which need cultivation. Who knows when the hurricanes may strike Africa, India, Japan, The Near East, or the Isles of the Ocean? This is not a time for discouragement but one which should inspire us to work with all our might and main in fields where the hurricane has not yet arrived.

Church Building Loan Fund
Campaign

All churches in the Southern Convention have been asked to file Declarations of Purpose in connection with the Church Building Loan Fund Campaign with the Convention Office as soon as they can do so. Those that have not done so are urged to do so as soon as possible.

Through July 16, 1953, Southern Convention Declarations of Purpose received at the office were as follows:

Church and Pastor	Amount
Va. Valley Central Conference:	
Bethlehem—Ralph M. Galt	\$ 106.00
Wissler's Chapel—Ralph M. Galt . .	60.00
Eastern Va. Conference:	
Berea (Gr. Br.)—H. S. Hardcastle	\$ 872.00
Cypress Chapel—Earl T. Farrell . .	1,321.00
Holy Neck—Allen Hurdle	1,270.00
Liberty Spring—Jesse H. Dollar . .	1,591.00
Newport News—A. Lanson Granger, Jr.	3,264.00
Portsmouth, First—W. P. Smith . .	1,410.00
Portsmouth, Shelton Memorial—Thomas H. Britton	683.00
Richmond—Roy C. Helfenstein . .	1,459.00
Suffolk—Duane N. Vore	6,290.00
Bethlehem (Disp)—John Gallo . . .	459.00
Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Beulah—Carl Wallace	517.00
Fayetteville—F. C. Lester	300.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Lee's Chapel—Fred P. Register . .	†166.00
Raleigh—W. L. Parker	975.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood . . .	300.00
Wake Chapel—F. P. Register . . .	1,500.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Flint Hill (R)—Avery Brown . . .	127.00
High Point—Guy H. Veazey	426.00
Liberty—L. M. Presenell	361.00
Pleasant Ridge—Max Vestal	595.00
Pleasant Union—B. H. Lowdermilk	300.00
Spoon's Chapel—Max Vestal	132.00
N. C. and Va. Conference:	
Burlington:	
Beverly Hills—W. W. Snyder . . .	\$ 400.00
Lakeview—John G. Truitt, Jr. . . .	82.50
Elon College—H. P. Bozarth	2,450.00
Greensboro, First—W. E. Wiseman	3,292.00
Haw River—Dwight Jackson	1,065.00
Ingram—W. T. Madren	975.00
Pfafftown—W. J. Andes	258.00
Pleasant Grove—W. T. Madren . . .	814.00
Pleasant Ridge—W. E. Wiseman . . .	364.00
Reidsville—T. G. Humphries	3,211.00
Union (NC)—K. D. Register	1,395.00
Winston-Salem—W. J. Andes	814.00
Zion—Fred H. Wrenn (Student) . .	75.00

†Paid.

"One interesting feature in my area," reports W. K. Newman, "is that the churches with big debts and big building problems seem more prepared to contribute than the others."

The Orphanage

J. G. TRUITT, *Superintendent*

DEAR FRIENDS:

How nice the three Burgess boys looked when they came to my office this week dressed and ready to take the bus for the two-week vacation! Jimmy, 16, and the twins, 12, were three as good looking boys as you will see anywhere. You should see the change that has come to them since they came to the Orphanage several years ago. They showed need of food, need of clothes, need of care. They have responded beautifully to these things, and to the training which is given them. Now we are proud of them. The ticket agent at the bus station, a good friend of ours, seemed very proud of them. Their father dead and their mother very poor and very feeble made them a charge on such charity as they could pick up. Wise friends interceded for them and they were received here. Some day we shall all be proud of what the Orphanage with your help has done for them.

Oats on our farm averaged more than eighty bushels per acre for a total of 3,350 bushels. Wheat averaged thirty-eight bushels for a total of 1,348 bushels. A grand total of 4,698 bushels. It looks now like we shall need it for feed because the corn is drying up for want of rain. Every day we look for much needed rain. We are grateful for the good crop of small grain, and if rain comes in a day or two we shall make a good crop of corn.

I cannot understand all I see here at the orphanage. For instance when the six of us were growing up in an humble farm home we were a team. We helped one another until each of us were through college. As long as one had funds we all had funds. Some stayed out of school and worked while others stayed in school by work. So naturally when I see a poor little fellow here in the orphanage and know his brothers have good jobs I wonder why they do not put something into his care and keeping. I wonder. Deut. 15:11, "The poor will never cease out of the land; therefore I command you, You shall open wide your hand to your brother, to the needy and to the poor, in the land." What a pity it is that there are always a few people who answer No to the question: Am

I my brother's keeper? What a still greater pity that there are those who say No to the question *Am I my own child's keeper*. I wonder what it is that so completely perverts human nature. There must be some new, fancy name for it. Until I learn it I shall just call it sin. My father would have called it low-down sorriness!

Two wrongs do not make a right. So I pity and love the few little ones I know who are the objects of my wonderment, and work all the harder to hold before them good goals. They are helpless without the helping hand of the Church and friends. Matt. 18: 5, "And whoso shall receive one such little child in my name receiveth me. And whoso shall offend one of these little ones which believe in me it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Around these little children is wrapped each day the mantle of prayer, and friendship, and love. They thrive on it, as God would have it so. I am proud to belong to the church and to serve her as best I can. I would like to encourage our matrons here to leave upon the hearts and minds of these growing boys and girls the blessed imprint of that One "who went about doing good." I am proud of the churches, Sunday schools, and people who like to have a share in caring for these children. I believe God will bless them, and that you and I will rejoice that God honors us by giving us the privilege of being the channels of His blessings.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JULY 2-9, 1953.

Commodities for the week.

Mrs. R. C. Luke, Hampton, Va., Clothing.
Mrs. Thurman Williams, Dendron, Va., Clothing.

Primary Dept., Berea Christian Church, Driver, Va., Clothing.

West Memorial Bible Class, Suffolk Christian Church, Beadspreed.

Sunday School Monthly Offerings.

Amount brought forward \$ 7,751.33

Eastern N. C. Conference:

Mt. Auburn S. S.	\$ 10.50	
New Elam	20.12	
Plymouth S. S.	9.00	
Wake Chapel	73.82	
		113.50

Eastern Va. Conference:

Bethlehem (Nans) S. S. .	\$ 20.61	
Liberty Spring S. S.	20.00	
		40.61

N. C. and Va. Conference:

Bethel	\$ 7.00	
Durham S. S.	26.79	
Greensboro, First	98.03	
Long's Chapel	12.93	
Reidsville	69.00	
		213.75

Western N. C. Conference:

Asheboro	\$ 75.00	
Brown's Chapel S. S.	5.00	
Pleasant Cross S. S.	7.00	
		87.00

Virginia Valley Conference:

Bethlehem S. S.	\$ 8.13	
Dry Run S. S.	1.00	
Newport S. S.	20.96	
Winchester S. S.	8.34	
		38.43

Total \$ 493.23

Grand Total \$ 8,244.56

Special Offerings.

Amount brought forward \$10,344.53

Mr. & Mrs. Harry E.
Ollerhead, Chapel Hill,
N. C., in memory of
John Jackson Pritchard \$ 10.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

.....
(Name of Deceased)

.....
(City)

.....
(Date of Death)

.....
(Survivor to be Written)

.....
(Address)

Name.....

Address.....

In Memoriam

WARRINGTON.

Mrs. Regina Williamson Warrington, or "Miss Reggie," as she was affectionately known, was born in September, 1881. She was a graduate of Elon College and taught school for several years. Her passing on April 16, 1953 has brought sorrow to all who knew her, for to know her was to love her. She was ill for about eighteen months, most of that time being too ill to attend the church she loved so dearly. She was widely known and will be missed by her many, many friends and loved ones. Her church held its place in her heart, and we are grateful she lived to see her church beautified in its present setting. To Mrs. Savage, her sister, and other members of her family, the members of Berea Christian Church extend their heartfelt sympathy.

OPAL K. JONES,
EMMA C. DARDEN,
EUGENIA W. YEATES,
Committee.

BYRD.

We, the members of the Woman's Auxiliary of the Liberty Spring Christian Church wish to pay living tribute to the memory of Mrs. Nora Porter Byrd who passed from her earthly home to her eternal home on March 27, 1953.

In her going the Auxiliary has lost a beloved, faithful member and friend. She was ready to go when her Master called.

Because then, of the love and esteem in our hearts for her, be it resolved:

- 1. That God's way is always best.
- 2. That we honor her life by being true in service to the cause she loved and served.
- 3. That we extend our sympathy to the bereaved family, and emulate the faith which radiated from her life.
- 4. That a copy of these resolutions be sent to her family, a copy to "The Christian Sun" and a copy be recorded with the Woman's Auxiliary.

Mrs. RUDOLPH BADGER,
Mrs. C. E. NICHOLS,
Mrs. N. W. BYRD,
Committee.

HOWELL.

We, the members of Holy Neck Congregational Christian Church submit the following resolutions of respect for Mrs. Pattie Holland Howell.

She was so quiet and unassuming in her daily work of life. A wonderful friend and neighbor to those around her.

She passed away in Louise Obici Memorial Hospital, Suffolk, Virginia on Saturday night, May 30, 1953 after a long illness.

Therefore be it resolved:

- 1. That we bow in humble submission to the will of our Heavenly Father who doeth all things well.
- 2. That in her death we have lost a faithful member.
- 3. That we extend our deepest sympathy to those loved ones in our mutual loss.

Miss ALLICE LEE NORFLEET,
Mrs. CHARLIE C. BAKER,
Mrs. J. O. DAVIDSON, Sr.,
Committee.

THE ORPHANAGE.
(Continued from page 14.)

Mrs. W. R. Sellers, Burlington, N. C., in memory of Gordan A. Kirkland	5.00
De Molay, Burlington, N. C. (to send two boys to camp)	30.00
Lila B. Sellers Bible Class, Burlington, First, in memory of Gordan A. Kirkland	5.00
Maud Headly Bible Class, Rosemont Church for Angelee Haith	10.00
Farmers Coop. Exchange Dividend Check	11.78
Carolina Steel & Iron Co., Greensboro, N. C.	50.00
New Hope Christian S. S. Roanoke, Ala.	4.13
Pillsbury Mills, Inc., for coupons	10.00

G. S. Huber, Spring Grove, Va.	75.00
Mrs. Margaret R. Pulley, Richmond, Va., in memory of Mrs. Gladys Nelms Bagley	1.00
Progressive Bible Class, Newport News Church for Betty Oakes	5.00
Mr. & Mrs. Allen Piland, Holland, Va., in memory of W. John Norfleet ..	7.50
General Mills, Inc. for Coupons	19.00
Vanceville Sunday School, Tifton, Ga.	3.00
Mrs. Isabelle F. Robinson, Albany, New York for Jo Ann Arnold	10.00
Special Gifts	245.76
	502.17
Grand Total	\$10,846.70
Total for the two weeks	\$ 995.40
Total for the year	\$18,091.26

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING
LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195..., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

It was agreed that our church would seek to reach this goal by:
(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195..., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
- [] 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195...
- [] 4. By annual solicitation each year for years.

..... Church
By Secretary or Clerk
Address
..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

Congregationalism and Christian Unity

A Statement to the International Council

By DR. HENRY SMITH LEIPER

1. There can be no question about the Will of Christ for oneness among his followers.
2. Analysis of the meaning of unity in his teachings reveals its likeness to the community of the ideal family which is both an organic and a covenanted union.
3. There can be no question about the need for unity in the world where the Christian Church is the only worldwide fellowship, and the only realistic hope of creating a world community consciousness is to be found in the Church. Yet what cannot hold itself together in manifest unity can neither inspire nor lead others to unity.
4. The churches pay a tremendous price today for their failure to give this authentic lead towards holding the free world together—not to speak of the world now behind the Iron Curtain.
5. There can be unity without union; and even where union exists on a national scale—as in each of the Scandinavian lands—it does not of itself alone assure the fulfillment of the mission of the Church to lead in developing wider and healthier community in social, economic and political life.
6. But, in general, union of the organic sort is understood by the world as a manifestation of the oneness of the Church while the converse is not true—i. e., unity of spirit is not necessarily understood as the substance of oneness in Christ's family.
7. Our Congregational fellowship has committed itself from the earliest days to unity and union. This has been shown by the unmistakable proofs contained in the statements of its great leaders as to both unity and union.
8. Our representative spokesmen and representative corporate bodies have believed that the two foci of our organized life as Christians should be **freedom** and **fellowship**.
9. There is a tendency to inherent conflict between freedom and fellowship, and when it has appeared, our best minds have so construed freedom as not to set up insuperable barriers to union with others.
10. As an indication of the soundness of this latter view, we note that enduring and spiritually productive unions have been consummated in our fellowship with churches of both like and unlike ecclesiastical polity—e. g., those in India, China, Japan, Canada and the U. S. A.
11. From all this, we conclude that any who are not interested in both unity and union are not facing realistically four considerations:
 - (1) The clearly indicated will of Christ.
 - (2) The obvious need of our time.
 - (3) The implications of the precept and example of our leaders in the past.
 - (4) The implications of the example set by many of our brethren in the present.
12. Fuller manifestation of the unity of the one family of Christ depends on:
 - (1) Continued and increasingly responsible personal and corporate participation in common service to our age through such inter-denominational and ecumenical agencies as local Councils of Churches, State or regional Councils, National Councils, the International Missionary Council, World Council of Christian Education, and World Council of Churches.
 - (2) Continued personal cooperation by our members with the Y. M. C. A., the Y. W. C. A., the Bible Societies, and other non-ecclesiastical bodies.
 - (3) Supplementing these ways of advancing functional unity and developing the sense of community in Christ, we must continue to study and act for further union with other churches on bases indicated by the majority action of "the Congregation of the world."

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, JULY 23, 1953

NUMBER 29

A Prediction

Beyond the war-clouds and the reddened ways,
I see the Promise of the Coming Days!
I see His Son arise, new charged with grace,
Earth's tears to dry and all her woes efface!
Christ lives! Christ loves! Christ rules!
No more shall Might,
Though leagued with all the Forces of the Night,
Ride over Right. No more shall Wrong
The world's gross agonies prolong.
Who waits His Time shall surely see
The triumph of His Constancy—
When without let, or bar, or stay,
The coming of His Perfect Day
Shall sweep the Powers of Night away—
And Faith, replumed for nobler flight,
And Hope, aglow with radiance bright,
And Love, in loveliness bedight,
Shall greet the Morning Light!

—John Oxenham.

News Flashes

Congratulations to Rev. and Mrs. James H. Lightbourne, Jr., Franklin, Virginia, on the arrival of Miss Leslie Hope, in the early morning of July 13, 1953.

Rev. and Mrs. Walstein W. Snyder announce the arrival, on July 9, 1953, of a daughter, Rita Dale. We offer our felicitations.

Annual Bible School at Rosemont

The Rosemont Christian Church held its annual Bible school June 22 to July 1. The total enrollment was 108 with an average attendance of 93. Miss Ruth Dunn directed the school with the help of Mrs. L. L. Milteer, Mrs. John Swink, and Mrs. J. W. Goforth as superintendents of the Junior, Primary, and Beginner Departments, respectively. There were also teachers and assistants in each department. An offering of \$31.00 was given to send CARE packages to India, Korea, and Germany.

The Bible school was concluded with a picnic at the Y. M. C. A. Beach with about 235 people attending from the Bible school, Sunday school and church. Mr. and Mrs. H. R. Morrison, Jr. led the group in recreation, and the young people conducted a vesper service.

ELLEN HEWITT,
Secretary.

News from Bethlehem

It has been some time since we gave a report to THE SUN. Nevertheless, things of great interest have been happening in our church. Beginning Wednesday night, July 8 through 10, our Junior Board of Deacons sponsored a three night prayer service in preparation for our Revival Meeting, which began on July 12. These services were largely attended with a great depth of interest. Rev. M. T. Sorrell of the Third Avenue Christian Church, Danville, Va. came to us on Sunday night and did the preaching each night through July 17. The interest was profound and there were quite a large number re-consecrating their lives unto the Lord. There were professions of faith in Christ by eight individuals, for which we are most grateful to our Heavenly Father. Brother Sorrell's messagees were simple and to the

point, manifesting a deep spiritual tone throughout.

Sunday morning, July 19, we received eight new members into the fellowship of the church—seven on profession of faith in Christ, and one by letter of transfer. The ordinances of Baptism was administered to the seven. It was also Communion Sunday, which was observed with a large congregation. On the afternoon of this Sunday, Deacons O. H. Ross and Horace Lee along with their wives and the minister carried the emblems that represent the broken body and shed blood of our Lord to eight of our shut-in homes. The service was well received and deeply appreciated by the shut-ins.

We are looking forward with great pleasure to having our church plant completed in full, with all side bills paid, by this fall, leaving us with just the monthly retirement of our mortgage loan. We feel that the congregation at Bethlehem is deserving of no little praise and credit for having erected the building such as they have, and having a total cost involved at this point of approximately \$100,000.00. They only borrowed \$15,000.00, which we repay monthly at \$150.00 per month.

The attendance throughout the entire conference year has been steadily on the upward move, both at the Sunday school and church services. Financially speaking, our last quarterly report showed that the congregation had raised more money for both current and Benevolent Expenses as well as for the Building Fund, than in any prior quarter in the history of the church. This indicates that the church is moving upward and a better day is in vision.

G. C. CRUTCHFIELD,
Pastor.

Western North Carolina Sunday School Convention Meets

The Sunday schools in the Western North Carolina Conference of the Congregational Christian Church held their annual convention at Hank's Chapel Congregational Christian Church near Pittsboro on last Tuesday with W. W. Thomas, president, presiding over the session.

The meeting began Tuesday morning at 10 o'clock with Thomas introducing the theme of the year. "Evangelism Through the Sunday School." Joe Stevens of Varnia led the devotion with Rev. Avery Brown of Sophia offering a prayer.

A roll call by churches showed that

27 of the 38 churches in the conference were represented and special recognition was given the 13 ministers, nine Sunday school superintendents and three assistant superintendents present. A number of special visitors were also recognized by President Thomas.

Following committee assignments for the new year, Dr. Henry Robinson of Burlington was introduced by Miss Pattie Lee Coghill, field secretary of the Southern Convention, as the principal speaker for the morning.

In his address, Dr. Robinson explained the various parts of the Church's evangelism program in its Sunday school, outlining the manner in which the program should be carried forward in the light of the Bible.

Mrs. Richard L. Jackson of Chapel Hill spoke briefly on "Evangelism and Children," explaining how people who work with children should use the best literature possible and prepare themselves to be good evangelists.

The final speaker of the morning session was Rev. John Graves of Burlington who spoke on "Evangelism and the Young People." Rev. Mr. Graves illustrated many ways in which true facts should be presented to young people in order that they might grow.

The afternoon session began with a hymn by the congregation, followed by prayer by Rev. Silas E. Madren of Albemarle.

Mrs. Orva Brown, secretary-treasurer, gave a complete report on the convention and also presented some of the needs of the Sunday school as had been reported to her. She also read a list of improvements that had been made by all Sunday schools in the past year.

Rev. Max Vestal of Asheboro, chairman of the nominating committee, submitted the following list of names for election as officers for the coming year: Theodore Cox, Ramseur, president; Rev. Bill Simmons, Bennett, vice-president; Mrs. Winfred Bray, Randleman, secretary-treasurer; and Ralph Riddle, Pittsboro, assistant secretary-treasurer. The convention elected these officers for 1953-54.

Rev. L. M. Presnell of Liberty conducted an impressive installation service for the new officers and the closing worship service was led by Rev. R. L. Clapp of Seagrove.

The convention adjourned after voting to meet next July 13 at Needham's Grove Church near Seagrove.

Laymen and the Church . . .

J. E. DANIELEY, Editor, 428 Westwood, Chapel Hill, N. C.

A Few News Notes

Ersine Memorial Church in Tryon has a Laymen's fellowship which was organized in 1951. It has a membership of approximately 50. W. H. McDonald is the president of the group with James Jackson serving as secretary and Emil Henrich as treasurer. The men meet monthly.

* * *

Another fellowship which was organized in 1951 is the one at Albemarle. There are approximately 30 men in this group which is headed by H. A. Simmons as president. Dalon Talbert is the secretary and Harrie Williams is the treasurer of the fellowship. A Father-Son Banquet is an annual affair with these men who have undertaken the support of the Moonelon project.

* * *

Ernest Scott is the president of the Laymen's Fellowship at Spoon's Chapel Church, of which Max Vestal is the pastor. Otis Johnson serves as secretary-treasurer. This is a young fellowship which does not have a large number of members. But let us all remember that if every church had a few members united in work for our God the whole world would feel the effect!

* * *

This week your editor received another of the completed questionnaires. It would be very fine to receive one from each of our churches. Walter Graham has asked me to write a short article for *The Fellowship*, our national paper, concerning this questionnaire. I am sorry to say that as of the present I don't have enough returned questionnaires to allow me to do this for him. Your attention to this matter would be greatly appreciated.

* * * * *

Fish Fry Climaxes Year's Activities

The Men's Fellowship of the United Congregational Christian Church of Chapel Hill has just completed another productive year. At its final meeting of the year, the men caught, cleaned, cooked, and ate about 100 bass, bream, etc. and enjoyed a wonderful evening together. Some

brought their sons and they were thrilled at catching an occasional fish.

The years activities saw the fellowship operate a refreshment booth at football games, and the completion of many projects of service to the church. The highlights of the monthly meetings, however, were the fine devotionals and programs as well as the extension of Christian fellowship among the men of the church. The success enjoyed was due in no small part of the fine leadership of the outgoing president, James R. Ellis.

Officers for next year were elected at the meeting. They include, president, Lee Edwards; vice-president, Lindsay Neville; secretary-treasurer, Ray Strong; chairman of Planning Committee, Joe Tyson.

During the months of August and September only one meeting will be held. It will begin at 6:30 p. m. with a recreational program. At 8:00 p. m. the group will have a devotional service followed by a planning session at which time plans will be made for the programs and projects to be undertaken next year.

Dr. Wm. G. Sargent Passes

Dr. Wm. G. Sargent, one of the outstanding ministers in our former Christian Church, died of a heart attack on Thursday July 9, at Craigville, Massachusetts, where he had

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

- 1. The Lord Jesus Christ is the only Head of the Church.
- 2. Christian is a sufficient name for the Church.
- 3. The Bible is a sufficient rule of faith and practice.
- 4. Christian character is a sufficient test of fellowship and church membership.
- 5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing EditorJohn T. Kernodle
Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.
Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.
Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snyder, G. D. Colclough, Treasurer, ex officio.

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From the EDITORIAL *Viewpoint*

Two Editorials Written Twenty-four Years Ago

By the Late DR. J. O. ATKINSON

No Creed But Christ

Our Saviour is not responsible for the creeds that divide his followers, and the theology that has confused the thinkers. Theology has, from time to time, emphasized certain phases of the life, the labors and the love of our Lord. When, however, we sound theology to its depths, we come back to Christ. The strange thing is that Christians have not been willing to let others, who think differently from themselves, indulge their own personal views without dividing on the essentials of Christ. What the world needs most of all is a spiritual loyalty to Jesus, the Son of the living God, and to have no creed but Christ. After all, his life and saving power are sufficient, and to that the world must come; and, in fact, all creeds have this in view. The trouble has been and is that we mag-

nify the things that divide, instead of the essentials that unite. Rev. John R. Ewers, in speaking of the early Church, very pertinently points out these salient facts when he declares:

"The early Church had a passion for the personal Jesus. He was fresh in their minds and hearts; his spell was upon them. Theology began with Paul, and with it various schools of thought. The early Church was not divided as ours. There were some who favored Paul and some Apollos, but there were not the hundred denominations we have now to curse our cause. There was no creed but Christ. We must heal the divisions in Protestantism by a return to a spiritual loyalty to Jesus. We cannot go back to apostolic Christianity, but we can go forward with Christ."

The Mysterious in Christianity

The soul is stifled when any professing Christian decides that he will believe only what he can understand and accept only that which is "practical and rational." The strength of Christianity is the marvel and the majesty of its mystery. Our Saviour, while on earth, emphasized this salient fact repeatedly.

In talking to that scholar and "master of Israel," Nicodemus, Jesus said to this practical man and rationalist: "Except a man be born again, he cannot see the kingdom of God." For the life of him, Nicodemus could not reason that saying out, could not follow it logically and understandingly, and so he said in his confusion, "How can these things be?" The glory as well as the strength of Christianity is the sublime mystery of it that the mind itself cannot comprehend. And such is the glory of the great and the good things all around us.

One scarcely knows which brings the greater thrill, the program of song that delights the ear and heart over the radio, or the mystery of that marvelous machine which the man who invented it could no more fathom and explain than we who enjoy it. The radio can no more be explained than Edison could explain electricity, or the most learned physicists can explain the power residing in an atom of earth, air or water. A while ago a member of the English Parliament said, in addressing that body, that there was sufficient power, if suddenly

released, in one dewdrop hanging from the eave of the great building in which Parliament was assembled to blow that building into fragments; and, moreover, that there was sufficient atomic power in one penny, if released, to pull a freight train of heavily loaded cars twice around the earth, if the power that held the atoms of the penny together were suddenly released and could be harnessed for locomotion. The rose loses its beauty, and the flower its fragrance, when analysis is made of them to understand their mechanism and their make-up, which, by the way, no mortal has yet understood.

We cannot understand the mystery of the most commonplace things about us, and if we could, their majesty and grandeur would disappear. With advancing science and learning, the world doesn't grow less mysterious, but more so.

We were reading this morning that the mother of Jesus said to the servants at the marriage in Cana of Galilee: "Whatsoever he shall command you, do it." They obeyed, and Jesus said, "Fill the waterpots with water." Then he commanded them to draw out. No mortal mind can anymore grasp the mystery of the power to transform that water into wine than the mind can understand the majesty of the shining stars, the glowing sun, the silvery moon, and the meaning of life and love. If we discard Christianity because of the mystery attached to it, we would logically discard the glory and the grandeur of things around us.

A Church Free and Catholic

Excerpts from an Address before the International Council

By DR. DOUGLAS HORTON, Retiring Moderator

Let me ask you to gather your thoughts about the best description of a Congregational church I know. You will find it in the first verse of the fourth chapter of the Book of Revelation—"A door open into heaven."

The fundamental reason why the true Congregational church may be compared to a door open into heaven is because Christ can be seen through it. "And I beheld and lo, in the midst of the throne . . . stood a Lamb as it had been slain." If a visitor to a Congregational church cannot discern in its midst the figure of One who suffered that others might live, and live abundantly, he may know that he has made a mistake: it is not a Congregational church. It may be a congregation of a sort, but if it has been gathered merely by the social interest of the people in each other, or by fiat or government or by any other means than the gracious calling of our Lord, it is not a Congregational church according to any proper definition.

Of the Lord of the Church all the Members stand equally in need. In point of spiritual status they are on a parity. Constitutionally there is no difference between clergy and laity. There are clergy and there are laity, and different kinds of each, but all occupy a ministerial status to Christ and the entire church: the difference between them pertains to what they do, not to what they are. This is the good root out of which political democracy has stemmed historically, but at the moment I am interested not so much in history as in heaven. Equality before Christ is surely an attribute of paradise.

Because Christ is in every true church, there can be no thought of forcing it to conform to an outside will, whether political or ecclesiastical. This would be an inversion of the divine-human relationship. If the constituting fact of the church is the presence of Christ, then polity must be made to conform to the expectedness of His presence, providing authority at the point where He is most likely to make His will known. To us Congregationalists this means that the local church must be left free, for we know that Christ is ac-

customed to make His will known there. That fact alone gives the local church its authority. But let us not forget that the freedom of a local church is only freedom to be in Christ. One can use an electric saw to cut the wire which brings power to the saw. One can pull the trigger of the gun that kills him. One can use the freedom of a church of Christ to exile Christ, and then it is no longer Congregational—or heavenly. It is only the freedom of heaven which



DR. DOUGLAS HORTON

one desires in a Congregational church.

These heavenly characteristics of a Congregational church to which I have alluded have been named in our history again and again. (a) We all agree, and our fathers with us, that the constituting fact of a church is Christ. (b) We further agree, and they with us, that within any local church, since all are ransomed sinners, there is only one order of membership. (c) We further agree, and our forebears as well, that each congregation must be left free to listen to the voice of Christ and to act upon what it hears, Co-operation from other congregations being given in proportion as they too hear His same commands. (d) More important for our generation than any of these characteristics of a heavenly church, however, is another which our fathers took for granted—the church's Cath-

olicity. The church is One and Universal.

In the large, Congregationalists have held loyally to the idea of Catholicity. They have not believed that heaven was to present to the admiring eye the sight of a myriad of little groups of the redeemed, each so zealous of its autonomy as to be drawn only with difficulty to share the beatific vision with others. Congregationalists have seen the church, as they have seen heaven, one and undivided. The reason we cannot blame the non-Congregationalists for thinking that we believe altogether in freedom and not at all in fellowship is that we have not developed to the extent required the agencies and symbols of fellowship. We have been Catholic in idea but have not brought into sufficient being among ourselves—the area over which we have control—that visible oneness which is paretical Catholicity. We have not looked like a segment of the Catholic—the One and Universal—Church, either to ourselves or to our world.

Our task in this area will not be finished until the Congregational churches of the world remind one of the unity of heaven as much as they remind him of that freedom which is also to be found in heaven. They should appear in history as a powerful symbol of the unity which derives from authority.

We are recapturing this unity along two axes. We are today tying our past into our present as we have never done before. We are one with our fathers in a new solidarity. We are also discovering new means of uniting our churches in the dimension of the present.

As an illustration of what is being done among us to re-establish our *rapprochement* with the Fathers, let me point to the leadership Britain is giving us in the realm of liturgics. I am thinking of the new hymnal and also of the forms of service which have been presented in recent books of worship. The distinctive note about these books is that they are not mere anthologies, as too many of these publications have been. They represent a strong, definable tradition—as individual in history as our fathers and we are individual, together constituting an individual branch of the church. We are more than our mere selves when we can unite with all our spiritual forebears in singing "O God, our help in ages past," catching the overtones of all the Congregational ages

(Continued on page 13)

Excerpts from the Council Sermon

By DR. BOYNTON MERRILL

Eight hundred years before Jesus was born in Bethlehem of Judea the story of Elisha at Dothan began its long journey down through time. In Jesus' boyhood the story was as old and must have seemed as remote to him as the stories of William the Conqueror are old and seem far off to us.

* * *

The King of Syria was warring against Israel, but his tactics had, obviously, been spied out; for, repeatedly, Israel, forewarned, had been saved. "And the heart of the King of Syria was sore troubled." Then he learned that it was Elisha, Israelitish patriot and prophet, who had discovered his plans and, again and again, had set him back on his heels. It was discovered, too, that Elisha was in the village of Dothan, for counter-spies had ferreted him out. That self-same night the King, under the cover of darkness, circled the village with horsemen and chariots, setting a net of steel and spears in which to catch his troubler.

* * *

Day dawned and the young servant of Elisha, rising early, went forth and saw the encircling army of the hostile king. Frightened, he raced back: "Alas my master, what shall we do?" and Elisha answered. "Fear not; they that be for us are more than that are against us." And he prayed: "O Lord, open Thou the eyes of the young man that he may see." And the Lord opened the eyes of the young man, and he saw, and behold, the mountain round about was full of horses of flame and chariots of fire. Below, circling the village, clearly seen and near at hand, very real, was the Syrian host; horses of flesh and chariots of steel, men well supplied with spears and swords. But beyond those threatening ranks, encircling them in turn, were other hosts, a greater multitude by far; only these were horses of fire and chariots of flame.

* * *

Now, I suspect that few of us take this for a literally true account of an actual, physical experience. Horses of flame, chariots of fire? We should dare to pass straight through the letter and outer form to the heart of it, remembering that the story-loving Oriental always spoke of spiritual things in symbolic terms.

Let us remember, too, that from time immemorial fire and flame have, in many faiths, including our own Christian faith, been the recognised symbol for the descending spirit, for the saving presence of the living God. Here, in exuberant imagery, is an ancient declaration that God is closer than we think, that spirit is mightier than matter, that no matter how close the forces of evil may press, the believer in God, if he opens his eyes, will discover the Eternal Righteousness round about, a sufficient and very present help. "Horses of fire and chariots of flame;" it was Elisha's version of "not by might, not by power, but by my Spirit, saith the Lord."

* * *

Twice this young man's eyes were opened; once when, waking from sleep, he looked out upon the world of time and space and saw the hostile host set for his master's death and his country's overthrow, and the second time when, raised by prayer to faith, he looked indeed and beyond his foes, and, far mightier, discerned the unaccountable, flaming armies of the Spirit.

Open Thou our eyes, O God; first that we, roused from our sleep, may surely see the dangers by which we mortal men are here and now encircled; and second, open them to see that, although we live in a dangerous world and time, that world is also Thine and that all times are in Thy hands, and that Thou the Maker art mightier than that which Thou hast made.

Now may I seek to be specific in two areas. In each of them we are encircled with the hostile, as was Elisha in Dothan. . . But beyond the encircling and threatening are the hosts of spiritual and the saving.

* * *

We of the West have, in the last hundred years, shown an amazing ability to discover and to develop, to capture and colonize, the physical planet, to unlock the secrets and lay hold upon the treasures and powers of the material world. But in so doing we have become obsessed with our own cleverness and have almost forgotten the far more significant spiritual thing which has made it all possible. I refer to the West's spiritual discernment of, and very prac-

tical insistence upon, the spiritual concept of human freedom as the imperative and only soil in which the life of man can come to full flower and "bring forth fruit, thirty, sixty and an hundred fold."

* * *

Our Christian inheritance has opened the doors on truth, and having come on truth, we have become, also, the passionate lovers of freedom. Jesus stated the proper order long ago: "Ye shall know the truth, and the truth shall make you free." It is because freedom is a spiritual thing, and essential to true human progress that we fear materialistic Communism and thought control.

* * *

It is precisely at this point that the institutions of religion must prove themselves adequate. They will either take on Elisha's role or they will be stammering and frightened as was the young man before his eyes were opened to see lying beyond the hostile armies the mightier armies of the spirit.

* * *

This, then, of the world that is so much, too much, with us. And now, second, what of the Church? Is she, too, encircled? Is it not possible that as the early Church ceased being the lengthened shadow of the poor and crucified Christ and was slowly changed into "the Holy Roman Empire, wearing mitre and chasuble," so the Church of our day, being very much in and of the world, has also been surely, but subtly, captured by the world? Could it be that the Syrian hosts have really closed in on us? We find it very easy to be critical of the secular, militaristic world of Statism. Are we capable, I wonder, of looking honestly at ourselves, of being ruthlessly critical of our own inherited and beloved Church? This could be very hard to do and the result might be very hard to face.

* * *

The theme of this council is Congregational Churchmanship. Both Congregationalism and Churchmanship seem to us good, and to be important. But are we sure that they are of heaven and not of men, and that the world is not luring us from our spiritual character and task? As we dedicate these days to looking at Congregationalism and Churchmanship, are we predetermined to discover that they are surely of God. Or are we equally ready to see and confess, if we must, that they may be

(Continued on page 7.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Keep Elon Strong

When refinancing the college in 1935 it was necessary to borrow money. After raising all the money that we possibly could, we were compelled to borrow \$144,000. This amount was borrowed from Virginia Trust Company, Richmond, Virginia. The college obligated itself to pay interest only for five years and to pay principal and interest during the next five years. The debt was to be completely discharged by 1945. Fortunately, and by the Grace of God, on January 26 of that year at ten o'clock in the morning the entire debt to Virginia Trust Company was paid in full. From that day until 1953 the college has been able to pay its current bills promptly. In addition, it has added \$294,000 to its endowment and \$350,000 to current fund investment, built a new power house, heating plant, and gymnasium at a cost of more than \$400,000, \$20,000 of which is still owing.

Today Elon College is in very good financial condition. It needs a lot of things—dining room, dormitories, endowment, and the like, but its present financial situation is good and strong. Let's keep it so.

Now if we, church and alumni, keep Elon College, our college, strong, there are certain things that must be done.

1. We must keep a good faculty. There are two ways of securing additional funds for salaries. Either raise a special fund to supplement faculty salaries annually or increase the college's endowment or invest funds and have the income therefrom allocated to the salary account.

For the past twenty years we haven't had to bother about money for salaries but, unfortunately, that day has past. The church and alumni must realize this fact.

2. To keep Elon strong, somehow we must provide better equipment for housing students. We are compelled to house our students in old dormitories that are certainly lacking in modern or acceptable facilities. The dining room, the only one that we have, is a one-story wooden structure. We may be presumptuous to invite our boys and girls

from good homes to come and use these facilities while in college. Many of our own people will just not send their sons and daughters to their college. Neither we nor they have done much in the last forty years to improve these facilities. If we do not, who on earth will? The only way I know to keep our college strong is to provide these facilities that are obviously needed so very badly.

If everyone, church members and alumni, would give a little time and a fair share of his earnings annually for five years to the campaign to raise \$2,500,000 for the college, we would secure this amount and keep Elon College strong. Let's do it. It is worth the effort and the sacrifice, if sacrifice is necessary.

* * * * *

Apportionment Giving

If apportionment giving could be, in reality, proportionate giving, there doubtless would be no difficulty in any church securing all its conference apportionment—apportionment for institutions, purposes, and causes. In the average congregation a percentage of the members assume the greater part of their church's financial responsibilities. Too many of us who are members feel this responsibility and do not concern ourselves with the total responsibilities of our local church. The problem has always been and doubtless is to enlist the active participation of the last member of the congregation in all of the opportunities and responsibilities of the local church. If the local church will take care of its responsibilities, the responsibilities of the convention will be adequately cared for.

Previously Reported	\$ 5,429.21
Eastern N. C. Conference:	
Wake Chapel	\$ 3.50
Eastern Va. Conference:	
Cypress Chapel	\$ 56.15
Spring Hill S. S.	3.11
N. C. and Va. Conference:	
Lebanon	\$ 55.00
Western N. C. Conference:	
Bailey's Grove	\$ 5.00
Pleasant Ridge	65.00
Virginia Valley Conference:	
Antioch S. S.	\$ 20.05

207.81

Total to date, \$ 5,637.02

COUNCIL SERMON EXCERPTS.

(Continued from page 6.)

primarily of men and of time, and that like Syria's army, they may even be making our souls earthbound and the spirit vague.

* * *

As Elisha and the young man looked past Syria's armies to the armies of the spirit, we need to look past the world for God, and within and beyond the Church for Christ, whose mind was not only spaciously all-embracing and vitally alive but, also, was altogether victorious in mood and conviction. And it was so because it was rooted and grounded in God. Whatever else, "pessimistic Christianity" may be, it was not, I think, the Christianity of Jesus or of Paul. They looked past the delays and denials, the distress and the encirclements inevitable in this world and said quietly, "Let not your heart be troubled: ye believe in God." "Arise, let us go hence"—and "hence" was Calvary; or, earnestly, "I am persuaded that nothing, neither life nor death, shall be able to separate us from the love of God"; or, exultingly, "We are more than conquerors though him that loved us"; or calmly, "Fear not, they that be for us are more than they that be against us."

* * *

It makes no difference; in drab little Dothan, the man of God could see horses of fire and chariots of flame, and was without fear; in cruel Jerusalem, men saw in his face a glory as of the glory of God passing by, and the world was forever altered: and here, in this seaside town, bearing the name of one who left his boat and nets by the side of a smaller sea to follow Jesus, we too can say to him, "Where dwellest thou?" and we can pray to hear his answering voice, saying, "Come and see."

The Joy Of It

Adapted from a familiar parable.

And the Master said, "I gave a church into your keeping; what have you done with my church?" The minister answered, "My people and I have helped build five other churches and we have tried to train up and inspire our youth to be ready to be their leaders and pastors." The Master said to him, "Well done, good and faithful servant, enter into the joy of your Lord."

And to the second minister, he said,
(Continued on page 10.)

Missions at Home and Abroad

"Reminiscences of Other Days"

By MARY R. NUTE,
Talas, Kayseri, Turkey.

In these times of rapid changes, it is good for our spirits to pause and think back to the "good old days" of our Turkey mission. Let us see just what was so good about those old days.

Surely it was not the gay times or the easy life. It was the magnificent heroism with which those missionaries of old met the missionary challenge when they came forth from their schools of training and answered, "Here am I, send me." It was such a challenge to those young people as few feel themselves called to meet in those days. There were no "term workers." All who came out to the field burned their bridges behind them, expecting to stay for the rest of their lives. There was not a retiring-age limit, with a pension awaiting them. Furloughs were every ten years, and many did not go home even then, because they felt they could not be spared from their work.

Many faces are thrown on memory's screen as we think back fifty years or more. Nowadays we look around and say, "Where are the Miss Vaughns, the Miss Fenengas, the Miss Shattucks, the men like Mr. Sanders, and the others?" Their lives they offered in total consecration. For them, the Kingdom of God came first, personal desires came last. These were such as had been tried by fire. Self had been burned out of them.

Miss Vaughn and her great friend Miss Billings had the girl's school in Hajin. They had succeeded such heroines as Mrs. Coffing, Miss Spencer, and a number of others. For years they stayed in that isolated little town, tucked away in a narrow valley among the mountains. Only by a four-days' horse-back journey over dizzying trails up and down through terrifying gorges could they reach Adana, the nearest station where other Americans and relative civilisation could be found. The girls they trained went out of that school to teach in village schools, or to make Christian homes. The courage and devotion of those two young

women in that wild and isolated town can never be forgotten.

Miss Fenenga and Miss Diantha were also two ladies who stayed alone through years of war, massacre, and famine, when the dead lay in the streets. They gathered up orphans and widows whom they fed and protected; and they started industries to help support their charges. For many years they allowed themselves no furloughs. They seldom saw any American or others from outside. They stayed on after their colleagues had either all died or been forced to leave.

Miss Shattuck, another heroine of the past, defied tuberculosis. After the doctors told her she should retire because of having only one functioning lung, she refused to go home, and lived on for twenty years carrying on a huge work among orphans and widows at Urfa, another lonely station far in the interior. Finally a young man was sent out to help her, and he was nearly worn out with the large amount of work to be done.

Mr. Sanders was left with a baby daughter when his young wife died, because we didn't have Penicillin in those days. He never remarried, but spent his life as a touring missionary, going from out-station to out-station, visiting the little village churches and schools, advising, encouraging, or settling petty quarrels, till a broken girth, as he was galloping home one night, caused his sudden death. How well I remember him when I was a child. We children were always delighted when he visited our house, because he had such a jolly laugh, and was ever ready for a romp with us, tousling up our hair, piling us up one on top of the other, or sitting down with us to tell us a story.

Another visitor I remember was Mr. Riggs who was blind from childhood. He was a teacher at the Aintab college. He was so quiet and gentle. He would wince when the boys took advantage of his blindness to play practical jokes on him. We children loved him, and marvelled at the way he would run up our stairs as if he could see.

The insidious cancer that ate the heart out of some of the younger missionaries was homesickness or loneliness. There was very little rec-

reation, but everybody had to know how to ride a horse, otherwise how was traveling to be done? A regular duty was to go for at least a little canter after school, if possible, to get some fresh air and exercise. Then the table-talk at supper would generally be about how horses had behaved that afternoon. Sometimes a horse would take advantage of an inexperienced rider to lie down in mid-stream and treat the astonished lady to a little ducking. More expert riders would have fun at times with racing their horses, when out on the plain. I used to hear about Miss Brown of Adana who had a good runner of a horse, but he was very thin. She called him "Napoleon Bony-part" because she claimed she got only the bony part of the bargain when she bought him.

Now and then there would be an evening party when nice little "parlor games" would be played, or else all would gather about the organ for a sing. The organ was there long before any pianos were in Marash. The first piano brought to the college had to come swung between two camels. Half the town turned out to see the wonderful thing arrive. The girls' college specialized in its music course. What beautiful concerts those girls gave! The coming of that piano was a great blessing.

The younger generation did not have the temptation to skip off over the holidays by bus, train or plane to visit other lands. Travel was not the simple matter it is today. When my mother took a summer vacation trip to visit stations of the mission, she and Miss Brewer and my little sister spent thirty-four days in the saddle. Often they slept on a housetop in some very dirty village. Big, fierce shepherd dogs guarded the courtyard so that one dared not descend without calling first to the host to hold them in check. In those days we travelled with our bedding, cooking equipment, and staple foods. In fair weather we camped out, but in bad weather we had to brave the insects, without benefit of DDT, in some village hut. Just from Adana to Gaziantep it was a six-day trip. Now a car does it in about as many hours.

Sixty years ago we were closer to our Puritan forefathers. Sunday fun was strictly ruled out, and no one thought of traveling on that day. The caravan would stop wherever it arrived on Saturday night, and wait till Monday morning. Mother said it gave the poor horses a chance to

(Continued on page 9.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Air Mail From Abroad

Geneva, Switzerland
July 8, 1953

Greetings to each and all!

We shall never cease to be grateful to you for the wonderful trip which you have helped to make possible for us. It has been a glorious experience, both spiritually and physically. We shall be telling you about it from now on.

Our travels have taken us through England, Scotland, Ireland, France, Italy and Switzerland. We have been given introductions to many means of travel—on the land, on the sea, and in the air. Everywhere we have met wonderful Christian friends and somehow have managed to get something to eat and a place to sleep, though we found little use for the Scott brand of French and Italian. Believe you me, it's a helpless feeling to discover yourself a foreigner in a strange land, trying to be understood by sign language. An interpreter is a real friend!

All of our Council meetings as St. Andrews were fine. The fellowship with Christians of so many nationalities was indeed a meaningful and pleasant experience. Our women's meetings were especially interesting and helpful, too. We voted to complete plans for an International Council for our women which will continue to be an integral part of the I. C. C.

We have been moved by the enormous problems and needs of the refugee work in Europe. It is impossible for Americans to realize how comfortably we live, until we have an opportunity to see this work on the Continent. I know that you will be eager to hear more and to lend help wherever possible.

Our faces and hearts are now turned homeward! That too is a wonderful experience. We shall leave Geneva tonight by train and go to Paris and then to Cherbourg, France, the port of embarkation of the *Queen Elizabeth*. We shall arrive in New York City on July 14. We can hardly wait to see the Statue of Liberty.

You and the work of our conference have been constantly in our

hearts and minds all the way. Together, may we ever plan for greater Christian service.

Thanks for the thoughtful and kind greeting from the School of Missions.

Best wishes.

DELLA C. SCOTT,

WILLIAM T. SCOTT.

* * * * *

Johnson's Grove Omitted

Someone reads *THE SUN* from Johnson's Grove Society in Eastern Virginia! They discovered that the name of their society was not listed among those represented at the School of Missions. A nice letter from Mrs. Hugh Beale of Courtland, Virginia, explains about it thus:

"When we arrived at Elon to register about 6:30 there wasn't anyone at the desk. I think everyone must have been eating supper. We decided we would drive back to Burlington and find a hotel. It being our first time there we didn't want to be late getting our rooms. We got our mid-day meal in the dining hall and enjoyed the fellowship and especially having a part in buying the 'goat.'

"We as a group of four were happy to be with you all and enjoyed everything and feel that we got so many good ideas for our work. In addition to our four delegates we brought a visitor which made our number five.

"We are looking forward to next year and hope we won't be late, yet our 'half loaf' was better than none.

"We are very proud of our society. We hope we can accomplish more in the future with the help of our new pastor, Mr. Carne, and his wife. They are such lovely people."

We appreciate the letter from Mrs. Beale and are glad to know that Johnson's Grove was represented at the School of Missions, and that they think it was a worthwhile session.

* * * * *

Apples Chapel Reporting

The missionary society of Apple's Chapel, under the leadership of Mrs. Orelia Hogan, holds its meetings every month. A little over a year ago our younger women organized

another circle. They have as their president, Mrs. Cletus Powell. They are doing great work. Each group is separate, except for special occasions, when we meet jointly.

We receive spiritual inspiration from our Bible studies, taught this year by Mrs. Ted Andrews on the Book of Colossians.

For the first time in the history of our church we were hostess to the North Carolina Missionary Conference.

We observed World Community Day, World Day of Prayer, and May Fellowship Day, working together with our United Council of Church Women.

In November both circles had a Harvest Festival sale and a chicken pie supper. We made \$554.66. This money was given to the building committee, to be used on the payment of our new educational plant. Our Thanksgiving Offering was \$65.00. This we sent to Carroll County to be used there.

Dr. W. W. Sloan came to our church and reviewed our foreign mission book on Africa. After seeing the slides, and hearing him tell of the mission work there, we felt closer to these brothers in Christ.

Our home mission book was taught by Mrs. Nannie Pritchett. Our women attended the missionary conference and the spring rally at Burlington, and also the School of Missions at Elon College.

We have sent clothing overseas and for our people at home we have sent cards, fruit baskets, and gifts to our secret sisters. We are now working on our membership quilt.

As our year is drawing to a close, we hope what little we have been able to do will serve to draw others closer to Christ, who gave us the Great Commission, "Go ye into all the world and preach the gospel to every creature."

MRS. VADEN APPLE,
Reporter.

"REMINISCENCES OF OTHER DAYS."

(Continued from page 8.)

rest, and so they were all more fit to travel the next day.

Missionaries had no tennis-courts, no skis, and theatre-plays were not allowed. Dancing and card-playing were absolutely taboo. Of course movies had not yet been invented. We children had some crudely fashioned sleds in winter. Some of the

(Continued on page 13.)

A Page for Our Children

MRS. JUNE JOY HOUSE, *Editor*, Elon College, N. C.

The Byrd That Never Touches Ground

The chimney swift, a species of the Bird family, literally lives in the air. It is scattered over a large portion of the North American continent in summer but never, except by accident, sets foot on the land. The bird even eats and mates on the wing. It is the chief among fliers, an aviator unexcelled.

Like a six-day bicycle rider who speeds around the wooden saucer, the swift is noted for its speed and tireless energy. During daylight hours throughout the summer, it has the habit of continual flight, sailing circling on set wings, and then with a rapid beat of wings spurring off in a burst of speed, racing along like a cyclist during a sprint.

Probably the most unusual sight offered by a flock of swifts is often seen at night, when literally thousands gather and wheel in funnel-shaped clouds over a large chimney into which they descend to roost. Its roosting and nesting habits have given the bird its popular name, chimney swift.

The chimney swift cannot walk, but its feet and legs are strong enough to hold the bird to the wall of a chimney as it roosts at night, braced by its spinelike tail feathers. The bird's food consists almost wholly of insects and beetles; flies and ants are the principal items. It gets many beetles, the most serious enemies of forests, and takes also the old fashioned potato beetle, the tarnished plant-bug, and many other injurious insects.

Swifts show no fear when caught. When held in the hands they will snuggle between the fingers confidently, and when held against the clothes they wiggle under the folds of the garment and contentedly go to sleep.

* * * * *

"Methods Of Approach"

By LOUISE C. HAISTINGS.

Issued by the National Kindergarten Association.

"Now we are going to do things differently around here!" explained Mother one morning. "You children will have to help me more. All

you do is play, and here I am working hard all day long! I have no chance to go to the Woman's Club, and nobody asks me to play cards because I always have to say, 'No, I can't come.' " Have you ever heard a mother voice such sentiments? Of course, much depends on the tone the mother uses. Imagination will help us to determine the reactions to different tones and different facial expressions. Again in some families no impression would be made on the children by the mother's complaining, no matter how it was made, while in others her words might create a feeling of antagonism and unhappiness and even stubbornness. If they loved their mother dearly, the desired result might possibly follow.

Not long ago I made a Saturday morning call upon a friend of mine and I found a very happy family getting ready to do the week-end housework. Spread out on the hall rug were pieces of paper with writing on each one. All were printed so the youngest child could read them easily, and they were placed face down. These papers held directions for doing the morning housework.

"Well!" I exclaimed, "I never saw disorder in this house before."

"That is no disorder," laughed my friend. "That's the way we do our work each Saturday morning." She picked up two or three of the papers and showed them to me. Then replacing them, she said, "Now watch us in action."

Looking at her children with a twinkle in her eye, she said, "Go!" Each stooped down, took a paper, read it, and went to work. It was all good fun. I looked at the slips. Susan's slip read, "Sweep the kitchen floor." Jonny had to use the vacuum on both the front-porch and the back-stoop furniture. Their mother's slip told her to dust the furniture in the living room.

"Why didn't you take a slip?" Susan asked. Her eyes sparkled. My slip was a great surprise. It read, "Turn on the radio to some music and lie on the chaise and listen to it for five minutes."

"Mother always includes funny slips like the one you found," explained Jonny. "It peps the game."

"We have another slip game," said Susan. "Sometimes Mother puts a slip under our pillows. We never know when one will be there, so we always look. If we forget to look and there happens to be a slip there, it is just too bad, for often the slips are for something very nice."

Jonny Grunted. "Like the one I got about meeting Daddy at the beach! And I didn't see it!"

The way things are presented makes a great difference in the attitudes our boys and girls have toward helping in the home. Giving such help should be a happy experience. Every child should have the opportunity and feel the desire to share in the responsibilities of home activities. It is a part of our obligation to them, as parents, to see that they do.

A grandmother was talking with me over the telephone not long ago. Said she, "I received a real thrill of pleasure the other day when I called up Junior. I could hear baby voices in the background and I asked what was going on. My son laughed. 'Oh, Chucky is cleaning up the living-room floor with the dry mop,' was the reply. 'He heard me say I expected one of the fellows from our office to call.' Just think," commented the grandmother, "the dear little youngster felt it his responsibility to make that room presentable. What a satisfaction it is when our young people carry out, spontaneously, some of the teaching that we, in the past, worked patiently, day by day, to get over to their parents!"

THE JOY OF IT.

(Continued from page 7.)

"What have *you* done with the church I gave *to you*?" He replied, "My people and I have been through sorrow and storm, but we have helped build two other churches and are in close Christian fellowship with them." The Master said to him, "Well done, good and faithful servant, enter into the joy of your Lord."

And to the third minister he said, "And you too, what have you done with my church?" and the third minister replied, "We have taken good care of your church but we have been occupied with our own problems and too busy with our building program to be able to reach out to other churches."

You remember the ending. That church, alas, did not get to know the joy of their Lord.

—Helen Kenyon.

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Young People's Summer Conference at Elon College

Fifty-five young people from the churches of the Southern Convention attended the Young People's Summer Conference at Elon College the week of July 5-11.

The conference was highlighted by the presence of several persons from outside the convention family. Miss Grace Raju, of the Uduvil Girl's English School, Chunnoka, Ceylon, spoke to the group several times and was on hand for informal talkfests. Miss Rae Cochrane, a National Pilgrim Fellowship visitor, whose home is in Billings, Montana, taught the course in "Pilgrim Fellowship" and assisted in the recreation and entertainment. Four young people composing a "Youth Caravan," interdenominational in character, held a daily workshop in activities and gave a big boost to the recreation, entertainment and counseling. The members of this caravan were: John Smith, Sioux City, Iowa; Allen Blum, Des Plaines, Ill.; Betty Jean Haynes, Boise, Idaho, and Shirley Vaughan, Bradley, Ill.

Departing somewhat from the practice of recent years, the schedule called for all of the students to take courses in the history of our denomination—taught by Rev. Melvin Dollar and Rev. Clyde Fields—and in Christian Belief—taught by Rev. Harvey Carnes and Rev. Richard Jackson. Mrs. Baxter Twiddy both presented a course on "The Choir" and directed the choir of the conference.

Elon College.

The administration of the college did everything possible to make the conference a success. The necessary buildings for living and studying were at the disposal of the conference. A real treat was the use of the facilities of the new gymnasium. The meals served by the cafeteria staff were outstanding, and Mr. Horell went out of his way to have the picnic at Moonelon prepared and served.

Both President L. E. Smith and Dean D. J. Bowden of the college appeared on the program. Moreover, the regular college students evidenced a fine spirit toward the conferees,

Moonelon.

Having the use of the swimming pool at Moonelon is a big boost to the conference. The pool was used every day and a picnic supper and the vesper service were held at Moonelon on Wednesday. Many of the young people expressed the hope that Moonelon some day will be developed as the site for the conference.

Miss Bouneva Farlow, of Sophia, North Carolina, who is a Student Summer Service Worker working in many of our churches this summer, served as a counselor and as a life guard.

Other members of the staff included: Mrs. Melvin Dollar, head counselor for girls; Mrs. Clyde Fields, Miss Ruth Helen Gunn, Rev. Warren Matthews, head counselor for boys; Rev. Bill Simmons, director of recreation, and Miss Pattie Lee Coghill, registrar.

The writer, who served as dean, is aware of the tardiness of this report and its rather sketchy character; but there is a reason. Miss Leslie Hope Lightbourne, who was expected the first of August, could not wait. The writer arrived home late Saturday afternoon and on Sunday night took Mrs. Lightbourne to the hospital. Leslie Hope showed up in the early hours of the 13th day of July. The Dean, Jimmy, J. and Andy have set up bachelor quarters and will clean house on Friday in expectation of the ladies on Saturday.

JAMES H. LIGHTBOURNE, JR.

* * * * *

Young Adults Meet at Lebanon

The Young Adult Class of Lebanon Christian Church enjoyed an evening of fun and fellowship Wednesday June 26 when thirty-four members motored to the home of their pastor, Rev. Mark Andes and Mrs. Andes at Virgilina, Va; for a program of recreation which included an old fashion picnic supper in addition to freezers of homemade ice-cream. Everyone thoroughly enjoyed this wholesome recreation and the hospitality of their pastor and his wife.

The young adults held their regular meeting in the home of Mr. and Mrs. Andrew Mise on Tuesday, July 7, with twenty-eight members pre-

sent. The class has just completed a project of building an outdoor fireplace at the church.

Since their pastor will be on vacation for the month of August, the young adult class will be responsible for the third Sunday service.

ALICE WELLS.

* * * * *

Relax With Max

You may think that I am the most nosey person in the Southern Convention, and it may be true; but it is all your fault. You see if you would send in the news like you should then I wouldn't have to keep begging for it. Please tell me what is going on around your church, so that I can tell everybody else in the Southern Convention.

* * *

The darker the night the brighter the stars.

* * *

We certainly had a fine Sunday School Convention at Hanks Chapel the other day. Lots of churches represented, plenty of good food, and three very fine speeches. These were delivered by Dr. Henry Robinson, Rev. John Graves, and Mrs. Richard Jackson. Miss Coghill arrived late at the meeting—the first time in her life that this has happened—because—well, I'm afraid the explanation might be embarrassing for a nationally known producer of automobiles.

* * *

I've teased Pattie Lee so much that I never know what may happen. You know, she sent me to Europe once, but I came back. Everytime we start a new project I'm afraid of what may become of me. Then she writes me a letter telling about it, and I still don't know. She even records her letters on circular discs so they will fit the paper when her secretary, poor soul, transcribes them. Pattie Lee, you're wonderful to me, and I suppose I am full of wonder to you too.

* * *

A woman I heard about had a big fancy dinner party, and among the guests were her grandfather and her grandmother.

Everything went smoothly until coffee was served. Grandpa picked up his cup, took a good gulp and, finding it scalding hot, coughed it out.

The guests were pretty surprised and sat there waiting for an apology, but Grandpa just shook his head and said in a loud voice to everyone at the table: "You know, a lot of fools would have swallowed that."

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"The Christian Home"

LESSON V—AUGUST 2, 1953.

MEMORY SELECTION: "Whatever your task, work heartily, as serving the Lord and not men."—Colossians 3: 23 (RSV).

LESSON: Colossians 3: 12-4: 1.

DEVOTIONAL READING: Psalm 119: 9-16.

Somewhere in the Old Testament there is a verse that reads something like this, "God hath set the solitary in families." Thank God that he did! How much stronger and richer and sweeter life is for so many of us because we are a part of a family circle. The home is one of God's best and greatest gifts to men. There is no substitute for it. There is no price that can be placed upon it.

To be sure there are some who would not agree with all this. There are many homes in the world, and all too many of them in Christian America, where there is friction and factions, where home is a kind of prison, where there is constant bickering, where real love and understanding and patience and cooperation are unknown. And of course there are many, many homes which have found married life and parenthood so burdensome and disappointing that the home has been broken by separation and divorce. There is much wisecracking and flippancy and cynicism about home and home life. But after all is said and done, the average man and woman knows deep in his or her heart, that home life is one of life's surest source of happiness, and one of life's deepest springs of character. And many of those who are cynical about home life, and who have had a part in a broken home, have a homesickness for a wholesome family life. The home instinct is deeply rooted in human life. It is divinely planted there. For this cause will a man or a woman leave their homes, and give themselves to each other, and for this cause will men and women sacrifice and save and labor and love—they will do anything to preserve the home and to propagate a family.

A small group of soldiers were talking about their native states in a "bull session" one evening. One

after another had bragged about his state, and had extolled its virtues and advantages above the other states. At last a tall Oklahoma boy, with a drawl, boldly asserted that his state was the greatest state in the Union, because it had something that no other state had. When pressed for an answer by a Californian and a Floridian he replied simply and feelingly "My state is the greatest state in the Union because my home is there." It was a great tribute on the part of the young man to the place and power of a home. There is no place like home.

But happy homes do not just happen. As Edgar A. Guest wrote, "It takes a heap of living (and he might have added 'a heap of loving') in a house to make it a home." There are houses with every modern convenience and with added luxuries, which are not homes at all. On the other hand there are humble houses and even shacks which are the finest kind of homes. This thing called a home is a matter of spirit. Material things may and can help. But of themselves they do not make a home. Mutual respect for each other's personality, the spirit of cooperation, the willingness to sacrifice one's selfish desires, the sharing of counsel as well as of tasks, the spirit of democracy, the spirit of trust, of loyalty, of kindness, of forgiveness, of love—these and other qualities are necessary ingredients in making a true home. In today's lesson Paul writes about certain qualities or a certain spirit that should characterize the follower of Christ—"a heart of compassion, kindness—how many homes would be so different if the meners of the family were simply kind to one another—lowliness, meekness, long-suffering, forbearing one another, and forgiving each other." As the thing that binds all these virtues together, he adminishes his friends to "put on love" which is the bond of perfectness. And in what might seem like an anti-climax, he adds "and be ye thankful." The spirit of gratitude, gratitude to God and gratitude to each other, a word of appreciation once in a while might transform a home in which members of the family take each other for granted. One is

reminded of the story of the woman who lay dying, whose husband said to her as he leaned over her, "You have been a good wife to me." "Thank you," replied the dying woman, "that's the first time you ever told me that." Gratitude,—all too often there is too little of it, and it comes too late.

The Christian Home.

The second part of the lesson deals specifically with the ideals and the spirit of a Christian home. "Wives, be in subjection to your husband, as is fitting in the Lord." Paul is not suggesting that a wife submit to anything from her husband which is degrading or contrary to her conscience. He is simply saying there is need for authority in the home, and in some spheres of family life the husband must exercise that authority. The husband is not a dictator. The fact is the relationship between husband and wife is a partnership.

"Husbands, love your wives, and be not bitter against them." These words limit the husband's authority, make tyranny and selfishness and cruelty impossible, call for cooperation and not coercion. The husband's authority is to be governed by love. The wife's submission is to be the expression of love. In a Christian home there is no "boss." The happy home is the home in which love rules.

"Children obey your parents in all things, for this is well pleasing in the Lord." Obedience is the first law in the home—unless children learn it in the home they are not likely to learn it anywhere else. A disobedient child is displeasing to God, dishonorable to his parents, and derelict to himself. Parents should demand and should expect obedience.

But, "Fathers provoke not your children, that they be not discouraged," adds this man who was so practical and commonsense, under the Spirit. If fathers and mothers expect obedience, children have a right to expect courtesy and consideration. Parents who are too severe in their treatment of children often produce a sullen and rebellious child. Obedience should be based on love and respect and reasonableness. It takes a lot of grace and gumption to treat children in the right way.

"Servants, obey in all things them that are your masters according to the flesh." He was not condoning slavery. He was under no delusions about it. He knew it was ultimately doomed as Christ's ideals became more universal and practiced. He

simply exhorts servants and slaves (and some slaves were better educated and more cultured than their masters) to do their work well and faithfully. Their own character was at stake in the matter.

"Master, render unto your servants that which is just and equal; knowing that ye also have a Master in heaven." Thus does Paul in one brilliant stroke lay the whole matter on the conscience of the masters. They would be judged on the basis of the way in which they treated those who were their slaves, but who were in fact their equals before God, and their brothers in Christ.

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A CHURCH FREE AND CATHOLIC.

(Continued from page 5.)

between Watts' time and our own, as they sing with us. Much more could be said of our rediscovery of our own fathers—of our new access to the Puritan thinkers, of our penetration behind the time when we came into corporate being into the rich field of the Middle Ages when we and the other now separate parts of the Western Church were one—but this must be left for our general discussions later. There is undoubtedly among us a new Catholic sense of our own past.

As a warp to that woof we are also growing in our understanding of one another to-day. I trust that before the younger of you pass from the scene you will have witnessed new triumphs of cooperation among us.

Other Symbols than Episcopacy.

We are familiar, I take it, with the suggestion of "bringing episcopacy into our system." Undoubtedly episcopacy has this advantage to offer—that it does effect a certain unitedness among the churches of a diocese. The difficulty with it, from our point of view, is that along with the unitedness it brings spiritual subordination—and in principle would open us to all the vicious addenda of episcopacy which drove our fathers to desperation. The episcopal unit in our system to-day is the local Union or, as we say in the United States, the Association. If we were to take authoritative episcopacy into our system, it would require that our Moderators or (to use the American name) Ministers of Conference should assume the role of bishops.

As has been pointed out, their presence would wonderfully advertise to young people at the time of the making of their vows of church membership the great Catholic fact that the church is more than the local congregation. But what is to prevent us now, at the time when our young people are being brought into the church, from having representatives of the local Union or Association (a group of whom might be formed into a kind of diaconate) appearing at the service, on the invitation of the local church, and offering the right hand of fellowship in an appropriate liturgical setting? This would at least suggest that the great Church of Christ, which the young people were joining, is something more than the immediate congregation accustomed to meet within the four walls of that church building.

A Proposed "Norm."

In order to assist us all in the development of our oneness, I trust that this body (the International Congregational Council) will authorise a continuing committee to publish a book on the theme of this meeting itself. One could wish that the thoughts, new and old, laid on the altar of Christ and on our hearts by our speakers, may be gathered together in logical unity, sent out to other thinkers not here, and so finally be made the nucleus of a volume on "Congregational Churchmanship" which by its very excellence might become normative for our Congregational world. The working together to produce such a book would be unitive: the book itself would become a symbol of our oneness in Christ.

At the close of the first meeting of the International Congregational Council in London in 1891 Dr. Bradford, delivering the final formal address, observed that "he could not help feeling that in the meetings . . . there had been one note that was not quite true. There had been too much glorification of Congregationalism. They ought to have got a little higher."

You will pardon me, I know, if I have glorified Congregationalism. I cannot help rejoicing in relationships which have been to me unrelenting purveyors of spiritual joy. But as I close now I want simply to stress the exceeding great danger which lies in taking seriously such a text as has been mine in this address. When that door into heaven was opened, the seer of Patmos saw judgment as well as glory. It is all very well to realise

that Christ, being at the very heart of every church, makes it to the inwardly prepared a vestibule of heaven. But it is all very terrible to realise that Christ is also our judge. Said John Owen, "It is Christ who . . . will come Himself . . . 'to take vengeance on them that obey not the gospel.'" Christ will be present at these meetings at St. Andrews. He will be watching us with, I hope, not unhappy eyes. His vengeance is not usually violent. It may sometimes be wished that it were: it would then be more evident and resistable. The vengeance He takes upon those who turn away from Him is the dessication of motive, the growth of a sense of meaninglessness in life. Let us determine that this shall not happen here.

Let us open our thoughts to that last scene in heaven—a pure river of water of life, clear as crystal, running through the midst of the city, renewing and healing all it touches because it comes from the throne of God and of the Lamb. Let our hearts and minds be cupped for that water. Let us be prepared for new insights and new powers: God through us can clothe our churches in strength: God through them may then see His will done on earth as it is in Heaven.

"REMINISCENCES OF OTHER DAYS."

(Continued from page 9.)

very "foolish" young ladies of the station would join us in sliding.

Home comforts, such as are taken for granted in these days, were conspicuously absent. Our houses had no plumbing, no furnaces, and no screens to keep out flies or mosquitoes. We did not know about flies spreading disease, or mosquitoes causing the dreaded malaria. We thought the latter came from sleeping on the ground floor. We never heard of electricity, that marvelous hand-maiden of modern man. Hence, not one of the convenient gadgets of the modern home were even dreamed about.

And yet, in spite of the lack of all these things, those old-time missionaries were by and large the happiest people on earth. I wonder why,—do you? Paraphrasing the familiar hymn:

"They climbed the steep ascent of Heaven, through peril, toil and pain,

A noble band, their hope they knew,—who follows in their train?"

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

I wrote you last week that our corn crop is drying up in the field. It has not rained since then and it is a pitiful sight now. It looks now like there will be no roasting ear corn, nor any to feed our many hogs, cows, nor for corn bread and for canning. It is very discouraging because we count on it so much. Fertilizer, seed, preparing the land, and cultivation, has all been expensive. Our pastures are dry and brown, and our cows are walking around looking for a morsel of grass. Our gardens are just about gone, as well as we planted them and tended them. I must say I am a little "blue."

My wife has been down three weeks with a bad back. She has had the local physician, had four days in the hospital, and in still only just able to be around in the house an hour or so a day—most of the time she is in bed.

Vacation time is always extra trouble. The children are restless and it requires more clothes to go away a week or two than to stay at home. For those at home and that is most of them at any given time the constant question is: What can I do? There is nothing to do they say. Some matrons are away each week on their vacations. And it is hot, dusty and dry. And getting drier every day. "Into every life some rain must fall." A good rain now would be welcome, believe me.

Today we accepted two more boys, Micheal Heritage, 8, and his brother, Everette, 7. Two fine looking boys they are. They have made good thus far in school in spite of their handicaps. I am to go for them tomorrow. I hope they will like it here. I pray they will not be too lonely, and that the children and matrons will like them. We are taking them on faith. We believe God will bring things out right. We believe you will help us.

When I see how happy and care-free these children are in the main, I remember my mother's old saying: They are eating their sweet bread. And indeed they are for up to now that is one thing that they have plenty of—good food. They are full of energy, and happy. It does not seem too hot and dry for them.

We are going right ahead with that Memorial Chapel. Three brick-masons and their helpers are steadily at it now every day.

Too, we are making our plans for home-coming which will be here the last of the summer. We have many boys and girls of whom we may be justly proud. I am anxious to see them and their families back here for their annual visit home. I hope by then we shall have had rains and that there will be green hayfields for them to see. They always seem to have such a good time.

Send us a cheery message from your hearts and homes and churches and help to brighten the pathway of your home here—the home that helps the homeless, and loves and trains the unwanted. It is something to fill up to them the cup of kindness and affection and to make their little lives bright.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JULY 16, 1953.

Commodities for the Week.

Miss Edith Jones, Holland Va., Clothing.
Mr. & Mrs. J. A. Boland, Burlington, N. C., Clothing.
Mrs. E. Carl Brady, Robbins, N. C., Coupons.
Linville Christian Church, Linville. Va., Coupons.

Sunday School Monthly Offerings.

Amount brought forward \$ 8,244.56
Eastern N. C. Conference:
Auburn\$ 66.54
Morrisville 9.38
Mt. Gilead 37.66
113.53
Eastern Va. Conference:
Dendron S. S. \$ 24.55
Liberty Spring S. S., Special 30.00
Norfolk, First 35.55
Portsmouth, First S. S. . 6.78
Wakefield, Special 8.24
Windsor S. S. 10.00
115.12

N. C. and Va. Conference:
Burlington S. S.\$ 67.86
Elk Spur 1.00
Happy Home S. S. 45.11
Mebane 5.50
Tryon, Ersk. Mem. S. S. . 15.00
134.47
Western N. C. Conference:
Pleasant Union\$ 15.62
15.62
Total\$ 378.79
Grand Total \$ 8,623.35

Special Offerings.

Amount brought forward \$10,846.70
Henry V. Harman, High View, W. Va.\$ 2.00
A Friend, Holland, Va. . 25.00
Mrs. Olive Scott, Ocean View Va. 5.00
Mr. & Mrs. Charles E. Apel, Morehead, Kentucky 5.00
The Annie Gay Circle, Franklin Church for a Child's vacation 15.00
The Nat. Bank of Burlington (interest 36.00
A Friend, Raleigh, N. C. 25.00
Pisgah Sunday School, Pisgah, Alabama 10.00
Senior High Class, Ram Seur Church for Bobby Daughtrey 4.60
Miss Louise E. Wells, Tacoma, Washington . 100.00
G. E. Rountree, Sunbury, N. C. 25.00
Mrs. Esther E. Jinkens, St. Paris, Ohio 5.00
Roanoke First Cong.Ch. Roanoke Ala. 7.00
"Mary Sue Brittle" S. S. Class for Woodie Byrd 15.00
H. O. Byrd, Suffolk, Va. for Woodie Byrd 10.00
Special Gifts 5.00
294.60
Grand Total \$11,141.30
Total for the week \$ 673.39
Total for the year \$19,764.65

MEMORIAL GIFTS
"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)
(Survivor to be Written) (Address)

Name.....
Address.....

Church Building Loan Fund
Campaign

All churches in the Southern Convention have been asked to file Declarations of Purpose in connection with the Church Building Loan Fund Campaign with the Convention Office as soon as they can do so. Those that have not done so are urged to do so as soon as possible.

Through July 23, 1953, Southern Convention Declarations of Purpose received at the office were as follows:

Church and Pastor	Amount
Va. Valley Central Conference:	
Bethlehem—Ralph M. Galt	\$ 106.00
Wissler's Chapel—Ralph M. Galt . .	60.00
Eastern Va. Conference:	
Berea (Nans)—H. S. Hardcastle . .	\$ 372.00
Bethlehem (Disp)—John Gallo . . .	459.00
Cypress Chapel—Earl T. Farrell . .	1,321.00
Franklin—Harvey L. Carnes	2,132.00
Holy Neck—Allen Hurdle	1,270.00
Liberty Spring—Jesse H. Dollar . .	1,591.00
Newport News—A. Lanson Gran-	
ger, Jr.	3,264.00
Norfolk, Second—J. Everette	
Neese	577.00
Portsmouth, First—W. P. Smith . .	1,410.00
Portsmouth, Shelton Memorial—	
Thomas H. Britton	683.00
Richmond—Roy C. Helfenstein . .	1,459.00
Suffolk—Duane N. Vore	6,290.00
Union, Southampton — Clyde	
Fields	928.00
Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Beulah—Carl Wallace	517.00
Fayetteville—F. C. Lester	300.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Lee's Chapel—Fred P. Register . .	†166.00
Raleigh—W. L. Parker	975.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood . . .	300.00
Wake Chapel—F. P. Register . . .	1,500.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Flint Hill (R)—Avery Brown . . .	127.00
High Point—Guy H. Veazey	426.00
Liberty—L. M. Presenell	361.00
Pleasant Ridge—Max Vestal	595.00
Pleasant Union—B. H. Lowder-	
milk	300.00
Spoon's Chapel—Max Vestal	132.00
N. C. and Va. Conference:	
Burlington:	
Beverly Hills—W. W. Snyder . . .	\$ 400.00
Lakeview—John G. Truitt, Jr. . . .	82.50
Elon College—H. P. Bozarth	2,450.00
Greensboro, First—W. E. Wisse-	
man	3,292.00
Haw River—Dwight Jackson	1,065.00
Hines' Chapel—Julius Rice	697.00
Ingram—W. T. Madren	975.00
Pfafftown—W. J. Andes	258.00
Pleasant Grove—W. T. Madren . . .	814.00
Pleasant Ridge—W. E. Wisseman .	364.00
Reidsville—T. G. Humphries	3,211.00
Union (NC)—K. D. Register	1,395.00
Winston-Salem—W. J. Andes	814.00
Zion—Fred H. Wrenn (Student) . .	75.00

†Paid.

What church will be next to send in its Declaration?

DR. SARGENT PASSES.
(Continued from page 3)

been living with his son and family. Dr. Sargent came from a long line of ministers in Canada. He was the grandson of the Rev. Thomas Garbut, an outstanding minister in our Canada churches. He served the Church Hill district for three years, then for seven years he was with our Toronto Church. During his Toronto pastorate the church there was erected. He then came to the Broad Street Christian Church in Providence, Rhode Island. There too, a new church was built during his pastorate, and it was renamed the Elmwood Church.

This was the union of the Broad Street Christian Church and the Elmwood Temple Congregational. This union was effected in 1912, long before the union of the congregational

and Christian denominations in 1931. The church was built in 1915.

Dr. Sargent has served as pastor in New England churches, his latest church was that at Somerset Center, Massachusetts, where he served for ten years.

He has served in many important official positions in the church. He was secretary of the Department of Christian Education in the Christian Churches for a long time. He was a member for one or two terms of the American Board of Commissioners for Foreign Missions, and held other important posts.

He died at Craigville, a former Mecca of the Christians, where he had spent many happy summers. He was a strong preacher, of fine mind, and a splendid counselor.

WARREN H. DENISON.

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING
LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.

It was agreed that our church would seek to reach this goal by:
(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195.
- [] 3. By including each year in our budget, for years, the sum of \$., which will be paid in quarterly installments of \$., beginning, 195.
- [] 4. By annual solicitation each year for years.

..... Church
By Secretary or Clerk
Address
..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

The Water of Life

In these midsummer days of such excessive heat, when man and beast seem exhausted from the lack of life-giving showers, and vegetation is so wilted, it is with a feeling of refreshment that we turn to the fourth chapter of the Gospel according to John and read again the story of the woman at the well.

She had gone to draw water for external and internal refreshment, even as we seek it today. For even though men today seek to slake their thirst with the popular drinks of the day, they ever turn to the pure and sparkling water, which only can truly satisfy.

Jesus the Christ also sought to have his thirst quenched by this water from Jacob's well, and as he talked with the woman he talked of another type of water, a fountain ever flowing, carrying life-giving power to all mankind. The woman was skeptical, for had not that well been there since Jacob's time, and it had never been known to dry up! What water could surpass it in value? Yet Jesus answered her with the beautiful words of the 13th and 14th verses: "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Then the woman's impassioned plea, "Give me this water, that I thirst not, neither come hither to draw." And our hearts respond to her cry as we thirst for the natural water. But Jesus wanted her to thirst for the living water, the river of salvation that Ezekiel saw in the vision—"water to swim in." Water to wash away the pollution of the earth life, water to satisfy the thirsty soul that is never satisfied with the supply that the world gives.

We believe that the woman thirsted and drank of the fountain of life, and then went to her own household and brought them to Jesus. A woman of the despised Samaritans, a home missionary! The disciples wondered. Later Jesus spoke the words signifying that out of them who believed on him should flow rivers of living waters which would refresh all with whom they might come in contact.

Their sphere is broad, and the influence of the Spirit's power may be felt around the world to all the dry and parched places and touch the dry and parched hearts who are seeking for the water of life. Oh, may we plunge deep! May we drink deep of the life-giving stream, that it may flow through us to others, a channel of blessing to be used of God, with no sin to impede the flow.

*I heard the voice of Jesus say, "Behold, I freely give
The living water thirsty one. Stoop down, and drink, and live."
I came to Jesus and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in him.*

W.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, JULY 30, 1953

NUMBER 30

Do It Heartily!

By RICHARD K. MORTON, Ed. D.

Heartiness and sincerity are valuable qualities—and popular ones. Whatever is really worth doing, is worth doing well. "Whatsoever ye do, do it heartily, as to the Lord," wrote Paul to the Colossians, "and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."

We should live heartily, work heartily, play heartily. This brings power and enjoyment and success. Jesus emphasized fullness of life—and wholeheartedness is vitally involved in this.

Much failure is due simply to half-heartedness and poor effort. It is also due to a lack of confidence in oneself or in the value of the work that is being done. If there is something of value that we are deeply interested in, the chances are that we will take the trouble to find out all we can about it and to perfect our skill in doing it. Whatever is done wholeheartedly is done more happily and more effectively.

There is not much fun in a family circle if chores are done grudgingly or if shared experiences are not entered into willingly and wholeheartedly. It is difficult for us to feign wholeheartedness. People can usually tell whether or not our heart is in what we are saying or doing.

The happiest and most effective people are those who have found certain interests they want to enter into wholeheartedly—and in doing this they find the deeper blessings of life.

Nothing is more needed in this blase and jaded world than a fresh sense of enthusiasm—the discovery of something in which we can be completely immersed.

People today would get much more thrill out of living if they felt that others were interested in them and that they counted and belonged. It is this oppressive, deadening feeling of not mattering which hangs over many a life. They try all sorts of ways to get around this and to find substitutes for it.

In particular, if we can find something we can wholeheartedly share with another—as we do in marriage—we can tremendously enrich life.

That person is indeed poor who cannot think anything, or do anything, or share anything wholeheartedly.

News Flashes

Superintendent Scott visited the Elkton Group in the Virginia Valley Central Conference the week-end of July 19.

Rev. E. J. Clawson, pastor of the Long's Chapel Church, near Burlington, N. C., has been a patient at the Alamance County Hospital. We wish him a speedy recovery.

Chaplain and Mrs. Johnson L. Griffin's address now is 192 F. Pritchard Place, Fort Knox, Kentucky. Mr. and Mrs. Griffin were formerly our leaders at the Bay View Church, Norfolk.

The Community Church of Hendersonville, N. C., is giving consideration to becoming a part of our Congregational Christian fellowship. Dr. Scott is to visit this church in early August.

Mrs. O. D. Poythress, wife of the pastor of the South Norfolk Congregational Christian Church, recently underwent a major operation in the Leigh Memorial Hospital of Norfolk, Virginia. Mrs. Poythress has returned to her home, 1214 Guerriere Street, South Norfolk, and, we are glad to report, seems to be on the road to recovery.

This week our feature article, if we may call it that, "The Minister's Use of Scripture," is addressed to the ministers of our constituency. Dr. Henry E. Robinson, the minister of Burlington, North Carolina, Christian Church, is the author of this enlightening article. It is interesting enough, however, to be readable for laymen as well, and we especially recommend its study to deacons and deaconesses of our churches.

The Scotts Have Returned Home

Dear Southern Convention Friends:

The Stature of Liberty was a most welcome sight as we sailed into the New York harbor on the morning of July 14. We were coming home! It had been a wonderful experience to go abroad, but to get back home safely was even more wonderful.

We look back upon our trip to England, Scotland, Ireland, France, Italy and Switzerland as rewarding and enriching. The International Council

at St. Andrews was among the highlights of our Christian experience. To see and know our Congregational Christian brethren from all over the world gave one a sense of universality in our fellowship. Since THE CHRISTIAN SUN has already carried stories on the Council, we will not dwell further on it now.

We landed at Southampton on June 8, and proceeded to London, where we had a week. The city was still decorated, of course, for the Coronation, and we saw much of the color without the "crushing crowds." The Coronation was a real "lift" to the British. We Americans don't know anything about the sorrow, tragedy, and frustration caused by the bombing of London. They had done a good job cleaning up, and the Coronation gave an added impetus. Britain is trying desperately to "come back," but only the future can reveal what is to happen. During our week in London, we saw many of the historical shrines and literally walked in the past. We owe much to the heritage we have received from old England.

We proceeded by bus—twenty Congregational Christians from America—through England into Scotland. We saw many shrines, castles, cathedrals, etc. It was a lovely experience to visit Shakespeare's home and see where he went to school, and to go to the old Country Church where Grey's "Elegy" was inspired and written. In this ancient Church and Church Yard was inspiration. We were impressed by the beauty and marvel of the great cathedrals at York and Peterborough, but they are works of a past generation. We did not see much life in them! Edinburgh was an inspiration, especially the visit to St. Giles Church, where John Knox labored. It was there that the "free" Church of Scotland (Presbyterian) had its birth. We just preceded the Queen on the royal visit. At St. Andrews we had a week of inspiration in a great Congregational world assembly. Incidentally, we nearly froze in Scotland! While America sweltered, we wore winter clothing—plus "woolens"!

Following the International Council, we went to Belfast, Northern Ireland, where we were guests of relatives of Dr. and Mrs. Will B. O'Neill for three days. What a lovely country Ireland is, and the people are so hospitable. We found a vital piety among these people. They love the

(Continued on page 15.)

Former Teacher of Men's Bible Class Speaks at South Norfolk Church

Mr. W. B. Daniel, a former teacher of the Onward Friendship Bible Class of the South Norfolk Congregational Christian Church, and now of Athens, Alabama, was the guest speaker at a Special Service conducted by the Men's Bible Class, last Sunday evening at 8 o'clock.

Mr. E. E. Henley, assistant teacher of the class presided; Mr. Gordon Peebles acted as head usher. A special musical program was presented by a 20-man choir, and a quartet composed of Mr. Milburn Hines, Mr. William Lane, Rev. O. D. Poythress, the pastor of the church, and Amos Lee Poythress, rendered two selections. The evening prayer was led by Mr. R. D. Holland, former superintendent of the Sunday school and president of the class.

Mr. Daniel was introduced by Mr. William Pulmmer, the newly elected president of the class.

Recent Events at Timber Ridge Christian Church

Several recent events of the Timber Ridge Church in High View, W. Va., may be of interest to the rest of the Southern Convention. While many churches honor their public school graduates, not many—at least that we know of—honor their public school teachers. Our worship service of June 7 was designed to do both.

At this service, five graduating high school seniors, Phillip Larrick, Glen Morris and Harry Spaid, from the Capron Bridge, W. Va., High School; Miss Ruby Seldon of the James Wood (Frederick County, Va.) High School, and Donald Seldon of the Handley (Winchester, Va.) High School, were presented with pocket copies of the Revised Standard Version of the New Testament by Mr. Leyburn R. Brill, superintendent of the Sunday school. Ruby Seldon, by the way, was valedictorian of her class at James Wood.

Then Mr. Elray Seldon, our assistant Sunday school superintendent, presented letters of appreciation to the principals and faculties of the five public schools which most of our children attend. These identical letters expressed our appreciation for the work of these friends of our children, repeated our deep concern for the public education system, and asked

(Continued on page 11.)

Laymen and the Church . . .

J. E. DANIELEY, Editor, 428 Westwood, Chapel Hill, N. C.

The Editor Writes a Letter

Dear Friends:

I have often been tempted to write a letter to the editors of some magazines and some daily newspapers. Sometimes the material which they print stimulates me to such desires; other times some of the editorials which they carry fairly make me boiling mad. But this is not a letter to the editor—this is a personal letter to the people, how many I have no way of knowing, who have the habit of reading this column. First, blessings on you!

It was just four months ago that we announced in THE SUN that the Board of Publications had given us permission to have this space each week. At that time we announced some of the plans which we had for utilization of this space. We have tried to carry through with those plans. You have had each week for your reading the results of our efforts.

Getting this column together each week has not always been an easy matter. Many times the week has past and time has arrived for copy to be typed and there was nothing to send in. Under those circumstances we may have been guilty of "manufacturing" news; there seems to be little that we can do other than this. Today is one of those days. The deadline has already past; the copy should have been mailed yesterday but we had nothing to mail. I worked at my job for twelve hours yesterday and that leaves very little time for original thinking; ingenuity and imagination don't thrive on a busy schedule. But I am not writing this letter just because I have nothing else; I think that there is a real need for this letter.

Why this letter? Let's face the facts. Very few people have taken the time or trouble to send material to me for publication. This column should not become an editorial column; we have a page for editorials so I must refrain from lecturing to you at length in this space. Nevertheless, the question arises in my mind: Why no news? Why don't our men report? Is it that you think you have no news? If you are doing

anything, certainly it is worth sharing. Can it be that you think that you are too busy? My answer to that is that most people do all of the things that they really want to do even in these times of hurry, hurry, hurry. Could it be that the column is not needed? that it is not serving its purpose? that we started without thinking through the matter thoroughly? I invite you to please, for the sake of the Men's Fellowship, think about this. This is your responsibility! Do you care enough to do something about it?

I don't want to sound entirely pessimistic. I believe that there is some hope and some encouragement to be found in the reports which we have received. The fact remains, however, that there has been some disappointment in your response to this work. The decision is clearly up to you. Do you want this column continued? Is it worthwhile? If so, send us a contribution of some news item from your group. It will encourage us, enrich the lives of those who read it, and will serve notice that your group is at work—that it really means business. May we hear from you?

Sincerely yours,
J. EARL DANIELEY,
Editor.

A miser grows rich by seeming poor; an extravagant man grows poor by seeming rich.—*Shakespeare*.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

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From the EDITORIAL *Viewpoint*

GUEST EDITORIALS BY ROY C. HELFENSTEIN

What Kind of God Do You Worship?

That the world is in "a bad way" is obvious to the most unobserving. It always has been in "a bad way"; and because of that fact, God sent his Only Begotten Son into the world to lead men in making the World's Way good.

Mankind alone is responsible for whatever is wrong in the World's Way. We cannot put the blame upon the devil, or upon fate, or upon God. It is an insult to God to address him as "Thou who doest all things," for God does not do all things. He only does that which is good. God is God because he does only "the Good." It might be easier and more logical to lay blame for the world's wrongs on the devil, for we know "there are so many of him," and he is always in "the disguise of man." Man's meanness, man's greed, man's inhumanity, men unredeemed by the grace of God, are responsible for the world's "bad way"—for its disillusionments, its heart-aches, and its hellishness. Men and women like ourselves are to blame for whatever is wrong in the world. And only men and women like ourselves, led by the help of God, can make right whatever is wrong.

People are lamentably wrong who try to dodge their responsibility in helping to set things right by saying that, "Whatever God wills must be ac-

cepted," thus interpreting "the wrong" as being "the will of God," for God could not be God if he ever willed "the wrong." How preposterous to contend that God wills human misunderstandings, human injustices, human failures, human disappointments, wars, accidents, catastrophies, and all the rest.

The Old Testament frequently presents God in that role. But the New Testament never does. And the New Testament is the Christian's Bible. The Old Testament is from the Bible of Judaism, and shows us "the pit from whence we have been digged." Often the Old Testament presents God as being a god of wrath, a god of vengeance, the author of war, the instigator of barbarity, a god characterized by partiality, and as being for less good than are many men who walk the earth today. Read the story of "Elisha and the bears," the dealings of Israel with their enemies, and some of the countless other records in the Old Testament. Then compare the portrayal of God as presented in the New Testament—a God of Love—a living Heavenly Father, whom to believe, appreciate, love and serve with all our heart and mind and strength, sustains us daily as we walk life's way, and assures us of Life Eternal.

Why We Should Love the Church

We should love the Church because it has made God's love and power known to the world, and because it offers to all mankind salvation for every life and for all of life.

We should love the Church because it declares that regardless of man's meanness, his weakness, his selfishness, his duplicity, his unbelief—that deep in the heart of every man and every woman is a constant hunger for something better than they have yet experienced—a longing for that better something which one may have "loved long since and lost awhile."

We should love the Church because it alone holds before mankind the idea of the unity of life, the divine purpose of life, the harmony of life. It calls men and women to seek unity of personality—an integrated life, a oneness with God, a oneness with mankind. We should love the Church because it alone calls men to seek God's way, that their way may be more largely his way.

The Church calls men and women, boys and

girls to seek harmony in all of life's relationships—to live in harmony with other people, to live in harmony with God—"in tune with the infinite"—and to live in harmony with life. To commit one's whole life, one's entire interests to the oneness of mankind with God is the challenge of the Church.

The so-called "personal gospel" and the so-called "social gospel" are one and the same. They are the two sides of the same coin. People who talk about a personal religion as distinct from a social religion; and people who talk about a social religion apart from a personal religion, fail to look at the other side of the coin. Religion is both personal and social, or it is nothing.

Christian salvation is not a matter of "letting go and letting God," but of "taking hold and helping God." It is not content to wait until "God's good time" to realize the right. It contends that "any time is God's good time"—and only by man and God working together can God's Kingdom be established upon the earth.

The Minister's Use of Scripture

By REV. HENRY E. ROBINSON, D. D.

Pastor of Burlington, North Carolina, Christian Church

"Thy word is a light unto my feet and a lamp unto my path." Ps. 119: 105.

No matter what conception one may have as to what the Bible is, this old familiar passage is comprehensive and satisfying. God's word is a light shining in the darkness to guide on their way all who look to it for direction. One is much tempted to try to answer the query: What is the Bible? I must leave this intriguing question as summed up by our text and devote my time to the use of scripture.

First let us consider the Bible in worship. In our Protestant sanctuaries the Bible is invariably placed in a position of prominence as a symbol of faith and authority. Our Reformation forefathers, having turned their backs on Rome, rested down on holy writ as a worthy warrant for their doctrines. Even today some of our parishioners of Puritan ancestry squirm a bit or even protest at a cross on an altar, while they rest in a secure frame of mind with an open Bible on the reading desk. Even though this switch in seats of authority gave rise to divided loyalties due to varying interpretations, the open Bible stands for God revealed, and every minister of our strain can count on a healthy respect for scripture on the part of his people. Mind you, this is not to say that his people know scripture or bother to read it as they should, but they respect it.

Every service of public worship rightly gives a place to the reading of scripture. This part of the order of worship needs to be set apart and exalted more than it commonly is. Careful habits should be cultivated in the actual handling of the pulpit Bible. If the written word is all that we claim for it, then let the opening and closing of the book symbolize the beginning and end of worship. By all means let the passages of the morning be read with expression. Stumbling over proper names, or the failure to observe punctuation reveals lack of preparation and indicates that actually the minister hasn't considered the lesson worthy of his previous attention. I firmly believe that our people respect the Bible and will resent keenly a shabby reading from

it by a man who has spent several years in training to conduct worship.

As to the choosing of the lesson, two systems are prevalent. One is set up on the supposition that the Bible speaks for itself. The people need to hear its message unadulterated by supplementary remarks. The minister following this system is assisted by the aid of a lectionary which provides suggested readings from both Old and New Testaments for every Sunday of the year. The sermon may or may not be related to the scripture, though I venture to say that it usually is. But if it isn't, that is all right. The scripture has brought a message. The minister has also brought one, and the congregation is doubly blessed. Some lectionaries follow the Christian Year, thus capitalizing on the prominent Christian festivals and saints' days. The system of the lectionary has the advantage of including a full scope of Christian doctrine, avoiding the danger of overplaying the minister's pet leanings. The parson who does not use the lectionary ought certainly to keep a chart of his scripture selections to guard himself against the hazard of reading about 80 per cent of the time from a very narrow scope of scripture. Some men I know would be in Daniel and the Revelation most of the time. Others would tire their people with certain theological passages recurrent in the letters of Paul. Others would stay within Mattheu 5, 6 and 7, when they might better widen their selections; and still others would do well to give the Psalms a rest, good as they are.

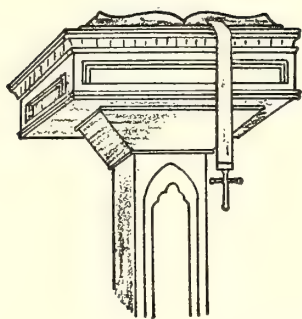
The other system is that used by many preachers who wish to link the scriptures and the sermon in a supporting unit, one upholding the other. Not only the scripture but the hymns and prayers are likewise chosen to lend emphasis to the theme of the morning which finds its climax in the sermon. I think that I have already pointed out the dangers of this system in recounting the advantages of the lectionary. Let me say a few words in support. The text of the sermon may often require the context from which it is taken. Why not let this context be the scripture of the morning? The scripture then be-

comes the foundation for the sermon. If the sermon topic as printed has an obvious connection with the scripture, might not the people take a keener interest in its reading than if the lesson and the sermon are separate entities in the order of worship? Personally, I can become more excited about a passage upon whose theme I am to preach. Therefore, I believe I can read it with more earnestness and appreciation, qualities which may be caught by the hearers.

I have no brief for either of these systems. If I were to offer advice it would probably be that which ever system you are wedded to, drop it for six months and use the other. You will either find some hidden values which you had previously passed by, or you will be convinced for all time that you were right in the first place.

The other part of the service which involves scripture is the text of the sermon. Personally, I preach from a text invariably. Again, I repeat to your weariness, that people respect the scriptures. You may choose a passage with which few of your hearers will agree (such as turn the other cheek), but because it is scripture, they will give you a hearing. The authority of scripture is a tremendous asset to the preacher. We need to capitalize upon it. I know the arguments on the other side. Someone will say, "I didn't get this topic out of the Bible, I got it out of a life experience. Why should I labor trying to find a proof text which on the face of it was dragged in and hitshed on?" Someone else will pick up a book of sermons such as Fosdick's "Living Under Tension" and point out that no texts are used. Someone else will say, "I do not want to be limited by a text. I want to be free to incorporate sections in a sermon that are not within the scope of the text." Let me say, in answer to these objections to a text, that the so-called "life topics" may soon degenerate into secular essays. Is the advantage gained in choosing such a topic able to offset the disadvantage of forfeiting the Bible as a source of authority? Maybe Fosdick doesn't use texts. I am not convinced that his preaching is better for it. If he preaches without the aid of texts, ministers of his calibre are about the only ones that can do it. If a text limits you, you probably need to be limited. Your congregation will thank you for sticking to something. Finally, no matter how poor the sermon, the people can take

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"The Strange Strength of the Weak"

A Sermon

By REV. CHARLES CECIL THOMAS,
Pastor of First Christian Church,
Portsmouth, Va.

TEXT: "... and God hath chosen the weak things of the world to confound the things which are mighty . . . that no flesh should glory in his presence."—I Corinthians 1:27-29.

The recent riots occurring behind the Iron Curtain have touched off a flame of hope in the weary hearts of millions throughout the world. The workers in East Germany and Poland, pressed beyond their capacity to endure by their power-mad masters, have thrown caution to the wind and attacked these oppressors with "stones and slogans." In spite of the ostensible weakness of their ability to resist, their action has immeasurably shocked the Russians. Because of the strange power of their movement, these unarmed men have exploded the theoretical myth of invincibility which the Communists have sought to exploit.

On the basis of the success of these two skirmishes, the mayor of West Berlin predicted that a "grass-roots" rebellion throughout the slave countries would throw off the iron collar of slavery imposed upon them by the Reds.

Such a statement seems incredible when we see Russia sending tanks to the Polish border and hear of wholesale executions in Germany. Yet we must not, in our fear of and our trust in armed force, forget that history speaks indisputably of the truth of great armies which have forged proud empires in a rough-shod terrorism, only to crumble before the strange, indomitable strength of the spirit of freedom-thirsty men. Say what you will, trust however thoroughly you may in brute force, there is always present the irrefutable evidence of that strange strength of the weak to

resist until proud armies have been destroyed and arrogant tyrants have smothered in the dust of their own ruins.

Recall the high points of the struggle for liberty in human history and you will find your mind jumping from peak to peak of triumph of the weak over the apparently strong and proud. The history of the struggles of Christian peoples from the cross to the present day, is a glorious and beautiful story of the strange strength of the weak in triumph over oppression, misunderstanding and deliberate exploitation.

Now that we might see this raw strength manifested in our modern world, we are a bit puzzled, for we in America have followed the lure of materialism until we have been lulled into a false security by the stockpiling of fearful weapons and the assembling of great armies, superior navies and faster air forces. Secure in our trust in the authority of these instruments of war, we forget, or fail to learn some of the simple lessons that life has to teach, and we find ourselves, like the Roman Emperor in "Quo Vadis," puzzled and uneasy to the point of hysteria, by the strange strength of the weak. What is its source? What great power is tapped to lift an ordinary man out of an humble anonymity and make him an expendable firebrand whose white-hot spirit infects a whole generation for some just and righteous cause? From whence cometh this strange strength of the weak?

I think that St. Paul has written the answer to this disturbing question in his throbbing letter to the Corinthians. Writing under the sting of the knowledge that his authority as an apostle had been challenged and of contentions arising in his cherished church at Corinth, he hastens to assure them of his authenticity in Christ and to remind them that the wisdom of this world can be foolishness in the eyes of God. Then in a burst of eloquence, so characteristic of this remarkable man of God, he answers the question before us today. As if seeing the momentous struggle ahead for the followers of Christ, he said, "... and God hath chosen the weak things of the world to confound the things which are mighty."

So, in words reminiscent of much from the Hebrew prophets and of the words of Jesus, the great Apostle sums up one of the most startling facts of God's nature and of his handiwork in human history. Yes, in

seeking the source of the strange strength of the weak to confound the arrogant and mighty, we have come face to face with one of the rock-bed facts of life itself. God is concerned for justice and righteousness, and, if the need arises, can inspire, and strengthen, and fire the weak with an invincible power. Oftimes the mills seem to grind slowly; but, the irrefutable fact remains, righteousness and justice ultimately prevail, and the tyrant is brought low. Trust, if you will, in armed, brute force; but remember that might, exploited for oppression and slavery, never makes right. Remember, too, that God with the weak who hunger for righteousness, constitutes a majority against which it is folly to fight! "... and God hath chosen the weak things of the world to confound the things which are mighty!"

This truth, almost too simple to be learned, is demonstrable as well as prophetic. God is the unfailing source of the strange strength of the weak which spoils the pride and the might of the worldly wise. He uses the weak, the humble, the despised for his purposes; for many men, arrogant and proud in their trust in material strength, have taken themselves completely out of the influence of God. St. Paul's own life is illustrative of the truth he wrote. Physically weak, not handsome, yet possessed with staggering power, his influence upon the world is immeasurable!

Again, when God sought to purify man's thought of himself, he chose not the governor's palace nor the high priest's home, nor the rich man's house nor the scholar's circle through which to speak. Rather, the Christ came to the home of humble parents in a small village. Then, when Jesus was taken away, the task of the redemption of the world was left to a few fishermen, a tax collector, a few housewives and a few tradesmen. Yet from this humble beginning Christianity has spread to the ends of the earth!

The miracle of the strange strength of the weak changing the course of history occurs often in man's experience. The Christian Church held the world together when the proud Roman Empire crumbled. The weak, defenceless Hollanders brought the proud armies of Spain, after thirty years of fighting, to settle for a truce. It is said that, when in that war, the invading Spanish soldiers lay siege

(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Eastern Virginia Sunday School Convention

When it is convenient, I always attend the annual meetings of our Sunday School Conventions. They have interesting programs and a lot of good church people present. When given the opportunity, I always speak briefly concerning the work on the campus and the opportunities of our young people at Elon College, our own college.

The eighty-fourth annual session of the Eastern Virginia Christian Sunday School Convention was a very interesting one. Mr. J. Letcher Eley of Franklin, Virginia, is the president. He presided well and spoke interestingly. Mills Godwin and Jesse H. Dollar both made excellent addresses. There seemed to be no special theme for this session of the convention, but rather the program centered around superintendents and instruction in the various departments.

Miss Pattie Lee Coghill spoke regarding the use of materials. Mrs. E. G. Middleton of Christian Temple, Norfolk, spoke of the opportunities and responsibilities of the adult teacher in the Sunday school. Mrs. J. Everette Neese of the Second Church, Norfolk, dealt with problems of young people in presenting the Sunday school lessons on Sunday morning. Miss Ruth Dunn of our Rosemont Church, Norfolk, emphasized the work for children in our Sunday schools. These presentations were interesting and helpful.

I should say that the entire spirit of the convention was excellent, and the fellowship was good; but if I should be permitted to give further appraisal of this one-day session of our church and Sunday school organization, it would be the lack of a challenge for the future. What has been done and that which is being done is very satisfactory, but if we are to accomplish what this age demands, we must lay plans and project obligations that will challenge the best that is within us. The horse on the race track runs faster because the one next to him is trying to beat him to the goal. Our Sunday schools will move faster, enroll more people, and accomplish more good for the church

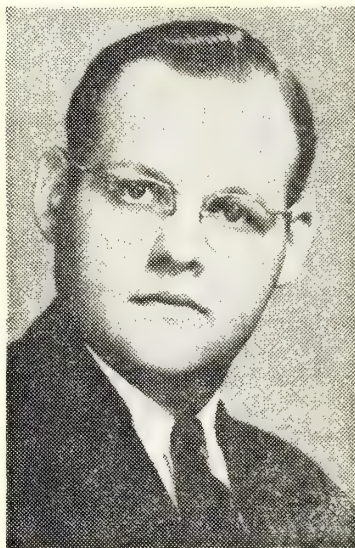
and community with assumed responsibilities that tax their capacities to the limit. We shall certainly not go faster or further than we plan.

Continued success and growth to our Sunday schools in the Eastern Virginia Conference and throughout our church!

* * * * *

Prof. Danieley Is Appointed Acting Dean at Elon

Prof. J. Earl Danieley, a member of the Elon College faculty since 1946, will serve as acting deane of the college during the coming 1953-54 term.



PROFESSOR DANIELEY

Prof. Danieley succeeds Dr. D. J. Bowden, who resigned the deanship recently to accept a post as head of the School of Religion at the University of Indiana, and will assume his new duties September 1.

After graduating from Elon with the A. B. degree in 1946, Prof. Danieley joined the Elon faculty that fall as an instructor in chemistry, and he gained full faculty status in 1949, after being awarded the Master's degree in chemistry at the University of North Carolina.

He held the Ledoux Fellowship in Chemistry at the University of North Carolina during the 1951-52 college year, and he is now a candidate for the Ph. D. degree from that institution, where he has been a visiting professor during the current summer term.

Already well known in scientific circles in North Carolina Prof. Danieley has had articles published in the *Journal of Chemical Education*, the North Carolina Education magazine, and in the *Mathematics Teacher*.

He is a member of Phi Delta Kappa, national honorary education fraternity; of Sigma Xi, honorary scientific society; of the North Carolina Academy of Science, the Elisha Mitchell Scientific Society, the American Chemical Society and of the National Association of Parliamentarians.

He is the son of Mr. and Mrs. Henry Danieley of Burlington, Route 4, and is married to the former Miss Verona Daniels of Beaufort, North Carolina.

* * * * *

Apportionment Giving

It was my privilege to attend the recent annual sessions of the Sunday School Conventions of the North Carolina and Virginia Conference and the Eastern Virginia Conference. The programs were very interesting and helpful to all who were present. One interesting thing about the reports was that in both conferences the Sunday schools contributed more money for Convention purposes and Christian education than in any previous year. If this could be taken as a yardstick, other causes and institutions of the church might be encouraged.

So far as Elon College is concerned, our offerings to date are slightly under the offerings of a year ago. Even so, receipts for the college during the summer months this year have exceeded the offerings during the summer of previous years. If our Sunday schools and churches could realize what help these weekly offerings are, they would certainly be generous and punctual in giving this type of support to their college.

Elon College is grateful for all assistance.

Previously Reported	\$ 5,637.02
Eastern N. C. Conference:	
Bethlehem	\$ 6.00
Liberty (Vance)	66.00
Fayetteville	7.00
Eastern Va. Conference:	
Elm Avenue	\$ 28.00
Suffolk S. S.	75.99
Union (So.)	77.00
Western N. C. Conference:	
Albemarle	\$ 15.00
Flint Hill (R)	15.00
N. C. and Va. Conference:	
Hines Chapel S. S.	\$ 7.48
	297.47
Total to date	\$ 5,934.49

Missions at Home and Abroad

Morning Starlets for Micronesia

Dear Friends:

So many requests for information about the future of the *Morning Stars* has come to the American Board that it seems wise to prepare an answer for the many who are interested, and who have contributed so generously to *Morning Star IV*, which sank last November. You have all seen accounts of the heavy storm which was too much for our small schooner, and grieved with us over its loss.

It seemed providential that I was in Micronesia at just that time, having been sent by the American Board to take part in the One Hundredth Anniversary Celebration of the beginning of Christian work in those islands. When word reached us of the sinking we could hardly believe it, for only three days before we had waved gayly to it as it started on its way to the Marshalls.

The annual meeting of the Micronesia Mission was convening the very day we heard about the *Star*. Naturally one of the main items of discussion was how to plan for transportation in the islands, and whether the Board should be asked to replace the *Star*. That the opinions varied was not surprising, for some of our missionaries are in locations where there is commercial transportation available, while others are in such isolated places that they are sometimes marooned for many weeks, even for months at a time. The most extreme case of this is a minister who was assigned, in June, 1951, to a post in the Northern Marshalls. When I met him in November, 1952, he was still trying to get to his church!

In spite of this, due largely to the fact that we have not been able to get a captain who will continue to serve in that area, the missionaries came to the conclusion that if each of our four island groups could have a motor boat sufficiently large to carry people and materials throughout their own area, they would try out that scheme for a year, and then once more see whether the *Star* should be replaced. These motor boats, about thirty to thirty-five feet long, are to be called *Starlets*, thus carrying on the long historic name and tradition in Micronesia.

It is still too soon to know whether this plan will be adequate or not. In the meantime a *Starlet* is already serving in Truk, another in Ponape, with a small sailboat, equipped with an outboard motor, carrying supplies, missionaries, ministers and school children around in the Marshalls. For all local purposes these seem to fill the immediate need. The Marshalls should have a real *Starlet* in the near future. Many gifts are coming in for these smaller boats, and we hope it will not be long before another can be bought.

Travel on a *Starlet* can be comfortable; it can be exciting if the waves are high and there is a strong breeze. A good sailor need feel no anxiety in traveling that way. Winds and waves in Micronesia are tricky, as I found out for myself. In that warm climate, however, who cares if one is soaked to the skin by salt water from below and rain coming down in torrents from the sky? That only adds to the thrill. Climate is hard on any kind of machinery in the tropics; repairs must be made constantly, and funds for upkeep are needed all the time. For these, and for at least one new *Starlet* costing about one thousand dollars the help of friends is asked. We are grateful for the children in our church schools who still think of the *Star* as their project and are glad to contribute to the smaller and younger relatives of *Morning Star IV*, in the form of *Starlets*.

ALICE E. CARY.

Boston, July 7, 1953.

THE MINISTER'S USE OF SCRIPTURE.

(Continued from page 5.)

home the text. At least that will have a value.

The one other place at which scripture is used in the service is the responsive reading. Some ministers are omitting this ancient part and proclaiming that the people find great relief in doing away with this trite and meaningless sing-song. I would suggest to these ministers that they could leave out half the service to the delight of some people. I am also interested to see if what they insert in place of the responsive reading is

going to wear any better. I will admit that the selections in some hymnals are so poor that the pastor gives up in despair. But if the choice of scripture is good, and properly divided for responsive reading, and the congregation is reasonably well trained to read together, I feel that the responsive reading affords another contact of the people with scripture in a time when too few people read their Bibles.

It is obvious that if the minister is going to deliver a sermon each week based upon a scripture passage, he himself must live close to the Bible. Frequent readings, and better still, Bible studies, should keep the Bible's rich materials foremost in his mind. Sermon series on the Commandments, the prophets, the Lord's Prayer, the Sermon on the Mount, etc., require extensive Bible study. A study of the pulpit masters reveals how much dependence they placed in illustrative material taken from the Bible. If we are to avoid using the same quotations and stories too frequently, regular reading is necessary. I feel that expository sermons, frequent quotations, and Biblical sermon series are not optional, but are expected by our people. As we look back on seminary days, recalling how many hours we spent searching the scriptures—doing the ground work of our OT and NT courses, we should do no less now, pressing though the demands on our time may be.

One of the finest current aids to Bible study I know is Fosdick's "Understanding the Bible." His little book, "The Modern Use of the Bible," is very fine to place in the hands of people who are having growing pains with the scriptures. Quite an old, but exceedingly useful book for the minister is Nave's "Topical Bible." One chapter of Douglas Stere's little book on "Prayer and Worship" is devoted to devotional reading. It is worth reviewing as it digests in brief form the great classical devotional literature with which we should be acquainted. I dare say its suggestions would make an excellent winter's reading course for the most of us.

Then there are times when the minister needs to read his Bible without thought of texts or illustrations. Let the Bible bring its own message to the soul of the reader. It is a loss when a man slips into a mechanical or professional attitude toward this great body of holy writing. The ig-

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

News Items Wanted!

I know that many of our societies have not sent in a news item concerning their group during this conference year—and that the year is rapidly drawing to a close. Why not send in something right away, instead of waiting until September 15, and then rushing to get an item in a little late.

Some of our societies have no August meetings, so that month the secretary or president or reporter could use some time in writing up their activities for THE SUN. Items will reach me more promptly if sent to 1055 Stamper Road, Fayetteville, N. C., for the next month.

* * * * *

Plan September Meeting Now

All societies should remember that reports to their district superintendents and to their conference treasurers are to be mailed so as to reach those people not later than September 15. You may need to plan ahead in order to do this.

If you send a certain amount to the conference treasurer each quarter, why not go ahead and mail that in now. That will relieve some of the rush on her at the last minute.

If your meeting will ordinarily come after the second Sunday, that means it will be too late for the reports to be mailed in this time—for the second Sunday is the 14th. You may need to move the meeting date up to the week before. And then you will want to remember that in your community Labor Day (September 7) may be a holiday, which you will want to avoid for your society meeting—and before you know it, you may have to move the meeting up to the week of September 1. This will need planning ahead to arrange and publicize.

It is fine if at the September meeting, when your officers for the new year are probably installed, they can have ready to present to you a year book for the coming year's activities. In every society this is not possible, as officers are elected and new circles are drawn at the September meeting, etc., and plans have to be made after this date. However, if at all possible,

make the necessary adjustments and do your planning ahead. This means a meeting of the new officers in August.

* * * * *

Take Time to Take Stock

Every business organization "takes stock" at some time or another, in one way or another, to determine just what its assets are, what are the liabilities, and just how it "stands."

In like manner, our women's societies need to "take stock" every now and then. This time of the year, when we are closing our books and beginning to plan for our next year's work, is an excellent time for that "stock taking."

Here are some of the questions that we might ask ourselves:

1. Does my society give as much as it possibly can for missions?
2. Have we increased our giving during the last five years to missions in keeping with the increase in prices? (And we must remember that inflation in many countries is much higher than here.)
3. Have we had a missionary visit our society recently?
4. Have we invited our district superintendent to visit our society?
5. Have we offered to help our district superintendent by being willing to visit some new society or some as yet unorganized group to put on a program or tell them about our women's work?
6. Have our leaders attended the state conference and district rally and the School of Missions?
7. Do we have variety in our programs, or are they always done in the same old way by the same people?
8. Is our minister invited to come to our society and present the program for one meeting during the year?
9. Have we learned about any of our missionaries and mission stations in the last year?
10. Do we really have missionary study provided for our chil-

dren and young people, or do we just blindly check that item on the report blank?

11. Does our cradle roll help our young parents, or is it only a way of getting some more money?
12. Is our Bible study presented in an interesting way? (See special suggestions for this in next year's packet.)
13. Does every member have an opportunity at some time during the year to participate in a program? (This requires skillful planning, but it can be done!)
14. Do we use THE CHRISTIAN SUN, Advance, Social Action, The Church Woman in our society, so our women will see their value?
15. Do we see that every woman in our church gets an urgent invitation to join our women's group—or is ours a "closed corporation"?

These, and many other questions you will think of, may stimulate the thinking of your group and help in making next year's work the "best ever." I hope so.

* * * * *

Impressive Service at Liberty Spring

One of the most impressive services held by our Woman's Auxiliary of the Liberty Spring Congregational Christian Church was the World Day of Prayer service on February 20, when our neighborhood churches: Whaleyville Methodist, Great Fork Baptist, Cypress Chapel Christian and Holy Neck Christian, joined us in a sincere and very meaningful service of prayer and praise.

We have seen our auxiliary advance in membership and service since our four circles were organized last fall. There is a keener sense of fellowship and a greater joy in service. Our quarterly meetings enable us to meet all requirements in a very satisfactory and enjoyable way. Our plans for the coming year make us look forward to an even greater year of service in His name.

MRS. J. E. HARRELL, JR.,

Reporter.

* * * * *

Quarterly Report of the Treasurer of the Woman's Missionary Convention

The following is the Report of the Treasurer of the Woman's Missionary Convention of Congregational Christ-

(Continued on page 13.)

A Page for Our Children

MRS. JUNE JOY HOUSE, *Editor*, Elon College, N. C.

Your Editor Rings a Bell!

Before we came to Elon to spend our summer, Mrs. James Booth had asked me if I would say a few words at Elon's Community Church commencement, which I did. It so happened that Dr. John G. Truitt of the orphanage was presiding that day, and he heard me tell the boys and girls a story about a church bell.

Now, one of my lifelong ambitions has been to ring a bell, to pull the rope and hear it peal, but I have missed several good chances to ring bells. When I finished talking that Sunday, Dr. Truitt told me that I was to come to the orphanage one night and ring the railroad bell they use to call the boys and girls to meals. And last Thursday night I did!

It was a very special night, for birthdays in past weeks were being celebrated. There were two beautifully decorated cakes at each end of the main table. The boys and girls were excited and happy (all except one little boy who was trying to get acquainted with new people and ideas at once), and there was food and milk aplenty.

After the candles were lighted, we sang happy birthday, and enjoyed cake and cream. Dr. Truitt talked a bit and told a story, but best of all—I rang the dinner bell that night!

We came back to the campus thinking of the children for whom we care and who grow up under the guidance of our church.

We enjoy college life. The girls with whom we live and work are fine and mean much to us. Sunday morning we heard Dr. W. W. Sloan, professor of religion, preach. We celebrated the Fourth of July, with the Sloans, eating watermelon and other good things, on top of their roof. It is a flat one and much like the ones used when Jesus was a boy.

On Sunday morning we had an unusually fine worship experience, when we joined the Primary Department under the leadership of Mrs. H. H. Cunningham. In this service, the children reviewed their previous work and it was fine to hear them sing, talk, read and pray. It has been pleasant to visit in the home of Dr. and Mrs. Cunningham and to play

with their little daughters: Ann and Margaret.

Sunday evening we heard Dr. W. T. Scott preach in Burlington at union services, when he was reporting on his European trip. We were with the Truitts and went home with them for a little snack. Andrea Lee summed up the day when she said: "There is something good in each one of our days!"

* * * * *

"A Day in the Park"

By LAURA GRAY.

Issued by the National Kindergarten Association.

Little Don, four-and-a-half, his hands in the pockets of his dark-blue jacket, strutted impatiently about the kitchen. "Go, watch for Grandma's car," said Mummy.

"We're going to the park in the bus, not the car!" Don answered, but Mummy was so busy bathing his twin sister she did not seem to hear. Then, a little woman with a pink and smiling face stepped in.

It was Grandma! And soon she and Don were walking down the country road. Sunshine was everywhere. Golden dandelions nodded in the breeze, while the feathery ones softly brushed the boy's bare legs. He took little skipping steps; it was so exciting going for a trip like this—in a bus. He had never been in one before. They came to the corner and stood by the white post with black letters. A huge yellow car with many windows rumbled up, stopped with a kind of sneeze and leaned over, inviting them to enter.

Don climbed up the big steps, dropped the ticket Grandma had given him into the receiver and watched it slide to the bottom of the glass box. Then they were on their way, swaying and rocking along the road. In a few minutes, they stopped to let some people off. And, what do you think? A door in the middle of the bus opened and shut all by itself. Why, how could it do that? he wondered. It was magic. Soon Grandma and he got off. Then he saw a big, fat ferryboat that sat puffing smoke from its funnel; its tongue was out for people and cars to use as a bridge. Grandma and he walked on this bridge and en-

tered the ferry. A man with a funny hat waved his arms to direct the traffic. The boat tooted, took in its tongue, and they glided out on the shining water. White gulls shrieked overhead. One perched on the flagpole. Don laughed when it nearly toppled off. He and Grandma walked all over the huge boat. They looked down into the engine room and smelled the hot oily odor that came up. A man with a longnosed can went about squirting oil into the works.

Soon they had crossed the inlet. The boat sidled into a floating warf, stuck out its tongue—why, it must have two tongues!—and passengers went ashore. Now they were in a big city with its bustle and noise. Don and Grandma climbed into another bus which was so full of people there was no room to sit down or see out. Grandma held Don's hand lest they lose each other. The boy stood patiently dodging the hard edge of a woman's shopping bag which kept jabbing into his ear. The bus stopped to let some passengers off and to take others on, every little while. At last Don and Grandma pushed their way out and found themselves in a park with great shade trees and miles and miles of green, green grass. Boys and girls ran about and played together. Some were splashing in a pool. Don used one of the swings and then had some fun on a seesaw with another boy. After this, Grandma and he walked on, and there were more swings and some slides. It was wonderful!

Now, Don and Grandma scrambled down a slope right to the sea. This was a trifle disappointing, for there was no sand, only stones. Grandma sat on a log and took out her knitting. Don sat beside her for a while. It was lovely there—the water so blue and pretty, little white fishing boats chugging about.

When Don turned over a stone something flat and round, with a lot of legs, ran out. A crab, Grandma said it was, and she showed him how to pick it up by the shell. There were more crabs, big and small, under other rocks. When a spurt of water hit his bare leg Grandma showed how to dig up the clam that had caused this. Don dug up more clams.

Then Grandma called him to eat a lunch of fruit and sandwiches. It was fun sitting there on the log with the sea and the sky and Grandma smiling and all so happy.

(Continued on page 14.)

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Memories That Linger

Ninety-three campers, twenty-three teachers and helpers, three children, three hailstorms, nine miles to Signal Knob and back, two drenchings in the Shenandoah Park, two nights without electric lights, three moonlight swims, three cokes and three candy bars a day, cabins four and seven won neatness contests, Seniors won two ball games over Junior-Highs, five morning watches, five chapel services, six vesper hikes, upteen songs by Paul Rohart and his squeeze-box; John Rohart and Bob Enswiler home from Navy, but back in the water as life guards; Winnie and Jane and their Junior vesper service; Pattie Lee and how much money do you want to deposit; Hank Harman and no you cannot have a moonlight swim tonight; Peene Harman and can't read, where it says silver you don't put dishes; Fran Hall and I think we ought to be a little more quiet in here, boys; Mr. Rohart and the punch cards; Mr. Galt and social problems, plus Junior boy problems; Mr. Bozarth and what do we believe—anything? Grace Raju, her sari and her smile; Mr. Newton, Mrs. Miller, Mrs. Bryant, and assorted helpers, and if we didn't eat so much, we wouldn't have so many dishes to wash; Mrs. Hall and does anyone remember where I left that; Audrey Zircle and you girls will have to stay in bed a little longer—or as the Juniors in their final report put it so well:

"Hiking: study nature, gather flowers, sing songs, found moss, found a turtle, pick plants, read poems, picnic. Swimming: took swimming lessons, played with ball, learned to dive, learned to float, didn't like splashing, learned about swimming under water, had lots of fun, learned to take showers and foot bath, had to have buddies, life guard was afraid of water, water was sometimes cold, learned to obey, got out of pool before cold. Eating: good things, couldn't eat too much or else stomach ache, need food for energy, good cooking, didn't like washing dishes. Quiet Time: good time to be alone, study and think about God. Chapel: learned to take part, liked singing, poems, learned to pray. Classes: studied na-

ture, learned about God, learned poems, songs, prayers, finding and writing things out of the Bible, learned about India from Grace. Counselors: nice, they taught us, willing to help, gave fair chance, make sure campers are O. K., kissed girls and helped them to bed . . ." (Last item refers to Mothers Short and Whitlock.)

What are we talking about? Why the Virginia Valley Conference Summer Camp, of course.

HANK HARMON.

* * * * *

Relax With Max

"What has your boy learned at school so far this term?"

"He has learned that he'll have to be vaccinated, that his eyes aren't really mates, that his teeth need repairing, and that his method of breathing is entirely obsolete."

* * *

I work, I putter,
I push and shove,
Hunting little molehills
To make mountains of!

* * *

The new office boy was not much good. The boss, becoming thoroughly disgusted, said to him, "I never saw such a boy as you are! The boy that was here before you was worth twice as much as you are!"

The new office boy looked at the boss and enquired: "Did he get it?"

* * *

The jokes above were sent me by Mrs. W. A. Newman of Henderson, North Carolina. I have met so many nice people in this job. I certainly do appreciate this, but I know there are lots of other nice people, and I would certainly like to hear from them too.

* * * * *

Let Us Pray

That my church may grow
As He would have it,
And for the strength
To help it do it!

RECENT EVENTS AT TIMBER RIDGE.

(Continued from page 2.)

forgiveness for occasional excessive criticism growing out of that con-

cern. On hand to receive these letters were: Mr. Robert Muse, member of the Frederick County, Va., school board; Mr. Harold Henderson, principal of the Capon Bridge, W. Va., High School; Mr. Seymour Hahn, principal of the Capon Elementary School, Lehew, W. Va.; Mr. Leyburn Brill of the Capon Bridge Elementary School, and Mrs. John Watt of the Gore, Va., Elementary School. The last two are also active members of our church.

The next regular worship service, on June 21, was also the time of our annual Memorial Sunday Service. Between 350 and 400 persons from at least six states and the District of Columbia were present for this morning and afternoon affair. We were particularly glad to have the Rev. W. J. Andes, son of our beloved former minister, the Rev. A. W. Andes, to give the afternoon address. In speaking of "Destination, Death" he clearly reminded us that the distinctive features of men's lives is not their end—the same end for all—but the means by which they live out those lives.

The morning message was brought by our own pastor, the Rev. H. V. Harmon. Assisting in the services were the Rev. Walton Brill, the Rev. Daniel Spaid (Brethren) of Eglon, W. Va., the Rev. Morris Cather (Baptist) of Gore, Va., and the Rev. S. J. Goode (Disciples) of Winchester, Va. Special music was furnished by our own choir in the morning and by various visitors in the afternoon.

During the two weeks following Memorial Sunday, our church joined with the Shiloh Methodist Church in having a Vacation Bible School. Excellent cooperation was had in enlisting pupils, in furnishing teachers and in transporting of pupils. Mrs. Seymour Hahn and Mrs. Paula Nesmith (Shiloh) taught the kindergarten; Mrs. John Watt and Miss Ruby Seldon taught the Primary Class, and Mr. Harman the Juniors. In addition there were about six assistant teachers and over a dozen parents helping with transportation and refreshments. The Judson Press literature recommended by Miss Pattie Lee Coghill was used and found to be excellent. A closing program reviewing the work of the course was held at the Timber Ridge Church on Friday, July 3. Altogether, some 62 pupils were enrolled, about 80 per cent of those available in the area.

REPORTER.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"The Christian War"—Temperance Lesson

LESSON VI—AUGUST 9, 1953.

MEMORY SELECTION: "*It is not right to eat meat or drink wine or do anything that makes your brother stumble.*"—Romans 14: 21 (RSV).

LESSON: Ephesians 6: 10-20; Romans 14: 19-21.

DEVOTIONAL READING: Proverbs 4: 10-19.

Parade Ground or Battlefield?

Some Christians think of the Christian life as a parade ground. We "put our armor on" for a parade and nothing else. We seldom, if ever, come to grips with evil. We fight, at best, a defensive campaign. We think of the Christian life in terms of comfort and ease and protection and safety. We are all wrong.

The Christian life is a warfare. It involves constant and critical conflict. The Christian has to fight evil both from within and without. There is no truce or armistice. We have to fight the "good fight of faith," if we are to lay hold of eternal life. This does not mean, of course, that a man earns salvation. It does mean that eternal life is equated with a certain kind of character, and character is won, not given. The Scriptures abound with references to the martial aspect of the Christian life. And they are full of the stories of men and women who were good soldiers of Jesus Christ, enduring hardness for his sake and fighting battles in his name.

The Enemy.

The enemy of the Christian is the devil. Whether one thinks of the devil as a personal spirit, or simply as the spirit of evil, every sensible man knows that the devil is the enemy of all that is good in the world. And he is no puny enemy. He is powerful, shrewd, cruel, merciless, crafty, mean, unscrupulous and persistent. He will do anything from lying to committing mass murder to get what he wants. And there is no man strong enough and shrewd enough in his own wisdom and strength to contend successfully with the devil. But there are ways in which men can prepare themselves for fighting this arch-enemy of

men, and certain resources which they can utilize in waging warfare against him.

Paul urges men to put on the whole armor of God, that they might be able to stand against the "wiles of the devil." And he reminds his hearers that they do not fight against mere flesh and blood, but against principalities, and the world rulers of darkness, against spiritual wickedness in high places. "The wiles of the devil"—there's the danger. He dresses the evil up in the garb of the good; he makes the evil to seem harmless; he makes it to appear most desirable; he misrepresents things; he uses indirect instead of direct attacks; he employs fifth columnists; he makes one think that while others were dumb to be caught by his wiles that he will never become tricked thereby; he promises good things; he is, indeed, the arch-deceiver, the slickest, the oiliest spirit with whom man has to contend.

Fighting Equipment.

Using language familiar to everybody in that day, Paul gives us a picture of a soldier who has put on the whole armor of God and who is ready to go out to fight the devil. It is to be noted that they are spiritual weapons—for mere force or superior power cannot gain a victory. Loins girded with truth—the girdle which holds all the other pieces of equipment in place, truth, sincerity, honesty. The breastplate of righteousness—one's heart must be kept with all diligence for "out of it are the issues of life," and when evil gets within it one is headed for defeat. Feet shod with the preparation of the gospel of peace—one needs good footing if he is to wield the sword of the spirit effectively, and even as the Roman soldier needed good sandals on his feet, so must the Christian be shod with the gospel of peace. The shield of faith—a large piece of equipment with which the soldier was able to ward off blows and fiery arrows and other instruments of destruction, thus must one's heart be strengthened and protected by simple faith in God and in righteousness. The helmet of salvation—the helmet was the heavy piece of armor which was worn on the head as protection for the brain and the organs of sight

and hearing. And "the sword of the Spirit, which is the Word of God"—the best defense is offense. Christians are not to sit in camp, or to parade on the parade ground; they are to take the field and the initiative. They are not to be overcome by evil but they are to overcome evil with good. And the Word of God, which is the sword of the Spirit, is quick and powerful. That was what Jesus used when he vanquished the devil during his temptation. We ought to hide God's Word in our hearts that we might not sin against him.

Morale.

The decisive factor in warfare is not material resources but morale. Military men know that, and they do everything they can to keep up the morale of the men. Thus it is also in the Christian warfare. Morale is important. Therefore Paul adds that soldiers of Christ are to watch and to pray with all perseverance. It is "not by might nor by power," but by God's spirit that the victory is won.

One Sector of the War.

There are many sectors in this eternal warfare between the Christian and the devil. One could make a long list of them. But today's lesson is specifically a Temperance Lesson—the one Temperance Lesson for the quarter, and these Notes are concerned with this one issue this time.

Now let's be honest about this matter of the liquor traffic. All this baloney about being able to take a drink or leave it alone, this defense of serving cocktails in the home and on a social occasion, this argument that people are going to drink anyway, and the state might as well get taxes from the industry, and other such statements and arguments are beside the point for Christians and members of the church. Let's be frank and honest about the matter. Can anyone name a single thing which the liquor traffic and the Church of Jesus Christ have in common? Is there conceivably any place in the Kingdom of God for the liquor traffic? Is there any sanction in the Bible for drinking liquor? In the great warfare between good and evil in the world today, on which side does the liquor traffic stand? Can anyone imagine Jesus Christ giving his blessing to the liquor traffic, or sanctioning anything it does? The liquor traffic stands condemned on all these, and on many other counts. This is a hard, stubborn fact, even though an unpopular fact.

Well in the light of these facts, what about a Christian or a member of the church buying liquor and drinking liquor? The great issue is Christ and the Church and the liquor traffic. Who gets your vote? Come now, who gets your vote? Argue as you will, excuse yourself as you may, it comes down to just this. Every time a man or woman buys liquor or supports in any way the liquor traffic, *he casts his vote against Christ!*

The writer of these Notes does not believe that a Christian ought to buy liquor, or to support in any way the liquor traffic. This does not mean that the man who buys or drinks liquor may not be a Christian. That would be an unfair statement and an untrue statement. But it does mean that a Christian ought not to have any part in the liquor traffic in any way. This is not an easy thing to write, and of course it is not a popular thing to say to many people today. But it needs to be said again and again. We have become too much at home with the modern liquor traffic. There is all too much drinking in American life today, and church members are doing more than their share of it.

The consumption of liquor in America is increasing by leaps and bounds, chronic alcoholics are increasing in like proportion, arrests for drunkenness and kindred crimes are multiplying, advertising is winning new addicts every day, the liquor traffic is spreading itself like a green bay tree over the nation, and is sending its roots deep into our social life with sinister results. The Church of Jesus Christ ought to take the aggressive against this giant in our land. The modern situation is a call to action.

Based on "International Sunday School Lessons," Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

"THE STRANGE STRENGTH OF THE WEAK."

(Continued from page 6.)

to the city of Leyden, the resistance was so prolonged that the enemy contemptuously accused the Dutch of eating cats and dogs to keep alive. The answer came back from the walls of the city: "So long as you hear a cat meowing or a dog barking in our streets, you will know that we will never surrender." As one hears these words and feels the invincible strength of the hearts from which they emanated, he hears again the

words of St. Paul: "... and God hath chosen the weak things of the world to confound the things which are mighty!"

Take heed then, O men of Russia, and you of America who would use armed force to vanquish your enemies. God is that strange strength of the weak, and righteousness and justice will prevail. Take heed, you men of the Christian Church who trust more in A-bombs than in the power of love and patience. We who trust in the materialistic stand in judgment before this strange strength which relentlessly destroys the proud and arrogant. We need to be sure that we are not among those whose false security has made them proud, for "... God hath chosen the weak things of the world to confound the things which are mighty!"

THE MINISTER'S USE OF SCRIPTURE.

(Continued from page 8.)

norant chore woman who reads her Bible with devotion and gains unmeasured strength from it, gets what the critical scholar sometimes entirely misses.

Finally, there is the use of scripture in calling on the sick or on others in time of trouble. The surest cue that scripture will be welcomed is the presence of the Bible on the bed stand. When there, I usually pick it up and begin to thumb through it as the conversation proceeds. Stopping at a Psalm, or a parable, or a beautiful passage such as John 6:1, I begin reading. A quick glance at the patient usually indicates if I have done the right thing. I find this use of the Bible very acceptable as a rule. To the lover of scripture, another's reading of a beloved passage is a medium of rich fellowship. Where no Bible is present, it is well to be supplied with a little book of devotions which the minister can leave with the patient. Such a gift not only inspires a daily devotion, but it symbolizes the pastor's call and reminds the patient of all that he stands for: the gospel, the church, a parish whose concern has been expressed in his call.

In making regular calls where there is no particular trouble or illness, I am not often called upon to read scripture; I wish I were. Perhaps parishes differ in this regard, or perhaps I have not discovered how to make scripture reading in the home a natural and normal thing. I rather

suspect that it is far easier to do this in a home which observes a form of family devotions, than in one where this habit has been lost a generation or two ago.

If any of us were called upon to conduct our ministry without benefit of scripture, what a dismal future, a spiritual drought, a thin pastorate would be in store for us. This is a negative way of paying tribute to the rich gifts the Bible makes to our spiritual life, whether in the pulpit, in private study, or in our pastoral relations with our people.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

tian Churches of the Southern Convention, for the second quarter, first year, biennium 1953-54:

RECEIPTS.

N. C. Conference:	
Women	\$1,704.36
Juniors	55.71
Cradle Roll	22.84
	\$ 1,782.91
Virginia Valley Conference:	
Women	\$ 103.10
Young People	15.00
	\$ 118.10
Eastern Va. Conference:	
Women	\$1,450.55
Young People	139.19
Juniors	85.70
Cradle Roll	46.95
	\$ 1,722.39
Total	\$ 3,623.40

DISBURSEMENTS.

Home Missions, General	
Fund	\$1,222.59
Young People's Home	
Missions Fund	77.09
Thank Offering, Carroll	
County, Va.	100.02
	\$ 1,399.70
Foreign Missions, General	
Fund	\$1,222.60
Young People's Foreign	
Missions Fund	77.10
School for girls in	
India, Rachanyauram	9.00
Mrs. Moulton, India .	10.00
Foreign Missions, Special	
Fund	15.00
	\$ 1,333.70
Check George D. Coleough Treas.,	
S. C. C.	\$ 2,733.40
Check Mrs. Leathers Treas., Life	
Memberships and Memorials,	
35 Life, 24 Memorials	590.00
	\$ 3,323.40
Balance in Bank	300.00
	\$ 3,623.40

Respectfully submitted,

MRS. W. V. LEATHERS,

Treasurer.

July 25, 1953.

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

Thank you for your contributions this week. I was quite interested in the letter which accompanied the check sent us by Mr. and Mrs. Ollerhead of Chapel Hill, N. C. It said: "This being our twenty-fifth anniversary, we decided that the best way to celebrate was to give the orphanage a dollar for each year of our happiness together." Happiness! Yes, happiness, because of the spirit of thoughtfulness and gratitude. May they celebrate many more anniversaries and may they have much joy in all the years to come.

Another very happy couple, Mr. and Mrs. G. O. O'Berry, came up last Saturday to get their son, Walter, at the close of the first session of the Elon Summer School, and they called on our orphanage children. They are the bighearted kind of people that make you happy. They give others happiness, and happiness comes to them. After a pretty speech, they handed me \$25.00 for the orphanage. Their encouragement same at a time when it was needed. Thank the good Lord for such good friends!

This evening at suppartime we are having our monthly birthday dinner, with candles, cakes, ice-cream, songs, speeches and fun. Mrs. June Joy House and her three children will be with us. Mrs. House is going to ring the farm bell calling all the children and matrons to supper. Never has rung a farm bell, she said not long ago in our college chapel, where she spoke at the 11:00 o'clock service one Sunday morning. I told her then that we would have her and her children over for dinner, and that she could ring the beautiful bell which the Southern Railway gave us a few months ago.

We have had some rain. Of course, our corn was already just about gone, but it will be a blessing to hay crops and pastures, and will do us much good. I am so thankful for it. I was so thankful I could not sleep. I came down stairs and sat on the porch to hear it falling. I lifted a prayer of gratitude to God for his goodness to us. Things were looking very discouraging. We hope now that other showers will follow until there is a good season.

If you feel that God has been particularly good to you and you wish to express thanks to him in turn; share with the children a part of his blessings. He has said: "Inasmuch as ye do it unto one of the least of these, ye do it unto me."

I wish you could see little Roger Proffitt. He comes running up to me calling my name although by the time he gets the whole name out he has had quite a mouthful. I say, "Come here, Proffitt, you are no prophet." "Yes, I am 'Poffit,' too." "What sort of a prophet are you?" Then there is that inevitable reply: "I'm Poffit." Yes, bless him; he is a fine little boy, and if I'm a prophet, any fine little boy is a *profit*! Who knows, he may become God's man in years to come.

Help us with your prayers and your gifts. Thank you.

JOHN G. TRUITT,

Superintendent.

REPORT FOR JULY 23, 1953.

Commodities for the week.

Miss Vero V. Van Cleave, Wadley, Ala., Clothing.
Mrs. Mae H. Des Roseir, Pine Bluff, N. C., Coupons.
Woman's Fellowship, Pfafftown Church, Coupons.

Sunday School Monthly Offerings.

Amount brought forward \$ 8,623.35
Eastern N. C. Conference:
Wake Chapel\$ 3.50
..... 3.50
Eastern Va. Conference:
Cypress Chapel\$ 22.21
Newport News, S. S. 13.15
Spring Hill S. S. 7.26
..... 42.62

Western N. C. Conference:
Bailey's Grove\$ 5.00
Zion 30.00
..... 35.00
Total \$ 81.12
Grand Total \$ 8,704.47

Special Offerings.

Amount brought forward \$11,141.30
Woman's Fellowship, Bay View Church\$ 5.00
Holt Trust Fund 150.00
Mr. & Mrs. E. Willard Duke, Walters, Va., in memory of Charlie W. Carr 3.00
Mr. & Mrs. H. E. Ollerhead, Chapel Hill, N. C. 25.00
Mr. & Mrs. G. O. O'Berry, Harrellsville, N. C. 25.00
Special Gifts 115.00
..... 323.00
Grand Total \$11,464.30
Total for the week \$ 404.12
Total for the year 20,168.77

FOR OUR CHILDREN.
(Continued from page 10.)

When at last the sun began to dip into the sea the two went home as they had come. Don is a grown man now with a wee son of his own, but the memory of that day still lives in his heart as something wonderfully good and sweet.
To give a little one memorable happiness requires not money or excitement but understanding and the giving of our selves.

We are apt to say that money talks, but it speaks a broken, poverty-stricken language. Hearts talk better, clearer and with wider intelligence.
—William Allen White.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt

Christian Orphanage

Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

Church Building Loan Fund Campaign

All churches in the Southern Convention have been asked to file Declarations of Purpose in connection with the Church Building Loan Fund Campaign with the Convention Office as soon as they can do so. Those that have not done so are urged to do so as soon as possible.

Through July 30, 1953, Southern Convention Declarations of Purpose received at the office were as follows:

Church and Pastor	Amount
Va. Valley Central Conference:	
Bethlehem—Ralph M. Galt	\$ 106.00
Wissler's Chapel—Ralph M. Galt	60.00
Eastern Va. Conference:	
Berea (Nans)—H. S. Hardecastle	\$ 372.00
Bethlehem (Disp)—John Gallo .	459.00
Cypress Chapel—Earl T. Farrell	1,321.00
Franklin—Harvey L. Carnes . . .	2,132.00
Holy Neck—Allen Hurdle	1,270.00
Liberty Spring—Jesse H. Dollar	1,591.00
Newport News—A. Lanson Gran-	
ger, Jr.	3,264.00
Norfolk, Second—J. Everette	
Neese	877.00
Oak Grove—Earl T. Farrell . . .	265.00
Portsmouth, First—W. P. Smith	1,410.00
Portsmouth, Shelton Memorial—	
Portsmouth, Elm Ave.—R. Eu-	
gene Tally	704.00
Thomas H. Britton	683.00
Richmond—Roy C. Helfenstein .	1,459.00
Suffolk—Duane N. Vore	6,290.00
Union, Southampton—Clyde	
Fields	928.00
Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Beulah—Carl Wallace	517.00
Bethlehem—W. A. Rich	132.00
Fayetteville—F. C. Lester	300.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Mt. Gilead—W. A. Rich	332.00
Lee's Chapel—Fred P. Register	†166.00
Raleigh—W. L. Parker	975.00
Sanford—Will B. O'Neill	1,000.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood . .	300.00
Wake Chapel—F. P. Register . .	1,500.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Flint Hill (R)—Avery Brown..	127.00
High Point—Guy H. Veazey . . .	426.00
Liberty—L. M. Presenell	361.00
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milk	300.00
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Pfafftown—W. J. Andes	258.00
Pleasant Grove—W. T. Madren .	814.00
Pleasant Ridge—W. E. Wisseman	364.00

Reidsville—T. G. Humphries . . .	3,211.00
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Union (NC)—K. D. Register . .	1,395.00
Winston-Salem—W. J. Andes . .	814.00
Zion—Fred H. Wrean (Student)	75.00

†Paid.
What church will be next to send in its Declaration?

THE SCOTTS HAVE RETURNED HOME.
(Continued from page 2.)

church and support it. We attended a Congregational Church on Sunday morning and that evening we attended the Church of Ireland. Both showed vitality.
From Belfast, we flew to London and Paris; and in Paris we joined our Congregational Christian study tour of the refugee camps. We visited

Protestant groups in France and Italy, where a wonderful Christian witness may be seen. The World Council of Churches is uniting the Protestant forces in a way which makes Christ felt. Europe will not be won to Christ through competing denominations. Divided we cannot succeed.

We are sorry that time would not permit us to go to Naples and Rome, and into Germany and Belgium, but our ship sailed from Cherbourg on July 9, so we returned to Geneva for a couple of days in that beautiful city, and made our way back to Paris and Cherbourg and the *Queen Elizabeth*.

We are deeply grateful for the high privileges that were ours. We will tell you more later.
Gratefully,
REV. & MRS. W. T. SCOTT.

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING LOAN FUND
Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.

It was agreed that our church would seek to reach this goal by:
(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
- [] 3. By including each year in our budget, for years, the sum of \$., which will be paid in quarterly installments of \$., beginning, 195...
- [] 4. By annual solicitation each year for years.

..... Church
BySecretary or Clerk
Address
..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

A PULPIT PRAYER

By REV. WILLIAM ROBERT CATTON

The Call to Prayer: "Seek ye the Lord, while he may be found. Call ye upon him while he is near. Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord."

We would find thee, here, and now, our Father and our God. We have come—to find thee. We pray. We lift up our spirits. We open wide our minds, that we may find thee. Thou art here. Thou art ready to receive us. Like as a father pitieth his children, so the Lord.

We bring all our needs to thee. With confidence and trust we come. Thou hast never hidden thyself from us. Thou hast never disappointed us. Always we have known we could depend on thee. "The law of the Lord is perfect, reviving the soul; the testimony of the Lord is sure, making wise the simple; the ordinances of the Lord are true and righteous altogether."

And so we bring to thee this day our needs, our little store of desires and ambitions; our sins, that they may be forgiven; our lives, that they may be blessed.

We bring our sorrows, that we may be comforted. We bring our hurts, our wounds, that we may be healed. We shall be healed. If we can but touch the hem of thy garment, we shall be made whole again.

We bring our mistakes and our failures, for thou dost understand, and thou dost love thy people, every one, even when they fail.

Give us more strength and courage, our God. For these are times in which we must not fail. Great matters are at touch and go these days. Fateful decisions must every day be made. And we are called to face these times. We are called to do thy will these days. We must be wise, because the perils of folly are so vast. We must be good, for the results of selfishness are devastating. We must follow the ideal, we must see the goal, for the pit-falls await the blind on every hand, and there are so many who will not see. So make us strong, our God, to live as men and women ought to live these days.

Make us strong and wise and brave to face each day's common need. There is danger in the wear and tedium of the commonplace. Let us not be lost in littleness, at home, at work, or anywhere. Help us make each day splendid, each place beautiful. May we be valiant and heroic; never futile or complacent.

Now, let our prayer be more than speaking. We would listen, now, to thee. Thou has a word for us. Thou hast some great and splendid word for each of us. Speak to us now, and we will hear. Our spirits with thine will meet. And we will hear thee now.

In the name of Jesus, our Saviour, now, we pray, "Our Father, who art in heaven . . ."

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VA., THURSDAY, AUGUST 6, 1953

NUMBER 31

The Old Hymns

There's lots of music in 'em—the hymns of long ago,
And when some gray-haired brother sings the ones I used to know,
I sorter want to take a hand—I think of days gone by—
“On Jordan's stormy banks I stand and cast a wistful eye!”

There's lots of music in em—those dear, sweet hymns of old,
With visions bright of lands of light and shining streets of gold;
And I hear 'em ringing—singing where Memory dreaming stands,
“From Greenland's icy mountains to India's coral strands.”

They seem to sing forever of holier, sweeter days,
When the lilies of the love of God bloomed white in all the ways;
And I want to hear their music from the old-time meetin's rise
Till “I can read my title clear to mansions in the skies.”

We never needed singin' books in them old days—we knew
The words, the tunes of every one—the dear old hymn book through.
We didn't have no trumpets then, no organs built for show,
We only sang to praise the Lord, “from whom all blessings flow.”

An' so I love the good old hymns, and when my time shall come—
Before the light has left me, and my singing lips are dumb—
If I can hear 'em sing 'em, I'll pass without a sigh
To “Canaan's fair and happy land, where my possessions lie.”

—Frank L. Stanton.

News Flashes

Born to Rev. and Mrs. William T. Scott, Jr., a son—William Tate Scott, III, at Cornwall, Connecticut, July 29. Bill, Jr., is the son of Superintendent and Mrs. Wm. T. Scott, and is the pastor of the Congregational Church at Cornwall.

The Massanetta Springs Bible Conference, Harrisonburg, Va., August 17-30, offers an excellent opportunity to ministers for study, relaxation, and Christian fellowship. Many of our Congregational Christian leaders will be there this year. Miss Lois Scott and Miss Karen Martin, both of Elon College, are on the Massanetta Springs Hotel staff this summer and will be glad to greet you there.

In all of our Southern Convention, hasn't some church, Sunday school, laymen's group, women's society or youth group, besides the two that report this week, done something worth telling others about? If you have, then report it to the proper department. Jesus was serious when he said, "Let your light so shine, that others, seeing your good works, may glorify your Father." Why not take it seriously?

Rev. and Mrs. J. L. Neese, who have been directing the activities at Moonelon (the Convention's Assembly Grounds), located near Elon College, N. C., will leave for their home in Bradenton, Florida on August 6. Mr. and Mrs. Neese have been faithful servants of their church, and we are grateful to them for their untiring services this summer. Moonelon will continue to be operated through the month of August for the use of our church, Sunday school and youth groups. Reservations should be made through Mrs. Howard Geringer, Elon College, N. C., who will be in charge for the rest of the summer.

Korean Truce Increases Need for Used Clothing Overseas

Winter is coming, and the need for used clothing, yard goods, knitting and sewing materials is greatly increased by the "truce" in Korea. Millions will suffer untold hardships next winter unless we act now.

In the last six weeks, 75,000 pounds of clothing have already been trucked to the Church World Center, New Windsor, Maryland, for sorting and packing and overseas shipping. Tons and tons more are needed for winter distribution.

Those who read this are urged to make plans to help these needy people now. Do it by collecting used clothing through a community-wide organization or a committee in your church. Then truck it to one of the continuing Clothing Centers in your state.

For further information, materials and assistance in organizing a clothing collection, write to the North Carolina CROP Clothing Project, Box 6637, College Station, Durham, North Carolina.

CARL R. KEY,
Director.

Note.—Churches in Virginia can get full information by addressing the CROP Office, 109 W. Grace St., Richmond, Virginia.

News From Amelia Christian Church

Amelia Christian Church held its annual Vacation Bible School during the week of June 15. We had four classes, with fourteen workers, and each class had an individual project. There was an average of eighty children present each day, and they always looked forward to the refreshments served during the recreation period.

Commencement was held on Friday night so as to give parents and friends an opportunity to see the accomplishments of the week.

On Saturday afternoon the Sunday school and church enjoyed a picnic at a local park.

During this same week the men of our church conducted four nights of visitation, with *The Evangelism Visitation Chart* as their guide. They wanted to at least partially canvass the community, have fellowship with, and invite friends to share with us the spiritual blessings of our church.

Following this Visitation Week, we had Cottage Prayer Meetings, during which time many families participated.

Next was our week of Revival, with our Rev. John Littiken delivering the message and Mrs. Littiken directing the Junior Choir. During this series of services we had an addition of twenty-two new members, who were either on profession of faith or letter of transfer. Approximately fifty of

our members rededicated their lives at the altar. We feel that this was one of our greatest revivals, and we know that it was the result of earnest prayer.

Our Sunday school attendance has greatly increased since the revival. A church-wide awakening has begun.

MARY JOHNSON,
Reporter.

Historical Data Wanted

Dear Christian Church Friends and Co-Workers:

Our denomination has organized "The Congregational Christian Historical Society." A group of persons has been appointed to gather all the early history of the Christians possible. Such historical materials may be books and pamphlets written by our people, State and Conference minutes, files of Christian Annuals, Herald, magazines and papers and anything that will help preserve the rich history of our people, so that it may be assembled and deposited in centers for research, for these in Theological Seminaries, church history, etc. This is a very important matter as we see it. We urgently request your painstaking effort to assist us to do a commendable job for future generations. We shall find out what is already available in strategic centers and then supplement such list by what we can gather. The probable centers will be Defiance College, Elon College, Chicago Theological Seminary, Boston Congregational Library and the office of Frederick L. Fagley, the Secretary of this "Historical Society," in New York City. The Christian Churches have had a noteworthy history. We must preserve it and make it available.

We come to you to ask if you have any books, pamphlets, records, etc. that you will donate to this vital work by sending them to me. We will place all such in these strategic centers, list them in the "Historical Society" office properly filed, etc.

We are purely a voluntary committee to see that our history may be preserved, rather than dissipated and lost. Will you kindly help? Maybe you know someone else who may have such records. Kindly give us name and address. We thank you in advance for promptness and for your donations and constructive help.

Very truly yours,
WARREN H. DENSON,
Chairman.

Grinnell, Iowa.

Laymen and the Church . . .

J. E. DANIELEY, *Editor*, 428 Westwood, Chapel Hill, N. C.

"The Congregational Christian Layman and His Business"

PROGRAM FOR AUGUST

SUGGESTED HYMNS: "Work, for the Night is Coming"; "Trust and Obey."

SUGGESTED SCRIPTURE: Romans 12: 1-21.

PRAYER: We come to thee, O Judge of all men and things, asking for thy constant presence in all that we try to be, say and do. Help us. Amen.

MEDITATION:

Vocation Christianity is a new term to lots of churchmen today, but the idea was quite common to the preaching and practicing of Jesus. One of his expressions was "As a man thinks, so is he."

"Your Other Vocation" is a recent book by Ellton Trueblood which also introduces this trend. We have one job whereby we earn our livelihood, but if we are Christians in intent and on Sunday, we also have another job in being Christians every day at work.

Is there any difference between a Christian farmer and a non-Christian farmer? The Buffalo conference in 1952 of over 350 people from the United States and Canada, who met in nearly twenty different vocational groups, agreed that it was high time some churchmen looked at their daily jobs from a Christian viewpoint.

If Christianity is real and is given a chance, it will do something to and for a man in business. In the first place, he will see his job as making a contribution to the betterment of all his fellows. If he can't see that, he may want to change jobs. Many men have. In the next place, Christianity can make a man grow in his own job through the daily application of Christian principles in all of his contacts.

"It Works" is a book by Melvin Evans of hundreds of instances in which men have attempted to put Christianity to the test and found that it works. Financial betterment is involved, but is far from the whole story. Even Jesus said "Seek ye first the kingdom of God, and all these

things shall be added unto you." Note that the verb is not *may*, but is **SHALL!**

The business of modern churchmanship is a good one. The Sunday worship of God in church is the modern power house contact for the inspiration, challenge, power and commitment for the six day week. Too long the preaching and pew relationship has overshadowed the practicing and business experience. Christianity today is being seen in a new setting and given a first hand trial experience.

QUESTIONS FOR DISCUSSION:

1. How can I be more Christian in my business?
2. What are the problems facing a modern Christian businessman?
3. Why is the churchman interested in business ethics?
4. What can be done when business and Christianity conflict?
5. Why does Christianity demand all of a man, even his business?

Associate with men of faith. This tends to be reciprocal. Your faith will communicate itself to them, and their faith to you. Do your work in a "faith" atmosphere, and you will work at a maximum advantage. You impress others by your own faith, and they will have faith in you only in the degree that you have faith in yourself.—*Grenville Kleiser*.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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Date 195 . . .

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Address

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() Renew, () Enter my own subscription for () 1 year, () 2 years.

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My Address

From the EDITORIAL *Viewpoint*

A Loss That We Can Ill Afford

In the death, the past week, of Senator Robert A. Taft, the country has lost a statesman whom, in these times of trying it could ill afford to lose.

Writing shortly before his death, but after the Senator had given up his place of leadership in the Senate, Ross Valentine, veteran newspaperman, had this to say about him: "Senator Taft's retirement from active participation in government has about it the quality of tragedy. Now that serious illness has brought him low, the spotlight is suddenly focused on his qualities as a statesman. . . ."

Valentine called him "an unglamorous, homely man, but strong and courageous, conscientious to a fault—a statesman of the highest caliber." And he continued: "His is not the kind of gold that glitters. True gold does not glitter. Only fool's gold does. True gold (and I have panned it) is lusterless."

It was perhaps this lack of luster which caused him to go down in defeat three times as he sought the nomination of his party for the Presidency. He had nothing to offer them but "hard-headed realism, devotion to duty, and a militant integrity of character." What they demanded was the glamour and glitter that might "win the votes" of the people.

Taft in his latest defeat had shown himself a greater man than he could have proved himself in victory. Denied the nomination he deserved, he offered his friendship and support to the man who had defeated him, and in the few months which had intervened had become the man above all others on whom the President had come to lean.

Others will assume the leadership, and the wheels of time will continue to turn, but his party and the nation will be the poorer by his going.

Bishop Oxnam and the Un-A. A. Committee

The Committee on Un-American Activities of the House of Representatives has recently caused much furor by its investigations in the fields of education and religion. Possibly the pyrotechnics reached their zenith in the opening to the public of the "files" concerning Methodist Bishop Bromley Oxnam, concerning whom one member of the committee said: "Bishop Bromley has been to the Communist front what Man-O-War was to thorough-bred horse-racing, . . . Having served God on Sunday and the Communist front for the balance of the week over a long period of time, it is no wonder that the Bishop sees an investigating committee in every vestry."

It was possibly this statement that caused the Bishop to "request" an opportunity to appear before the committee in public session "to obtain redress for the damage done me by the release of information in the 'files' of the committee." He added, "If a member of the committee can be so misled by this material, it is no wonder that uninformed citizens are similarly misled."

"Methodist Information," of 150 Fifth Avenue, New York City, has sent out the statement made by Bishop Oxnam before the committee on July 21, as a news release, and we are reprinting excerpts from the statement in this issue, in so far as we have room. The complete text of the committee hearing is available to the public, and we would urge our ministers especially to obtain a copy of the hearing and study it. It is not pleasant reading material, but it paints a picture that all of us must needs contemplate.

Certainly Communists would have achieved a major victory if they could have successfully undermined the Church, and there is evidence in this hearing that they have been able to place their followers, if not their members, in strategic places, within its portals. We do not believe they have had near the success in their attempt at infiltration that some have claimed for them, but one Communist in the ranks of our ministers would be too many. A minister must, like Caesar's wife, indeed be above suspicion.

Excerpts from Bishop Oxnam's Statement Before the House Committee on Un-American Activities

I have requested opportunity to appear voluntarily before this Committee, in public session, to secure redress for the damage done me by the release of information in the "files" of the Committee. I deeply appreciate the grant of this privilege. Such releases made at various times for a period of nearly seven years, have contained material, much of which is irrelevant and immaterial, some of which is false and some of which is true, but all prepared in a way capable of creating the impression that I have been and am sympathetic to communism and therefore subversive.

These "files," so released, have been used . . . as evidence of communist sympathies. A member of this Committee apparently drew that conclusion. . . . If a member of the Committee can be so misled by this material, it is no wonder that uninformed citizens are similarly misled.

When I declare, "I believe in God, the Father, Almighty," I affirm the theistic faith and strike at the fundamental fallacy of communism, which is atheism. I thereby reaffirm the basic conviction upon which this Republic rests, namely, that all men are created by the Eternal and in his image, being of infinite worth, members of one family, brothers. We are endowed by the Creator with certain inalienable rights. The State does not confer them; it merely confirms them. They belong to man because he is a son of God. When I say, "I believe in God," I am also saying that moral law is written into the nature of things. There are moral absolutes. Marxism, by definition, rules out moral absolutes. Because I believe the will of God is revealed in the Gospel of Christ, I hold that all historically conditioned political, economic, social, and ecclesiastical systems must be judged by the Gospel, not identified with it. This is to say, I reject communism, first, because of its atheism.

When I declare, "I believe in Jesus Christ, His only Son, our Lord," I am affirming faith in a spiritual view of life. By so doing, I repudiate the philosophy of materialism upon which communism is based, and thereby undermine it. I reject the theory

of social development that assumes social institutions and even morality are determined by the prevailing mode of production. When I accept the law of love taught by Christ and revealed in His person, I must, of necessity, oppose to the death a theory that justifies dictatorship with its annihilation of freedom. I am not an economist, but have studied sufficiently to be convinced that there are basic fallacies in Marxian economics. Believing as I do that personality is a supreme good and that personality flowers in freedom, I stand for the free man in the free society, seeking the truth that frees. I hold that the free man must discover concrete measures through which the ideals of religion may be translated into the realities of world law and order, economic justice and racial brotherhood.

As a result of long study and of prayer, I am by conviction pledged to the free way of life and opposed to all forms of totalitarianism, left or right, and to all tendencies toward such practices at home or abroad. Consequently, I have been opposed to communism all my life. I have never been a member of the Communist Party. My opposition to communism is a matter of public record in books, numerous articles, addresses, and sermons; and in resolutions I have drafted or sponsored in which powerful religious agencies have been put on record as opposed to communism. It is evidenced likewise in a life of service and the sponsorship of measures designed to make the free society impregnable to communist attack.

Loyalty to my family, my church, and my country are fundamental to me; and when any man or any committee questions that loyalty, I doubt that I would be worthy of the name American if I took it lying down.

There are three considerations I desire to lay before this committee.

First, this committee has followed a practice of releasing unverified and unevaluated material designated as "information" to citizens, or organizations and Members of Congress. It accepts no responsibility for the accuracy of the newspaper clippings

recorded and so released; and insists that the material does not represent an opinion or a conclusion of the Committee. This material officially released in official letterheads and signed by an official clerk, carried no disclaimer, in my case, and the recipient understandably assumed it did represent a conclusion. I am here formally to request that this "file" be cleaned up, that the Committee frankly admit its inaccuracies and mis-representations, and that this matter be brought to a close.

It is alleged that the Committee has "files" on a million individuals, many of whom are among the most respected, patriotic, and devoted citizens of this nation. This is not the proper place to raise questions as to the propriety of maintaining such vast "files" at public expense; but it is the proper place, in my case, to request that the practice of releasing unverified and unevaluated material, for which the Committee accepts no responsibility, cease. It can be shown that these reports are the result of inexcusable incompetence or of slanted selection, the result being the same in either case, namely, to question loyalty, to pillory or to intimidate the individual, to damage reputation, and to turn attention from the communist conspirator who pursues his nefarious work in the shadows, while a patriotic citizen is disgraced in public. The preparation and publication of these "files" puts into the hands of irresponsible individuals and agencies a wicked tool. It gives rise to a new and vicious expression of Ku-Kluxism, in which an innocent person may be beaten by unknown assailants, who are cloaked in anonymity and at times immunity and whose whips are cleverly constructed lists of so-called subversive organizations and whose floggings appear all too often to be sadistic in spirit rather than patriotic in purpose.

I had planned, at this point, to set forth specifications of what I believe is false. The rules of this Committee give me but fifteen minutes for this statement. The specifications cannot be listed in fifteen minutes. Therefore, I must respectfully request the Committee members, or its Council to question me concerning some of the material released by the Committee, namely:

(Here follows the list)

If I may be asked questions concerning these items, I will leave it to any fair minded man whether I have

(Continued on page 13.)

Stewardship of the Grace of God

By REV. RICHARD K. MORTON

Pastor of Union Congregational Church, Jacksonville, Florida

Believers in Christ and workers for Christ must be stewards—stewards of the manifold grace of God.

Speaking as one born and brought up in the Congregational Christian nurture and tradition, I am wondering today, more than ever, whether our stewardship, as individuals and as a denomination, is what it should be and could be.

In the tumults and vexations, yet expanding opportunities, of today's life, it is in the field of stewardship that we are often most severely tested. We may have found a personal Saviour. We may be loyal to the Church of Christ in many ways; but we may not be serving fully as stewards of the manifold grace of God.

What do we more than others—even the publicans of our time? Have we taken up many a banner, but no crosses? Have we enjoyed the satisfaction of serving on many projects, but without ever having to deny ourselves anything or sacrifice? Have we enjoyed the comfort of Christianity, meaning the social "belonging" which it provides, without accepting any of its risks and struggles?

I have no statistics which clearly show us, as a group, to be worthy of condemnation. I have no jeremiad to utter. But I have served, in one way or another, for thirty years, as boy and man, in the church and community life of my region; and I have been wondering whether we are, relatively, keeping pace with other servants of God whose faith and policy are shaped a bit differently.

In I Peter 4:10-11, there is this timely passage: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever."

We shall do well to remember these verses in our fevered promotion of so very many interests today and as we ponder the flamboyant and triumphant successes of those whose ways

in religion are so strikingly different from ours. In Paul's words (I Corinthians 4:1), "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God."

A steward should be found faithful. A minister should love and serve, in the pulpit or in the pew. All who genuinely love our Lord should be willing to testify boldly for him and to work sacrificially on his behalf.

In our giving, our attendance, our labors, our witnessing, and in many other fields, are we really doing this?

Through so many years, in the church life that I have been familiar with, it has always been other denominations that gave so much more sacrificially—not only of money, but also of much else. If it rained, more of our people would stay at home. If the summer were a bit hotter than usual, more of our people hustled to places of enjoyment and coolness. If the program called for hard work or studying or an exacting analysis of church problems, a handful of our people would appear. Extra meetings they would very unwillingly attend. If our church were in a poor location, if not well heated or lighted, our people would stay away in larger numbers. But I would hear of other groups making the best of such a situation, or sacrificially doing something about it.

Now, maybe I have gotten hold of this matter unfairly, and my experience may not (I hope) have been typical at all. But would you not say that too often my testimony could be repeated justly by others?

Are we frankly as good stewards as we ought to be, as free and privileged disciples of our Lord? Are we doing what we ought?

Are we as stirred by the disease and poverty and ignorance found in other lands? Or is our Christianity strictly of the local-church type, where only the local field and its welfare is of any real concern to the people?

Are we willing to give some real work to the church, in addition to our Sunday morning attendance? Is our giving something more than a pittance thrown heedlessly to a Divine Beggar?

Are we at all concerned about taking any time to learn of Him. Would we ever attend special meetings, study classes, committees, to hew out some program or project? Does our Christianity provide at best a brief invocation to the pagan selfishness of the day?

Are not other people affected by economic stress, the weather, other engagements, and so on—but they support their churches. In what way are we different?

Not only do we need, in my estimation, to become better stewards in economic affairs, but we need to do much more in study, in evangelism, in witnessing, and in the expansion of our program to meet special needs.

We do not study enough; we do not witness enough; our evangelism in many areas virtually does not exist. We enjoy the relative peace and propriety of a cloistered fellowship that is largely out of touch with the heart-aches and the longings of the world. This, of course, is an extreme generalization—but to my mind it applies to the local scene all too often.

We protest at the force exerted by a united and devout Catholicism in promoting what it cherishes—but we won't work as hard at our tasks. We grow at times even resentful at the inroads made by highly evangelistic and dogmatic denominational groups—but we won't take the trouble to organize our work so that we can be as articulate and persuasive in the modern world.

The time has gone when we can expect either God or man to be so impressed with our liberal and intellectual and moral background, our traditions and our group excellence, that we do not need to do any more than announce our presence!

I should like to see our Congregational Christian belief and polity more articulate, witnessed to by many enthusiastic and energetic people, willing to sacrifice and strive. I should like to see us develop a real evangelism and a real spirit of giving. I do not think we have any of this in the measure which is possible and required.

In the national secular magazines, and on radio and television, there is often more that really captivates and persuades, than is found within our formal religious circles. This is often due to the fact that the real vigor of living is taking place outside of our churches and church affiliations.

We are not going to win the world,
(Continued on page 14.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The College Faculty for 1953-1954

The faculty at Elon College for the ensuing year in complete with the exception of an instructor for dramatics. We have several applications for this position and doubtless a selection will be made within the next day or so. When I say the faculty is complete, I mean for the present. It seems that there is little assurance that faculty members will continue at the college even though they have accepted in writing for the next year. We have had two unexpected resignations—Dean D. J. Bowden and Professor J. L. Pierce.

Earl Danieley of the Science Department has been made Acting Dean for the year. In addition to administrative duties, he will teach one course in Chemistry, his major field. The Science Department, including mathematics, has rearranged the schedule for these departments so that the present teaching force will be able to instruct all courses offered. The Department of Philosophy and Religion has arranged its schedule so that Drs. Reynolds and Sloan will take care of all courses that are offered in this department.

Mr. Scott Boyd, a graduate of Elon College in the Class of 1934, has been employed as Director of Physical Education and coach in minor intercollegiate sports at Elon College. Scott, after graduation, taught in high schools in Mecklenburg and Vance Counties. He served in World War II. After receiving an honorable discharge he entered the University of North Carolina and was awarded the Master of Arts Degree in Physical Education. He was employed as Physical Education Director and Director of Intercollegiate Sports at Louisburg College for four years. He resigned this position and entered the University of Indiana where he is completing all requirements for the Ph. D. Degree in Physical Education with the possible exception of the completion of his dissertation. Scott comes to Elon College well trained and with intense interest in the institution. He is a nephew of Mrs. L. E. Carlton. His mother lives in Henderson, North Carolina. All of his brothers and sisters are graduates of Elon.

Mrs. Ruth Gamble Boyd, Scott's wife, has been employed by the General Alumni Association as Alumni Secretary. Mrs. Boyd is an alumna of Elon College. Leaving Elon College in 1934, she took advanced training in secretarial and office work, and has served in that field since. At Louisburg College she served as Personnel Director and Field Secretary. At present she is Secretary in the President's Office at the University of Indiana.

Mr. and Mrs. Boyd will enter their duties at the college on September 1. They will live in the Atkinson Apartments. These two Christian educators will be an addition to the Elon College faculty and community.

Miss Elizabeth Nelms of Jacksonville, Illinois, has been employed as voice instructor in the college, succeeding Miss Virginia Groomes. Miss Groomes was married during the summer and will not return. Miss Nelms is a graduate of Juilliard School of Music and has her Master of Arts Degree from the University of Indiana, where she has done considerable work toward the doctor's degree. She is an accomplished musician and beautiful singer. Miss Nelms will enter upon her duties September 1.

Mr. H. L. Lawless, instructor in Accounting, asked for leave of absence to complete requirements for the doctor's degree. Mr. William Reece of Reidsville, North Carolina, has been employed by the college and will be added to our Business Administration staff. Mr. Reece is a graduate of the University of North Carolina and has had three years experience in tax and accounting work for the government.

Elon College is fortunate in having been able to secure the services of these competent and well trained men and women for our faculty.

* * * * *

Apportionment Giving

We should remind ourselves that many of the great fortunes of this country have been built by small purchases. One purchase that nets only a few cents is not particularly important but thousands of such purchases are of great importance. The

five and ten cent stores of this country are convincing examples of what a large number of customers will mean to any particular business. The offerings of one Sunday school on fifth Sunday of themselves would not mean very much to Elon College, but one hundred ninety nine other schools joined in a like contribution for Elon College on a given fifth Sunday with the total in the treasury of Elon College would be of great assistance. Let no individual or any Sunday school look with disfavor on a small contribution, if this contribution is its best. No Sunday school or church should make an offering that would embarrass it, but on the other hand no Sunday school or church should make an offering to Elon College of which it would be ashamed.

Cooperation universal and united giving will make Elon College a strong institution. Let no individual or school withhold his offering, but let's all give our support gladly, freely, and generously.

Previously Reported	\$ 5,934.49
Eastern N. C. Conference:	
Mt. Herman	\$10.00
New Hope	27.00
Plymouth	9.75
N. C. and Va. Conference:	
Shallow Ford	\$20.00
Union (N. C.)	97.00
Zion	5.00
	168.75
Total to date	\$ 6,103.24

National Council of Churches Hopes for Just Peace

The National Council of Churches of Christ, in a telegram to President Eisenhower, upon the occasion of the signing of a truce in Korea, expressed the hope that "forthcoming negotiations will establish the conditions of a just and durable peace in Korea."

"In fulfilling its obligations under the charter of the United Nations, our country has shown its determination to strive for a world freed from the terror of aggression and at the same time, its consistent readiness to seek solution of international issues by negotiation," said the message signed by Dr. Samuel McCrea Cavert, general secretary of the National Council.

It further said: "The people of our churches have been saddened by the many thousands of casualties in Korea. With profound gratitude they acknowledge their debt to those who from our own and other lands offered

(Continued on page 11.)

One Year as Pastor-at-Large in the Virginia Valley Conference

By REV. HENRY V. HARMAN

One afternoon in March of 1952 found Peene (Mrs. Harman) and me in the living room of the Galt's parsonage near New Market, Virginia. With us in that room were Dr. Wm. T. Scott, Wesley Hotchkiss of the Home Mission Board, and all of the Valley Conference ministers and their wives.

I was concerned lest the Valley ministers feel some resentment at having a young "whippersnapper" fresh out of seminary in this new position; the ministers were concerned that we sense the need for this job and their desire to get it started, and the ministers' wives were concerned lest their husbands tell of so many "needs" that we be frightened away. Enough to say that we were not frightened away, and that those who are now my "fellow ministers" have exceeded my hopes in being cordial and helpful.

Another afternoon in July of 1952 found these same ministers, Dr. Scott and myself in the Whitten's basement in Winchester, outlining the work of the new pastor-at-large. The six areas of endeavor were to be: (1) Youth Work, (2) Christian Education, (3) Evangelism, (4) Stewardship, (5) Laymen's Work, and (6) Church Extension. In passing, they also named a few things that this new creation was *not* to do—how considerate!

An account of this first year's work could be a recital of various conference events in which I have taken part. That would include such gatherings as district youth rallies, revival meetings, and the Annual Conference itself. Frankly, if that was all the pastor-at-large's work had consisted of in 1952-53, then the Mission Board's money should be withdrawn. More important than putting in appearance at functions has been the general sizing up of the conference and the delightful business of "getting acquainted."

"Sizing up" the Valley Conference has been an interesting job, because it is an interesting area and contains many interesting people. It is even more rural than our predominantly rural Southern Convention, with only one urban church out of a total of

twenty-one. And it contains many of the problems and the opportunities that confront the rural church in America today.

Our churches here are small and spread thin. In three cases it takes five of them to support one minister. Eleven of our churches have but one room, and the others have only a few more. That means that they cannot carry on the program of their larger sisters. But it also means that they are neighborhood churches, as one man proudly said, "built up against the mountain where other churches wouldn't go."

How can we keep the churches serving the intimate needs of neighbors in a small community and yet preparing these same people to make a Christian witness in a world where the Queen of England sits in your own parlor, and your neighbor drives daily fifty miles to work in a synthetic textile plant?

Our churches here are conservative and slow to move. But they are moving. They will not desert their solid biblical foundation; but they know that preaching once or twice a month and a Sunday school with all classes in the same big room will not communicate the Word of God today. So Bethlehem completes its new church building; Bethel is erecting a two-story educational structure; Mount Olivet, in Greene, creates a beautiful new sanctuary; Newport adds three large Sunday school rooms, Mount Lebanon breaks ground, and so on.

And we are learning—too slowly perhaps—that the dedication our parents and grandparents gave to the church must be given again and in greater measure. We in the Valley are not well-to-do people. In a denomination whose members average out in the higher economic brackets, we are in the lower. I know one church that cannot count a single landowner among its members; another with but one. Yet, in those two churches is a devotion to the Lord and a willingness to dig deeply that puts some of our wealthier churches to shame. We are learning—again too slowly—that stewardship is not just the giving of money, but the knowledge that in everything, our strength,

our minds, our time, as well as our possessions, we are merely stewards of God.

As our sense of stewardship is developing, so is our leadership evolving. We still do not have enough leaders, either lay or clergy, but you can see them coming. I wish I could name those under 45 upon whose shoulders the load is gradually—and sometimes swiftly—shifting. In some cases, only one to a church, or two, or three; but they are here. Notice that the Valley is the only one of our five conferences where either president or secretary is a layman. Our Kenzie Dofflemeyer and Clarence Phillips are doing good jobs in those offices. Our Sunday School Convention does not have a single minister among its five officers. And in the Woman's Convention, the ministers' wives bear no more than a normal share of the work.

This carrying of more than usual of the ordinary load of the church may be one reason why we are lax in starting special laymen's groups. But we do need more such groups to interest new laymen in the work of the church. The Linville group and the Winchester church have made good beginnings here; the rest of us need to follow.

But don't think the pastors do not work. One big reason for the pastor-at-large was to lighten the load of men with five churches to serve. And as a fledgling pastor in this conference, I wish to express my deep gratitude to my brother pastors for their patient and kind cooperation. We are located in different communities and do not see too much of one another. Yet there is a warm and an open spirit of brotherhood amongst us that has made this work of pastor-at-large a real joy.

In February I realized that to serve adequately as pastor-at-large, I could not wait for a call from a church or minister, but needed to go about and visit more individuals in the conference. Making such trips on the average of once a week means a trip of some two hundred miles with ten or a dozen stops. With two small children at home (and home at the Timber Ridge parsonage is in the same climate zone as Connecticut), I have tried to make the trips all in one day. This has been hard on the family and appears to be leading to my giving up—at least temporarily—the pastor-at-large work.

But these trips have led to a better
(Continued on page 9.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

Hines Chapel Is Having Very Successful Year

The Hines Chapel Woman's Missionary Society has been enjoying a very successful year under the leadership of the new president, Mrs. J. R. Carter. We are achieving the goals that rate our group as a standard society.

One of our outstanding achievements was our Thank Offering service. We had Mrs. Carl Dawson of Elon College, spiritual life superintendent of the North Carolina Conference, to conduct the service. She did a beautiful job. The inspiring and challenging way that she presented the cause deeply impressed all of her hearers, and as a result our offering for the church in the Carroll County hills amounted to \$110. Our prayers and best wishes go with our offering to this project.

Another enjoyable and very helpful occasion was a joint picnic with the Monticello group. After the meal Dr. and Mrs. Sloan gave a very interesting account of their travels in Africa. A very generous donation was secured at this meeting and presented to Dr. Sloan to send wherever he felt the need was most urgent.

Our Christmas party had a special meaning to us as we tried to share a part of the Christmas cheer with the immigrants at Ellis Island. The tree was decorated with little flags of many lands. We played folk games of other lands also, but the rewarding experience came when we received the "thank you" note from those in charge of receiving and distributing the bundles to the immigrants. The note said that if we could only have seen the beaming faces of the recipients, from the child of two years to the grandmother of eighty-two, we would have been more than doubly rewarded for our efforts.

Our May Fellowship meeting was an enjoyable occasion, as well as helpful. This, too, was a picnic supper with the Monticello group. After the picnic, we enjoyed the picture, "More for Peace."

Our group gave a generous donation toward Mrs. Scott's trip abroad with her husband, Dr. Scott.

When we held our July meeting, about ninety per cent of our members were present, and we all came away with a peculiar kind of uplifted feeling. I really think the thing that brought this about was that we went to the home of one of our members who had not been able to attend either church or the missionary society meetings for quite some time. She had had sickness in the home and had suffered a badly sprained ankle herself. This might be a suggestion to some other group that has a similar situation, and where circumstances will permit, they might plan such a visit. When we share these better things of life with others, it certainly enriches our own.

BESSIE ISELEY,

Reporter.

* * * * *

Bible Study for Next Year

In the packet you will find suggestions for helping you in your Bible study next year—a study of the Psalms. These suggestions will provide variety for your Bible study programs.

You will also find "Suggestions for Use with Mirrors of the Soul." This in mimeographed form contains the suggestions referred to in your study book, "Mirrors of the Soul." You need order nothing else this year.

Briefly, these are the methods suggested in teaching:

Chapter 1—Psalm 139—"Buzz" session.

Chapter 2—Psalm 103—"Directed Study"—silent reading and discussion.

Chapter 3—Psalm 23—Use Slides available from Convention Office. Use hymn, "The Lord's My Shepherd."

Chapter 4—Psalm 51—"Interview Method."

Chapter 5—Psalm 22—Choral reading.

Chapter 6—Psalm 42—Questions from work sheet.

Chapter 7—Psalm 8—Illustrations, make scroll, use in worship.

Chapter 8—Psalm 147—Lecture and discussion.

All of these methods have been tried with groups and they will work. The "buzz session" you may think cannot work in your small group, but

Hubert Beane has used it very successfully in a men's Sunday school class in the Asheboro church—and I believe women like to "buzz" as well as men do!

* * * * *

Reports Are Important

Although it may seem a lot of unnecessary "paper work" to you, the reports from our women's societies on their activities during the past year are important. They enable the district superintendent and the departmental superintendents to know just what has been going on in our various women's groups.

Soon the president of your society will be receiving these report blanks—one copy of which she will keep for future reference, and the other copy of which is to be sent to the District Superintendent by September 15.

The copy kept in the society is important, too. It ought to be carefully studied by the incoming president to see just where the society has failed to come up to the standards set by the Convention. Then the new president will know what things need to be started or stressed, as well as continuing the things which have been done with success.

And of course we will not fail to get in our money for this quarter to our Conference Treasurer, so that it can be reported at the fall conference.

YEAR AS PASTOR-AT-LARGE IN VALLEY CONFERENCE.

(Continued from page 8.)

knowledge of our conference and the people in it. As I think back over a year's work, I don't so much remember the conferences or major services, but the friendly chats in all the seven Virginia and West Virginia counties our churches serve. More than faces seen from behind the pulpit are the scenes of hiding Norman Morris' treasured birthday cake (Mt. Olivet, Greene), kidding Donny Litten about his love-life (Wissler's Chapel), or talking with Mrs. A. W. Andes about the days her husband drove his buggy eighty miles to Timber Ridge.

And these very thoughts make me optimistic about the future of the Valley Conference. In many ways we are "behind" other churches, but it is this very spirit of Christian neighborliness coupled with a desire that our children, who need this spirit more than we, shall learn it better than we, that shall revive us.

A Page for Our Children

MRS. JUNE JOY HOUSE, *Editor*, Elon College, N. C.

A List of Mission Study Books

Days are very hot now, but cool ones aren't too far away. When fall comes, we will be through with vacationing and ready to work on new and interesting things at school, home and church school.

The mothers, teachers and leaders who were at Elon for the School of Missions know all about the mission books for boys and girls, but for those who don't, here's part of the list and a bit about them.

All of them are published by the *Friendship Press* and may be ordered from Boston or Richmond.

THE ROUND WINDOW by Elizabeth Allstrom is for primary boys and girls. It costs \$2 in the cloth edition. Here are twelve tales about boys and girls who have "Three Surprises," "Peanuts for Church," "A Tree Watcher," and other exciting things. The book is dedicated to Jeanette Perkins Brown, whom some of you know, and is good reading, for one seven-year-old has read the book twice this summer! Mrs. Allstrom is a mother and teacher. She has told delightful tales about Peru, Lebanon, Alaska, Africa, Brazil and China, and . . . you find out for yourself! Jeanyee Wong did the illustrations which you will like too.

THE SECRET SUITCASE by Dorothy Andrews and Louise Scott. Everyone knows how fascinating the contents of a suitcase can be. What do you pack in a suitcase? What secret do you suppose was in this suitcase? Juniors will want to find out. This is really a Western story, but it has more than cowboys in it. There are Spanish-speaking Americans about whom some of us do not know very much. There's a dog named Tippy, a boy named Rusty (Ricardo), and his little brother, Dodo. Illustrations are by C. L. Baldridge. This one costs \$2, too; but its contents will thrill your boys.

Older boys and girls will like Nelle Morton's THE CHURCH WE CANNOT SEE. Many of us knew Miss Morton when she visited Raleigh and Richmond as secretary for the Fellowship of Southern Churchmen. She graduated from Flora McDonald College, and Moore County churches will be

glad of that! Jim Lee did the simple, but lovely designs. The book is divided into parts: "The Church is Everywhere" (far away places); "The Church is People" (so it is!); "The Church is Work and Worship" (that is what we believe, too); and another, "The Church is Wherever You Are."

We keep on saying that *Friendship Press* books are tops in their field. They are a good investment and a good tool for teachers and parents.

J. J. H.

Contest Essays are being Considered. Will Let You Know About Winners Soon!

"You're Just Being Silly!"

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

As I was leaving a favorite restaurant recently, I paid the young cashier a sincere compliment.

"Now you're just being silly!" she pertly replied, as she gave me my change.

I smiled, a bit wryly. I have heard varied replies to kind compliments, but this one, I thought, heads the list of glib, pointless replies. But what right had I to judge her? What did I know of her past experiences? Had she, more than once, been offered compliments by rough and crully rude patrons, who, when she had accepted their seemingly kind words with a smile, had thrown them back at her in reversal—their idea of a joke?

In her desire to protect herself, perhaps to appear sophisticated, this poor girl is spoiling a personality that has delightful possibilities. She is talented; she arranges, most gracefully, all the flowers for this well-known restaurant. Her appreciation of the artistic is shown, also, in her distinctive dress. If she can become intimate with friends who will help her to follow her own type—a gentle-spoken, natural young woman—she will be outstanding in attractiveness. But, in what may be a spirit of resentment, she at present is behaving with a rudness which altogether

ignores the dignity and charm of which I feel she is capable.

Courtesy is a quality which needs to be assimilated in the early years, and in this way to become so much a part of the individual that separation is next to impossible. The child, throughout his years of growth, should be constantly exposed to the manifestations of true courtesy. Father should show it when driving his car, dismissing an unwanted book agent, or waiting for the opportunity to use his own telephone when a long-winded neighbor is borrowing it. Mother has a chance to exhibit courtesy in her dealing with the merchants, with the child who does errands, and in answering the second and third request of the morning for subscriptions. The weak, the needy, and the irritating are all invitations for extra courtesy efforts. As you know:

"Politeness (courtesy) is to do and say The kindest thing in the kindest way."

Small Janie had a great love for her grandmother, a frequent visitor at her home. For years, Grandmother had been the confidential secretary to one of the South American ambassadors in Washington. Without a doubt, this grandmother looked and acted like somebody of distinction—with her silver hair, gentle ways, and great fund of knowledge. But how many children of seven, unless, like Janie, they were being taught to take courteous interest in others, would have been discerning enough to observe these characteristics in her grandmother, or would have been sufficiently responsive to them to comment, proudly, as they walked along, "Do you know, Grandmother, you look beautifully different from everybody else on the street?"

Grandmother gave Janie's hand a squeeze, as she answered, "Why, thank you, Janie. What a sweet thing to say!"

Had the lady in any way refuted the compliment, either by making it a joke or by showing embarrassment, sensitive Janie might have crawled into her shell, as it were, hesitating in the future to speak of her observations. But her dear grandmother's gracious acceptance, of the praise, made what had been her unstudied reaction appear proper and right.

Another mother of my acquaintance encourages her twin boys to be "sophisticated" and "knowing." She does not realize that most of her friends avoid her sons. Yet they do,

(Continued on page 11.)

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Valley Conference Young People Planning a Retreat

On August 22 (Saturday) there will be a planning retreat for the Virginia Valley Conference young people's officers plus one leader from each local youth group. They will meet at the Bethel Church at 1:30 p.m., and go to the Merek Company Rod and Gun Club's cabin for the retreat. The following Sunday afternoon, August 23, there will be a picnic for all young people of the Valley Conference on the Skyline Drive. Further details will be sent to those concerned.

HANK HARMON.

* * * * *

Relax With Max

A little boy was making his way to his desk when the teacher stopped him: "You're late, Tommy," she said. "Why?"

Tommy looked a bit tearful. "It was late when I left home," he said.

"But why didn't you start earlier?" the teacher wanted to know.

"Because," said Tommy, astonished, "it was too late to start early."

* * *

When his health began to fail, an astronomer decided to go west to the wide open spaces. In a small town in Arizona, he approached an old man sitting on the steps of the local store. "Say," he asked, "what's the death rate around here?"

"Same as it is back East, brother," replied the old fellow, "one to a person."

* * *

A small boy was being sent to summer camp much against his will, and was making no bones about it.

"Why, you'll just love camp," his aunt said soothingly. "You'll have a simply wonderful vacation."

"I won't," was the acid retort, "but my mother will."

* * *

Let Us Pray

That we may live today
In such a godly way
That others will want to
know Him,

HOPES FOR JUST PEACE.

(Continued from page 7.)

their lives that the hand of the aggressor might be stayed."

In greetings to Christians of Korea, Dr. Cavert pledged full support of measures looking toward reconstruction and rehabilitation of the Republic of Korea. Said he: "The people of our churches have steadily supported the objectives of a united and independent Korea, and our purpose in this respect is reinforced by the armistice agreement.

Dr. Cavert cabled the message to the Rev. Yu Hochun, general secretary of the National Christian Council of Korea, which includes the major Protestant churches of that country.

FOR OUR CHILDREN.

(Continued from page 10.)

and no wonder! These youngsters repeatedly interrupt during a conversation, they sit as if glued to their chairs when their mother's friends enter a room, they are not taught to hold doors, nor do they discipline themselves in any way. They are, also, evidently indifferent to the most simple requirements of refinement. I myself observed these twelve-year-olds actually each giving himself a manicure as they stood by the marquee leading to a church, where the fashionable wedding of their cousin was about to take place. Would no one tell them that their tailored white linen dinner coats, set off by silk cummerbunds and red lapel-carnations, were not in keeping with their public act of hand grooming?

When I was a tiny girl my grandmother—lovely beyond words—frequently admonished, "Pretty is as pretty does!" Ah, Grandmother dear, there was wisdom in that small sentence!

Church Building Loan Fund Campaign

All churches in the Southern Convention have been asked to file Declarations of Purpose in connection with the Church Building Loan Fund Campaign with the Convention Of-

fice as soon as they can do so. Those that have not done so are urged to do so as soon as possible.

Through July 30, 1953, Southern Convention Declarations of Purpose received at the office were as follows:

Church and Pastor	Amount
Va. Valley Central Conference:	
Bethlehem—Ralph M. Galt	\$ 106.00
Wissler's Chapel—Ralph M. Galt	60.00
Eastern Va. Conference:	
Berea (Nans)—H. S. Harcastle	\$ 372.00
Bethlehem (Disp)—John Gallo	459.00
Cypress Chapel—Earl T. Farrell	1,321.00
Franklin—Harvey L. Carnes	2,132.00
Holy Neck—Allen Hurdle	1,270.00
Liberty Spring—Jesse H. Dollar	1,591.00
Newport News—A. Lanson Granger, Jr.	3,264.00
Norfolk, Second—J. Everette Neese	877.00
Oak Grove—Earl T. Farrell	265.00
Portsmouth, First—W. P. Smith	1,410.00
Portsmouth, Shelton Memorial—Portsmouth, Elm Ave.—R. Eugene Tally	704.00
Thomas H. Britton	683.00
Richmond—Roy C. Helfenstein	1,459.00
Suffolk—Duane N. Vore	6,290.00
Union, Southampton — Clyde Fields	928.00
Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Beulah—Carl Wallace	517.00
Bethlehem—W. A. Rich	132.00
Fayetteville—F. C. Lester	300.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Mt. Gilead—W. A. Rich	332.00
Lee's Chapel—Fred P. Register	†166.00
Raleigh—W. L. Parker	975.00
Sanford—Will B. O'Neill	1,000.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood	300.00
Wake Chapel—F. P. Register	1,500.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Flint Hill (R)—Avery Brown	127.00
High Point—Guy H. Veazey	426.00
Liberty—L. M. Presnell	361.00
Pleasant Ridge—Max Vestal	595.00
Pleasant Union—B. H. Lowdermilk	300.00
Spoon's Chapel—Max Vestal	132.00
N. C. and Va. Conference:	
Burlington:	
Beverly Hills—W. W. Snyder	\$ 400.00
Lakeview—John G. Truitt, Jr. . . .	82.50
Elon College—H. P. Bozarth	2,450.00
Greensboro, First—W. E. Wiseman	3,292.00
Haw River—Dwight Jackson	1,065.00
Hines' Chapel—Julius Rice	697.00
Ingram—W. T. Madren	975.00
Pfafftown—W. J. Andes	258.00
Pleasant Grove—W. T. Madren	814.00
Pleasant Ridge—W. E. Wiseman	364.00
Reidsville—T. G. Humphries	3,211.00
Shallow Ford—R. M. Petersen	1,057.00
Union (NC)—K. D. Register	1,395.00
Winston-Salem—W. J. Andes	814.00
Zion—Fred H. Wrenn (Student)	75.00

†Paid.

What church will be next to send in its Declaration?

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Christ Above All"

LESSON VII—AUGUST 16, 1953.

MEMORY SELECTION: "*He is before all things, and in him all things hold together.*" Colossians 1: 17. (R.S. V.)

LESSON: Colossians 1: 3-6, 9-20.

DEVOTIONAL READING Psalm 67.

It is doubtful whether there is any one chapter in the whole Bible in which there are packed more spiritual treasures than in the first chapter of Colossians, a part of which comprises today's Scripture Lesson. It is impossible, in the space allotted to these notes, to do more than "scratch the surface" and to pick out a few of the many fine things which Paul writes. Only a few of the many nuggets in this gold mine can be picked up by this writer, or for that matter by the teacher of this lesson.

Thanksgiving Before Intercession

It is customary for Paul to give thanks for things and people, before he presents his petitions or intercessions. It is a true instinct. All too much of our praying is in the spirit of "Give me" instead of "Thank you." Paul has some things to say to his Colossian friends, and some criticisms to make of them, but he first of all commends them on their good points, and thanks God for the good things he has heard about them. Our lives would be blessed if we introduced into our prayers more thanksgiving and less petition.

A Church With A Fine Reputation.

Three things elicit Paul's spirit of gratitude and thanksgiving: The faith which the Colossians had in Christ. As a Church, and as a group, they believed in Christ in the sense that they had committed themselves to Him. Then there was their love for the saints. "By this shall all men know that ye are my disciples," said Jesus, "if ye have love one for another." Boy, oh boy, what a difference it would make in many churches if the members really loved one another. And finally there was "the hope that was laid up for you in heaven" the hope which they had heard preached to them in the gospel, a hope which was bringing fruit in

them and increasing in a fine way. Faith, love, hope, these three abiding qualities. As Dr. Frank Mead says, "Faith describes the perfect Christian life on its religious side; and love on its ethical side. And faith and love are based on hope. The quality of a man's life depends on what a man hopes for in his heart. Tell me what a man longs for, and I will tell you how good or bad he is!"

Petition and Intercession.

Having thanked God for some of the good things in the life of the Colossian Christians, Paul proceeds to intercede for them, to pray that they might have other things. Look at the things for which he makes request to God in behalf of his friends.

a. That they might be filled with a knowledge of His will in all spiritual wisdom and understanding. How important it is that we know what God's will is for our lives. Many young people miss the meaning and the fulness of life, because they do not, in the act of choosing a career ask "What wilt thou have me to do, Lord?" And all of us make grievous blunders because we do not understand what the will of the Lord is to do it.

b. "To walk worthily of the Lord unto all pleasing." Paul was deeply interested in the philosophy of the Christian religion. But he was more deeply interested in the practice of the Christian way of life. He never allowed his readers or his hearers to forget that they were Christ's people, and as such they were to walk worthily of the high calling wherewith they had been called.

c. "Bearing fruit in every good work." Christians are to be good, but they are also to be good for something. Jesus said that it was as we bore fruit that we glorified God and proved our discipleship. But we cannot bear fruit apart from Christ.

d. "Increasing in the knowledge of God." Not knowledge about God or Christ. But knowledge of God. Do you know God or Christ more intimately than you knew Him ten years ago? Is the relationship between you more intimate and personal than it was when you first met Him? Are you increasing in the knowledge of Him?

e. "Strengthened with power according to the might of his glory, unto all patience and longsuffering with Joy." Come think of it, what most of us need is not more knowledge of the right, but power to do the right. We must be "strengthened with power in the inner man." Our wills must be bolstered by His power.

f. "Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light . . ." Thanks be unto God who by His great love and mercy has given to us salvation in Jesus Christ, and has given us an inheritance of things incorruptible. We Christians just do not realize or appreciate what God in Christ has done for us, or we would be more grateful, and more fruitful. We have been delivered from the power of darkness, translated into His kingdom, redeemed from the bondage of sin, and been forgiven of our sins. Our lips and our lives will show forth our praise to God.

The Image of The Invisible God.

"No man hath seen God at any time," said Jesus, that is with the physical eye. But in Jesus Christ we see the image of the invisible God. "He that hath seen me hath seen the Father" said Jesus. The men of the New Testament felt sure that in Jesus Christ there dwelt all the fulness of the Godhead bodily. He was full of grace and truth, and they beheld in Him the Glory of God as revealed in his face and his functions. If a man wants to know what God is like, let him look at Jesus Christ. He revealed God, made Him known, incarnated Him, declared His glory.

Christ Above All Things.

"And he is before (or above) all things." For Paul, Christ was above all. He was above (1) "Things visible and invisible," the material universe and that therein is. Christ is Lord of Nature. In him were all things created . . . all things have been created through him and unto him.

He is above (2) "thrones and principalities and dominions and powers." He is Lord of the world of the spirit, and all powers derive their powers from him and are answerable to him. Power is a sacred solemn stewardship and men must give an account of their stewardship.

He is above (3) "The Church . . . He is the head of the body, the church." The Church is the body of Christ, and he is the Head of the Church. (Continued on page 15.)

"What's Your Name?"*By S. M. SMITH.*

Your name is more important than you think. You don't like for anyone to misspell or mispronounce it. You don't hesitate to show it. Your name is a part of you. When you were born the first thing your parents were concerned about was the name they would give you. When a young lady marries she gives up her name to take that of her husband. It's easy to become proud of our family name. In announcing himself before a strange audience the speaker says "My name is John Brown," or if a lady "My name is Mary Smith." The two most common names are John and Mary—both of biblical significance.

The Chinese identify a ruler's name so closely with his position that they never stamp it on their coins, as this might help evil spirits to find him. In the Bible the name of a thing usually indicates its character. Thus we say in the Lord's Prayer "Hallowed be thy name." We connect a name with the character of the thing it represents. The word "snake" creates a creepy feeling entirely different from the word "rose." In Genesis the Bible tells us how God gave to Adam the difficult task of naming all the animals. Poor Adam must have scratched his head more than once trying to decide what he would call some of them.

Give a man a bad name, whether he deserves it or not and you do him harm.

We are free to make the kind of a world we want to live in. Look for the good and we help to create it. Think health and we get it. Think sickness and it finally comes into being.

There's a hymn we like to sing:

"Take the name of Jesus with you
Child of sorrow and woe.
It will joy and comfort you,
Take it then where'er you go."

Two women were told that they had internal growths. One of them went to her lawyer and made a will. She said, "I know I am going to die." She did. The other one said, "I'm going to look on what the doctor calls a growth as an opportunity for spiritual growth."

A hungry man came to a back door and asked for food. "You're a tramp," the lady said. "Nothing doing." He went on. The next lady said, "I'm glad to see you. I want

my lawn mowed. I'll prepare your dinner." The man did a fine job. Later the two women met. "You have such a beautiful garden," one said. "Where did you find the man?" "He's the man you turned away. He was Swiss—couldn't speak good English."

What's your name?

EXCERPTS FROM STATEMENT OF BISHOP OXNAM.

(Continued from page 5.)

been misrepresented. In this connection I would like to file with the committee a bibliography covering my personal position relative to communism. . . .

Can the philosophy of an individual be determined by a scissors and paste process of cutting out clippings that damn? Why did the individual who clipped derogatory statements concerning me fail to clip such announcements as the following: My appointment by the Joint Chiefs of Staff to visit the Mediterranean Theater and the European Theatre of Operations during the war; or my appointment by Secretary Forrestal as member of the Secretary of the Navy's Civilian Advisory Committee; or the announcement that the Navy awarded me the highly prized Certificate of Appreciation for service during the war; or that I had been invited to be the guest of Archbishop Damaskinos, then Regent of Greece, and that the King of Greece has awarded me the Order of the Phoenix; or that I had represented the American churches at the Enthronement of the Archbishop of Canterbury; or that I had been appointed by the President as a member of the President's Commission on Higher Education; or that I was chairman of the Commission approved by the President to study Post-War Religious Conditions in Germany? This might be called "pertinent" information. I have held the highest offices it is in the power of fellow-churchmen to confer upon me, such as the presidency of the Federal Council of the Churches of Christ in America. I am one of the presidents of the World Council of Churches, perhaps the highest honor that can come to a clergyman. I hold positions of responsibility in the church I love and seek to serve, among them Secretary of the Council of Bishops.

We cannot beat down the communist menace by bearing false witness against fellow Americans. The com-

munist wants a divided America, an America whose citizens are suspicious of each other, an America without trust, an America open to infiltration. I believe this Committee will wish to end a practice that plays into communist hands.

Congress is considering proposals for the reform of Investigating Committee procedures. It may, at first, seem drastic to propose that the so-called "Public files" be closed out; but is there any need of any file other than the investigative files, as they have been recently described? Could not all the material that is of value in the public files be included in the investigative files? If, for purposes of education or exposure, the Committee decides that public statements must be made, is there any reason why a careful statement that will stand scrutiny cannot be made by studying the material in the investigative files. The Committee informs us that it does not vouch for accuracy of the public files, that everything in these files is available to the public elsewhere. Why, then, should public money be spent in maintaining such public files. . . .

I respectfully ask the Committee to order that my "file" be corrected so as to tell the truth, if that is all that can be done; that it publicly announce its mistakes in my case; but better, that the public files be closed out, and the release of unverified material described herein be discontinued. . . .

I conclude. I believe the churches have done and are doing far more to destroy the communist threat to faith and to freedom than all investigating committees put together. I think the chairman of this Committee, after a friendly interview, concurred publicly in that statement when I made it in his presence. This Committee might well have the cooperation of millions of citizens who belong to the churches, if it would cease practice that many of us believe to be un-American, and would turn itself to the real task and the real threat. But these citizens will never cooperate in practices that jeopardize the rights of free men won after a thousand year struggle for political and religious freedom. They will cooperate effectively with agencies everywhere that honestly seek to build the free society, where free men worship God according to the dictates of conscience, and serve their fellow men in accordance with Christ's law of love.

The Orphanage
J. G. TRUITT, *Superintendent*

Dear Friends:

Recently we have received into the orphanage Dorothy Taylor, Donald Taylor, Micheal Heritage and Everette Heritage. They are three fine boys, and one lovely girl. They are adjusting to the life of our big family in a good way. We are real proud of the response they make to the life here and have good hopes for them. It is a tragedy to have to turn to a child-caring institution, but one can not realize until he has direct connection with such a home how good it is to come to their rescue. Seven other children whose father is dead and whose mother is trying to make existence bearable for the seven of them are making applications to us. They range from two years old to 13 years old. We cannot take the two years old but if they come up with proper recommendations and health certificates we shall consider six of them. Their case is very urgent and they are being interceded for by the Rev. John Lackey of our Apple's Chapel church.

Sorrow, poverty, and not knowing which way to turn with such a large family of children is a burden most of us know nothing of. I hear these stories and see the need and am proud of a church that wishes to do its share in real help. When I see the expressions of the poor little children, observe their need of clothes, food and banishment of anxiety and fear my heart goes out to them. I know you want us to do what we can for destitute little ones. It is a real responsibility to take them under the tender care of such a good home as we have here. They will find happy playmates, well-fed and clothed with bright happy faces.

Little Donald Taylor was crying and fretting over his plight when he first came here. He is a little fellow ready to begin school this fall. Little Brenda Proffitt who is only—not quite four—but who likes it here very much came to him and in her baby talk told him not to cry he would like it fine here in a day or so. Whereupon through his tears he roughly pushed her away. He didn't want any baby telling him how to do! Little Brender took it in her stride with the laconic comment: "He popped me!" By now Donald is all right and as busy as any body

being good and taking his place among the little folks. In the meantime Brenda's nearly seven year old brother, Roger, has helped him to see the right way to treat a little girl and it seems everybody is happy. Wise handling of the little ones by kindly matrons smooths the way for everybody.

In Deut. 32: 2, I read: "May my teaching drop as the rain . . . my speech as gentle rain upon the tender grass." It is a worthy prayer. God has given many people who love Little children a gracious answer to that many centuries old prayer. Is there anything gentler than gentle rain falling on tender grass. I like to pray that prayer, and the words are so beautiful they are in a song, and that song having lived for centuries is just as good today as it was nearly 3,000 years ago. God's teachers live and their works do follow them.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JULY 30, 1953.

Commodities for the Week.

Cradle Roll Mothers, Holy Neck Church, Quilt.
Vacation Bible School, Apple's Chapel, Gifts.
Mrs. J. H. Burgess, Jr., Leaksville, N. C., Coupons.
Woman's Fellowship, Shelton Memorial Church, Coupons.

Sunday School Monthly Offerings.

Amount brought forward \$ 8,704.47
Eastern N. C. Conference:
Catawba Springs\$ 43.04
Liberty (Vance) 61.61
Wake Chapel 45.53
150.18
Eastern Va. Conference:
Antioch\$ 9.00
Liberty Spring, Special . 10.00

Suffolk S. S.	150.00	
Union (So.)	14.00	
Union (Surry) S. S.	24.00	
		207.00
N. C. and Va. Conference:		
Hines Chapel S. S.	\$ 6.00	
Mt. Zion S. S.	7.38	
Union (Va.) S. S.	5.00	
		18.38
Western N. C. Conference:		
Albemarle	\$ 15.00	
		15.00
Total	\$	390.56
Grand total	\$	9,095.03

Special Offerings

Amount brought forward	\$11,464.30
D. M. Davidson, Jr., Gib-sonville, N. C., in mem-ory of A. W. Thomas	\$ 10.00
Progressive Bible Class, Newport News, Va. for Betty Oakes	20.00
Philathea Class, Reids-ville Church	10.00
Irvin Sharpe	40.00
J. H. Webster, Pittsboro, N. C.	10.00
Special Gifts	98.25
	188.25
Grand total	\$11,652.55
Total for the week	\$ 578.81
Total for the year	\$20,747.58

STEWARDSHIP OF THE GRACE OF GOD.

(Continued from page 6.)

and we are not going to find fulness of life, simply in hewing out a rational and modern religious belief—unless we put it into our life and into action. We are not going to find the greater power in faith by building churches or by establishing new programs, unless we also are willing to lose our lives for Jesus' sake.

MEMORIAL GIFTS
"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

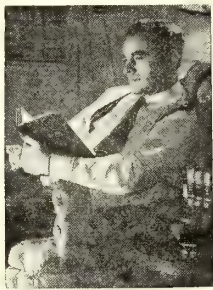
.....
(Name of Deceased) (City) (Date of Death)

.....
(Survivor to be Written) (Address)

Name.....

Address.....

Have
You
Read?



CRUX ANSATA. H. G. Wells. Free
Thought Press Association. \$1.50.

The author, a foremost writer of modern times, early won the reputation of dealing with facts and not with fancy. Though the numerous books he wrote during the past three decades are all heavy reading and his style is somewhat involved, nevertheless his books have been read with eagerness by the rank and file as well as by students and scholars throughout the world.

His book, "Crux Ansata" is a classic review and evaluation of the genius of the Roman Catholic Church and the part it has played in "The Human Drama," or to some "The Human Tragedy," down through the centuries. Every minister ought to read "Crux Ansata" for his own enlightenment in the facing of the facts of history and of contemporary life.

ROY C. HELFENSTEIN.

Richmond, Va.

THE LATTIMORE STORY. John T. Flynn. Devin-Adair C. New York. 1953. 118pp. \$1.00.

The author says of the story he has unfolded about Owen Lattimore and the betrayal of China to Communism, that "It was unbelievable." It was just that. By the record, however, he has related this strange Dantesque tale from the work of Americans and their treasonous helpers: Americans taking orders, eagerly, from Communist Russian leadership. It gives the account of the surrender of hundreds of millions of human beings to the hell of nihilism, which also plans to destroy America and the entire Western civilization, in the communization of America.

It is *unbelievable*, but true that the Rockefeller Foundation should have financed the work of the Institute of Pacific Relations, as did the Carnegie Foundation.

It is *unbelievable* that Japan's offer of surrender, on the same terms

that were accepted later, placed in the hands of President Roosevelt two days before his departure for Yalta, should have been refused because the plans of Communist Russia did not countenance that early a peace in the East.

Many more proven facts were *unbelievable*—but they all synthesize into one harmonious whole, the surrender of Asia and the use of America's strength for the purposes of Communism. *Unbelievable* it was and is that truthful, patriotic Americans who expose treason should be pillorized for their services! And that the religious press and platform of our country should have given such aid and comfort to the enemy!

JOHN F. C. GREEN.

McKeesport, Pa.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

Church. It is the visible and invisible organization, or organism, through which Christ expresses his mind and his heart and his will and members of that Church. Christ's body, the Church, will be effective in the world only as you and I allow him to express his mind and heart and will and purpose through us.

(4) That in all things he might have the preeminence. In all things, education and art and science and music and family life, and business and religion, in all things that he might have the preeminence.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING
LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195..., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

It was agreed that our church would seek to reach this goal by:
(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195..., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
- [] 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195...
- [] 4. By annual solicitation each year for years.

..... Church
By Secretary or Clerk
Address
..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

STEWARDSHIP NUGGETS

BY WARREN H. DENISON

Grinnell, Iowa

Christian stewardship must begin with me before it can get into my home, group, board, church. This applies to a father, a pastor, a trustee, a deacon, a denominational secretary, a church school teacher, a committeeman.

A pastor sustains the same relationship to the Finance Department of his church as to any other department of it. He is the pastor of all his people. Their giving is a vital spiritual life matter and not a secular matter, as some seem to think.

It is exceedingly interesting, and very revealing, to note the intimate relationship between a church's stewardship teaching and atmosphere and the corresponding enlistment, or lack of it, of the full man power of the church, as to talent, finances and executive ability.

It is an error to think that Christian Stewardship is an elective course, that it is like dessert at a meal, nice, good, all right, not a necessity or a basic philosophy of life. On the other hand, it is vital, fundamental, and undergirds all our relations to the material area of life, the economic, the "oikonomas" area.

When churches reduce their benevolent budgets below what they should be, they almost invariably find that they have a more difficult time in securing them, and they are further finding that instead of helping to secure their current budgets, it is more difficult to underwrite them. When will we ever learn what a mistake it is to minimize benevolent giving!

It is quite common for one to think that his giving to Christian causes is expense. This is a basic error. Giving is investment rather than expense. It gives one a far different attitude of mind when he realizes that his giving is investment rather than cost and expense. God is a bountiful God. He multiplies spiritually and materially what we invest in his work. Behold every harvest field! Such a change of attitude will give a new joy to the giver. Stewardship does not subtract from life and purse.

Many Christians think of stewardship merely in relation to giving. True, it has to do with giving, which is the supreme Christian grace, but primarily, Christian stewardship has to do with all our relations to the world of material things, possessions: their acquisition, use, expenditure, saving or hoarding, final distribution by wills, as well as the matter of giving, as important as that is. There are right ways and motives and wrong ways and motives in doing all these. What are you and your church teaching and doing as to these relationships?

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

AUGUST 6, 1953 AUGUST 13, 1953

NUMBER 32

God Answers Prayer

I know not by what methods rare,
But this I know—God answers prayer.
I know not when he sends the word
That tells us fervant prayer is heard;
I know it cometh soon or late,
Therefore we need to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought.
I leave my prayer to him alone
Whose will is wiser than my own.

—*Anon.*

News Flashes

The August 27 issue of *THE SUN* will be the "Virginia Valley Conference Issue." Rev. Henry V Harmon, pastor-at-large of the Conference will have charge, and we look forward to a most interesting paper.

Rev. M. T. Sorrell, pastor of Third Avenue Christian Church, Danville, Virginia, for the past twenty-seven years, announced to the congregation on Sunday morning, August 2, that he would close his ministry with the church on November 15, 1953. Mr. Sorrell did not give his future plans.

Largest Class of Navy Chaplains Since World War II

Only recently a group of thirty-three chaplains, including men from thirteen different denominations, have been undergoing an indoctrination course at the U. S. Naval Schools Command, at Newport, Rhode Island. Two new church groups were represented for the first time. They were the Greek Orthodox Church and the Seventh Day Adventists.

These new "sky-pilots" hail from a wide variety of different backgrounds. Chaplain Robert A. Canfield of the United Presbyterian Church in Alameda, California, a former Master Sergeant with six years marine duty, served with the First Marine Division at New Britain, Peleliu and Okinawa. His decorations include a Silver Star and two Purple Hearts. He has had practical experience, serving as Athletic Instructor at San Rafael Military Academy, and as Intern Chaplain at the State Prison, San Quentin, California. LTJG John Carroll Condit is a Catholic Chaplain who was a former organist at Kenrick Seminary in Webster Groves, Missouri.

LTJG Jack V. Crawford, a Chaplain of the Evangelical United Brethren, had previous duty in the navy as a Storekeeper Third Class. Chaplain J. A. S. Fisher, a Southern Baptist from Shreveport, La., saw action at Kiska, Tarawa, Kwajalein, Saipan and Tinian; his decorations include the Navy Commendation Ribbon and Navy Unit Citation. LTJG Thomas is another Southern Baptist from Louisiana who served on the Marshall Islands and on Tinian. Chaplain W.

(Continued on page 12.)

"Passi Flora"

By REV. JOHN F. C. GREEN,
Pastor of Evangelical Congregational Church, McKeesport, Pa.

Pastor Schmidt, for many years, gave comments on the life as time passed. He called them by our title, "Wayside Flowers."

To report a month's journey abroad, in a dozen countries, were beyond this available space. But—something may be said: We peoples learn from and with each other. And the barriers that keep peoples apart are the most dangerous of enemies to the well-being of all. . . .

On the night of Mrs. Green's and my arrival in London, the radio made an elaborate announcement. After a glowing introduction about a coming extra food allowance for the people, on the occasion of the coming coronation, the net result was: A pound of sugar and a quarter of a pound of margarine per person! The significant thing is that the Food Ministry would dare to make this eclat over so trivial a matter. What has Britain come to! Investigation showed that the food situation in Britain is deplorable. And that raises the question of why! After all the promise of something for less, via the road of socialism, with unnatural and unwarranted subsidies from America (which is being disliked more and more!) the British see their economy deteriorating! and we, of America and the church, who have suffered the New Deal propaganda, that it was to our advantage to waste our substance upon foreign economy, realize the fraud perpetrated upon us. . . .

That raises the question again: Why and by whom is leftism and ruinous "internationalism" being foisted upon us?

People are everywhere the first concern: "the greatest study of mankind is man." And here the picture is not good abroad. True, one can find signs of affluence and even of riotous living. We were comfortable in the hotels. London provided us heat and ample food, at reasonable rates. (Which was not the case on my visit in 1949.) This is better publicity for American dollars. But the people are not doing well in the heaven of something for less. And in Spain there was visible no bright light on the horizon. The workmen received 14 pesetas a day (48c). Road construction showed not a trace of power machinery. The group of women did their washing at a cold-

water trough and spread the laundry for bleaching upon the wayside. The army, the feudalists, a mediaeval church, the Falangist Party have, it appears, the conditions in hand and intend to remain in the Middle Ages. Persecution of Protestants in full force. But the dean of Protestant pioneers holds the future for religious freedom to be brighter than ever, in that those who now profess it, against their own advantage of Roman Catholic conformity, do so out of conviction; and that the blood of martyrs is ever the seed of the church. Our attitude, in America, must not be the blindness of mere refusal to recognize Spain, but to include Spain in our Sisterhood of nations and to press for over-due changes for liberalism and social progress.

We have—our leftist leadership—never hesitated to collaborate with dictatorships, provided they were left! Bloody Tito was again given tacit approval in the leading *Christian Century*, by one of the religious leaders (always left!) in a recent issue. . . . Germany is the key to Europe, and to American security! And our leftist leadership has done everything to weaken our defense and to compromise the unity and restoration of Germany. It is a road of defeat, for them and for us. The surface looks good. The stores are filled with goods. Prices, however, are unreachable for the masses. Meat is at our level—with German, lower income. My niece buys three pounds of meat a week for her table of ten. More is beyond her reach. Coal is being taken (the old-fashioned word is "stolen") from the Ruhr, by Allied control, below world-market rates. This robbery equals a quarter of a billion dollars per annum. Against this and other exploitation the vaunted aid to Germany becomes a mockery. In fact, America has not replaced values taken from that country. The result is economic disadvantage to the masses. One-half of the Germans cannot afford the 1,400 pounds of coal allowed per year for cooking and heating.

Charity is a true grace. And the great kindness of many Americans in meeting this Allied-made want in Germany is supremely commendable. The gratitude of Germans is one of the bonds of Christian fellowship. But it had been better, were better, to make this charity needless, instead of creating it and then saying, "Look, how good we are to those people."

(Continued on page 8.)

Laymen and the Church . . .

J. E. DANIELEY, Editor, 428 Westwood, Chapel Hill, N. C.

Western North Carolina Laymen Will Meet in Liberty

The Laymen's Fellowship of the Western North Carolina Conference will be meeting with the laymen of our Liberty Church, August 29th, in the Town Hall, Liberty, N. C., at 7:00 P. M. An interesting program is being planned for this occasion. As our men recall it was at Liberty that we got our fine beginning. So let's celebrate by everyone coming back to Liberty on August 29th. Now before you get there we would like for you to be thinking about what your Fellowship will be doing about Moonelon. At our meeting at Coleridge it was voted to bring to the next meeting our decision as to what part we would accept of the goal of \$2,500.00 toward the erection of a central building and development of the Moonelon site.

The time is drawing near for us to be thinking about our officers for the next two years. A committee will be appointed at Liberty to make nominations at the meeting in November. If you have men in mind for any office please let the committee know about them.

I feel sure that you will not want to miss this meeting for there will be some mighty good eating, singing and fellowship, if you will be present to add your bit to a good time together. Now let us not forget the *Laymen's Bell*. Pleasant Grove got it last time. Who will be the winner this time? Bring visitors — they will help you get it.

S. H. PELL.

* * * * *

Report on Moonelon

The treasurer of the Laymen's Fellowship of the Southern Convention, S. H. Pell, reports having received from the Asheboro Church \$103.00 and from the Albemarle Church \$50.00, making a total of \$153.00 for Moonelon. These churches are from the Western North Carolina Conference. Hats off to them as being the first to lead in sending their contribution.

J. E. D.

Harsh counsels have no effect; they are like hammers which are always repulsed by the anvil.—*Helvetius*.

Criminal Jurist Believes Prohibition Cycle About Due

A leading Boston criminal jurist foresees a strong public sentiment by the early 1960's for prohibition, and he exhibited charts and statistics at a recent meeting of the Institute of Scientific Studies for the Prevention of Alcoholism to bear out his prediction.

The speaker was Joseph T. Zottoli, associate justice of the Municipal Court of Boston, a recognized authority on crime as affected by alcoholism.

He believes that prohibition sentiment comes to the fore in 30-year cycles. When the public is convinced through facts and figures that drinking is the major cause of ever-increasing criminal cases, it will demand prohibition again, said the judge.

He said that 60 per cent of all cases in his court were related to liquor. There is about a 60 per cent difference in the number of drunkenness arrests during prohibition and during repeal, he added.

His address was followed by a panel discussion concerning medical, religious and legal measures that would effectively prevent the spread of alcoholism.

Toward the cheerful home, the children gather as clouds and as doves to their windows, while from the home that is the abode of discontent and strife and trouble, they fly forth as vultures to rend their prey.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

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From the EDITORIAL *Viewpoint*

Consider Investing in Elon

In approximately three weeks, September 8 to be exact, Elon College will open her doors for the sixty-fourth time to the boys and girls, men and women of the Southern Convention.

During those sixty-four years many changes have been wrought at Elon, and many changes have occurred in the Southern Convention. Indeed, many of those changes in the convention may be traced directly to the fact that Elon College was opened sixty-four years ago.

There is little need to recount the number of ministers she has trained, or the number of lay leaders she has produced for our church. We all know that story by heart. And, incidentally, it is a worthwhile story. But what is of concern to us now is what will Elon contribute to the church in the future.

In the final analysis, that is dependent upon what we as individuals and a group do for Elon now. None of us is under compulsion to invest one cent in Elon College, but each of us should consider seriously whether an investment placed there would not bring us handsome returns. We believe it will, judging by the past record. Will you not look over that record, and see what is your judgment?

According to reports which have appeared from time to time in The Sun, we as a church, are behind in our contributions on three counts: The Apportionment, the Sustaining Fund, and the Campaign Fund. We know that that is entirely too many funds for one objective. Let's get busy and get them out of the way. Let's give our church college an opportunity to give back its best to us.

Religion and Rest

By REV. STANLEY C. HARRELL

One cannot but wonder at times whether or not our religion is bringing to us the rest which the Master intended for us to enjoy. It is surprising how much the Bible has to say about rest. And there is nothing that the people of this modern age so urgently need. One of the first lessons that we need to learn is that cessation of activity does not always mean rest. Rest has more largely to do with the mental and spiritual than it does with the physical. There are times when rest can be found only in activity. There are multitudes of inactive people who would find relief for their weariness should there be opened up for them a channel of activity that promised to change the conditions that have become so wearying to the soul.

It would be most interesting if we might have testimonials from those who attend the worship services of our churches, as to whether or not they are receiving spiritual refreshing from the program of worship. It might be of interest to know whether those who are making our worship programs are formulating them with the end in view that they may bring rest to tired souls. The sort of rest which is desired can come only with an increasing faith in the goodness, love and power of

God. Worship should serve to bring to the soul a consciousness of God's presence, a realization of his willingness to help, and to inspire in the worshipper that faith which will cause a yielding of the self to God's hands.

All that man has learned of the working of the laws of this natural universe has not removed the consciousness of the responsibility which rests upon his shoulders, nor diminished his sense of the need of help in the bearing of his burdens. It is just such a promise of help which religion offers; and it is the province of worship to bring this help to bear upon the human heart. There are times when it may seem that it is the chief work of the church to bring to the attention of men the work that needs to be done. But of what use is a realization of the work to be done unless there be also a realization of the power by which it is to be accomplished. Rest does not necessarily mean a laying down of the burden. Tired soldiers, on a long, weary march, frequently stop by the roadside and, without unslinging the pack, rest its weight upon some friendly bank, while strength is being renewed to carry it on. Many are the souls who need to hear the Master say: "Come ye apart, and rest awhile."

Can We Justify a "Christian" Education?

By GILBERT L. GUFFIN
President, Eastern Baptist College

Is it possible in this modern day to justify the existence of a college that admits a Christian bias?

We interpret a Christian college to be an institution of higher education which, while adhering to accepted academic standards, employs active Christians only as its faculty members and administrative officers, accepts the teachings of Christ and the ethics of the New Testament as its motivating principal and basic philosophy and as the most important element in its curriculum, gives Christ preeminence in its entire life and program, and maintains as its chief goal the promotion of Christianity universally, especially through the means of affording to society trained lay and professional Christian leaders.

Accepting this definition of a Christian college what justification may be pointed out for the establishing of a college of this character?

Obviously, it would be difficult to justify the enormous effort and expenditure required to build such a college unless there is some unusual and significant motivation for it. Evangelical Christian educators believe such a motivation exists. That motivation is, while providing an educational experience to the student academically, the peer of that which can be obtained in the same area elsewhere, also to afford a certain "over-plus" which can be found in all too few schools today.

And what is that "over-plus"? It is to give, or at least expose the student to, an ethical and spiritual experience and philosophy of life, essential in our judgment to the development of the whole man and thus to the well-being of society.

To those who insist that the Christian bias we give the student is only a prejudice and not an essential "over-plus," our rebuttal is that we believe it can still be defended. In fact, we believe it is sheer folly to claim any teaching can be done without a bias. No matter how objective the teacher or institution may attempt to be, either by neutrality or negation, by personality or identification, by attitude or by lifting the eyebrow, some kind of bias is unavoidably ex-

pressed. A mathematics teacher may lean over backwards to teach objectively, but either his silence or his sneer, if not his overt act, will inevitably subject the student he teaches to the influence of his own bias. As President Shearer of Alderson-Broadus College has well said, "Neutrality and objectivity in instruction simply do not exist. Just the tone of a teacher's voice can easily betray her personal stand . . . I submit that the more vicious position is the one which claims neutrality, but cannot carry it out, rather than the one that claims a bias and attempts to build a staff and program around the claim. The very existence of a human being presupposes a subjective bias."

Since biases in our judgment are inevitable, the problem is not to avoid them but instead to evaluate them and frankly try to give the kind of bias that will be for the greatest good to the greatest number. The Communist, to be sure, accepts this principle at its full value but the point at which we part company with him is the basis on which the bias we choose to teach is selected. The Communist's bias is based upon the view of man as an economic animal, while the Christian view sees man as created in the image of God. The bias of the Christian interpretation of life and Christian ethics, we are convinced, must somehow be given to a sufficiently large percentage of mankind to influence the direction of history, if man be saved from appalling suffering and perhaps from racial suicide.

We believe our position is defensible and that the bias we readily acknowledge we intend to give the student will afford a distinct "over-plus" to each student who responds to it and through him to mankind. For example, if the student is influenced by Christian conviction, to such a strong bias against stealing that he will avoid it and even abhor the motive, we have helped both the student and society, certainly the latter. If that student had not been given this bias, he might have stolen your savings, your vote, your freedom, your income tax or your wife.

Ex President Conant, of Harvard University, in a speech which received wide attention awhile ago, declared the private and especially the church-related school is a menace to democracy. He claimed it creates division in our society and works against national unity. We strongly disagree.

An educator in writing the history of one of our states referred to the church related colleges as "monuments to sectarian prejudice." Evidently the educator's vision was blurred. Actually, I think the facts of history reveal they are stones of another kind—the foundation stones in fact upon which our democracy and the sustaining of moral ideals at the heart of our nation in large part rest. It must not be forgotten that the great schools of our land which ante-date the birth of our nation and out of which mighty influences came to shape the destiny of America in its early days were in the main church-related schools or else were established directly or indirectly by Protestant religious groups. Such were Harvard, Yale, Dartmouth, William and Mary, Columbia, the school which became the University of Pennsylvania, Princeton, Brown and Rutgers. These schools were much more than monuments to sectarian prejudice. They were, to change the figure, the seed-bed out of which democracy and moral idealism grew. It is our conviction that democracy can be successfully nourished only if schools maintaining the same Christian convictions these schools manifested in the early days of the nation are perpetuated. Their Christian bias, far from dividing the people, as some people fear, cultivates the very principle which make a nation strong. They are for example the recognition of the supreme worth of the individual as a creation of God with certain inalienable rights, the necessity of morality and righteousness in personal practice and human relationships, the sacredness of possessions, the right of human freedom of religion which is basic to all other freedoms, the responsibility of the strong to help bear the burdens of the weak, the fact that all men and especially those who govern are accountable to God.

The very foundation principles of democracy are drawn from Christian teaching. Sound Christian schools where these principles continue to be enshrined in the hearts of young citi-

(Continued on page 13.)

Survey Shows Religious Programs Help Thousands in U. S. Penal Institutions

By DR. R. H. MARTIN
In The Christian Statesman

We have just completed a very interesting study to find out the place given religion in the penal institutions—penitentiaries, prisons, reformatories—of our country.

From the information obtained from the penal codes of the various states and directly from superintendents, wardens, and chaplains of these institutions, it can be stated unqualifiedly that religion has a place of first importance in these institutions.

Religious worship, religious instruction and spiritual ministrations are provided for in all the states, and required by law in the majority of them.

By the laws of 11 states, Bibles purchased at state expenses are placed in the hands of the convicts.

These states are: Alabama, Illinois, Maine, Massachusetts, Michigan, Nebraska, Nevada, North Dakota, Ohio, Oklahoma, and South Dakota.

In nearly every other state they are provided for the inmates by chaplains, the Gideons, the American Bible Society, or other organizations.

We find that 38 states have chaplains, most of them appointed by requirement of law and giving full-time service and, with rare exceptions paid from public funds.

States Listed

These states are: Alabama, Arizona, Arkansas, California, Colorado, Connecticut, Florida, Georgia, Idaho, Illinois, Indiana, Iowa, Kansas, Louisiana, Maine, Maryland, Massachusetts, Michigan, Missouri, Mississippi, Nebraska, New Jersey, New Mexico, New York, North Carolina, Ohio, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Utah, Wyoming, Washington and West Virginia.

Apparently a number of these states have only one chaplain. A majority have more—two, three, four—and some of the larger states many more. Illinois has at least eight chaplains. The Commissioner of the Department of Corrections of Michigan reports:

"We have five full-time chaplains whose salaries are paid by the state, one part-time chaplain—a Jewish rabbi—paid by the state, two volun-

tary Protestant chaplains, and in addition, voluntary groups at the prison camps scattered throughout the state."

The supervising chaplain of the Department of Corrections of California writes:

"There are 13 full-time chaplains, three half-time chaplains and one quarter-time chaplain serving on salary for the Department of Corrections. In addition, the program is supplemented by the assistance of eight student chaplain assistants at the San Quentin prison. Visiting clergymen also assist."

Report Cited

As for New York State, the Deputy Commissioner of Corrections reports:

"Within the 16 institutions under the jurisdiction of this Department, Protestant and Catholic chaplains are engaged on a full-time basis. Jewish chaplains are engaged at each institution on a part-time or visiting basis." This would make a total of 48 chaplains.

The laws of some of the states are quite definite in specifying the duties of the chaplains. For example, the Illinois law requires that each chaplain shall:

1. Perform religious services . . . and attend to the spiritual wants of the convicts.
2. Visit the convicts in their cells for the giving of moral and religious instruction.
3. Furnish at the expense of the state a Bible to each convict.
4. Visit daily the sick in the hospital.
5. Give an annual report to the Department relative to the religious and moral conduct of the convicts, stating what services they have performed and the fruit of their instruction.

In the prisons of the remaining states, religious worship and spiritual ministrations are provided for either by requirement of law, or without it by custom. Chaplains are not employed by the state to render this service but clergymen—Protestant, Catholic, Jewish—perform this service on a voluntary basis and usually,

though not always, without financial remuneration.

Study Impressive

One cannot study the prison laws and requirements of the states without being deeply impressed with the importance which the state, its public officials and citizens, give to the Bible and religion as a means of rehabilitating lives that have gone wrong—so wrong that for the safety of society they had to be shut up within the four walls of our prisons; so essential to their reclamation that the state secures and pays for Bibles to place in their hands, and employs and pays chaplains to minister to their spiritual needs.

The bearing this has upon the issue of the Bible and religion in our public schools is so manifest that it needs only to be suggested.

If the Bible and religion are so essential in the reclaiming of lives that have gone wrong, are they not equally essential in preventing them from going wrong? Wouldn't it be wiser and saner to use the Bible and religion in forming the character of our youth in the public schools than in reforming their character later when they get into prison? Why wait to lock the stable door until after the horse is stolen? "O, consistency, thou art a jewel!"

Isn't it passing strange that Illinois, California, New York and some other states make such elaborate provisions for the use of the Bible, for religious worship and instruction in their penal institutions, and make no provision for, but exclude the Bible and religion from their public schools?

If constitutional and legal to have the Bible and religion in state prisons and reformatories, how can it be unconstitutional and illegal to have them in our public schools? Both are institutions of the state, under state control and maintained at the state expense.

Has anyone opposed to the Bible and religion in our public schools ever opposed them in our prisons on the ground of religious liberty or of the union of church and state, or for any other reason? Why do not these opponents of the Bible and religion in our schools busy themselves in having our Legislatures enact laws to prevent their use in the penal institutions of the state, or in testing the legality of their use in our courts? Hasn't the time come to use some common sense and give the Bible and religion the same place in our schools that we give them in our prisons?

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Summer Commencement

For a number of years Elon College has conducted summer school but not until recently have we held a second commencement. Previously the students who completed requirements for graduation in summer school were graduated with the class of the ensuing year. This was very inconvenient to the graduate, since all graduates are required to be present and receive their diplomas in person. During the intervening months, these graduates might scatter to the four ends of the earth and they found it difficult and expensive to return for graduation in May. Consequently, the faculty recommended to the Board of Trustees of Elon College that a commencement be authorized at the completion of the last term of summer school. The recommendation was approved and on two previous occasions, Elon College has held the summer commencement.

The summer session of the Sixty Third Annual Commencement of Elon College will be held on Friday evening, August 21, at eight o'clock. There will be thirty in this section of the graduating class. Dr. Charles F. Carroll, Superintendent of Public Instruction for the State of North Carolina, will be the commencement speaker. Reverend William T. Scott, Superintendent of the Southern Convention, will offer the prayer and Reverend Tucker Humphries, pastor of our Reidsville Church, will deliver the Bibles. Fletcher Moore will be the organist and Roger Gibbs the special soloist. The general public is invited to attend.

* * * * *

Prospective Enrollment for 1953-54

North Carolina is experiencing the worst drowth on record. Crops have suffered beyond repair. In certain sections there will be but little corn, if any. Fields are parched and corn is drying in the stalk. Tobacco has suffered greatly. Rains came last night and changed the temperature, refreshed the earth; late corn is coming out of the wilt, and the tobacco is beginning to spread. This is good news. When the farmers are hopeful, they will send their sons and daugh-

ters to college. When they are discouraged, it is difficult for them to see their way clear to assume the financial responsibilities of an education for their children.

The government is still exercising its authority to commandeered students for military service. Actually more of Elon College's students have been drafted than were in the previous two years. Certainly war is no respecter of persons. Students of all types and grades are leaving for camps. With cease fire in Korea, you would naturally assume that the draft boards would be more lenient, but not so; they seem to be more austere and commanding.

Even though we will face the results of the disastrous drowth and stepped up military inductions, still prospective enrollment for 1953-54 remains hopeful. Last year Elon College had an increase of nearly fifteen percent over the previous year. We may not have an increase over last year but we shall not fall too far behind. There is still room at the college, and there are a number of students who have expressed an interest in Elon College, but will delay the decision to apply for admission.

With better times on the farm, in business, and industry, we shall have better times on the campus of our college. Cooperation of our ministers, Sunday school superintendents, teachers and laymen, will be greatly appreciated in these closing days of summer.

* * * * *

Apportionment Giving

There are two hundred churches and five conferences in the Southern Convention. These churches have been apportioned a total of \$15,000 for the college. To date, including this week's report, we have received a total of \$6,346.72. We are quite a way from the goal, but we are confident that eventually we shall reach it.

Looking over the report this week, you will find that we have one contribution from Eastern North Carolina Conference, two from Eastern Virginia Conference, one from the North Carolina and Virginia Conference, and one from the Virginia Valley Central Conference. That is five

churches out of two hundred which contributed this week. The size of the contributions are most encouraging.

If our churches could form the habit of contributing regularly to conference apportionment for the college, the totals would be most encouraging. As we think of the record made by the Sunday schools and churches during the summer months, we are made to marvel. Considering the total amounts contributed, they have done very, very well and their contributions have been most helpful to the college.

Previously reported \$ 6,103.24

Eastern N. C. Conference:

Piney Plain \$ 38.00

Eastern Va. Conference:

Rosemont \$ 40.00

Christian Temple S. S. ... 134.14

N. C. and Va. Conference:

Graham, Providence Memorial \$ 23.00

Virginia Valley Conference:

Winchester S. S. \$ 8.34

243.48

Total to date \$ 6,346.72

"Love is the active principle of Christianity. A man may climb the mountain of faith to its highest peak, reaching such a height that it seems but a step into heaven itself, and he may sit down and close his eyes to the needs of those about him. Hope may burn at white heat within the heart, but produce no deeds of service. These are passive virtues. But the soul filled with love cannot be still. Love will liberate the energies which pride represses. Love will hear no voice but that which says, 'Go and minister.' Love will not be confined to the limits of the church, nor to the limits of any aristocracy such as that of intellect or of wealth. Nay, it will be confined to no nation and to no race, but will freely spend itself for the extension of the kingdom throughout the earth."

In the business of life, Man is the only product. And there is only one direction in which man can possibly develop, if he is to make a better living or yield a bigger dividend to himself, to his race, to nature or to God. He must grow in knowledge, in wisdom, in kindness and in understanding.—Kitchen.

Capacity never lacks opportunity. It cannot remain undiscovered because it is sought by too many anxious to use it.—Cochran.

Missions at Home and Abroad

Freedom and Christianity in India

By QUENTIN LEISHER

India is an ancient land but a new democracy. Only five years ago she obtained her freedom. Her history, however, goes back into the dim past. Recently two cities, Harappa and Mohenji-daro, were discovered in India dating back to 3000 B. C. These cities show all the culture and understanding of modern gardening and sanitation. Since that time of ancient Indian culture, the country has passed through centuries of wars and foreign occupation. Throughout all this period of India's history there has persisted a great noble hankering, hunger and thirst after God. She has her difficulties accumulated for centuries but she has power and faith and capacity to solve them. "With the help of Jesus Christ" says Dr. B. P. Hivale, "India can do more than is expected." Within the last five years in spite of floods, earthquakes, civil war and famine she has made progress *but there is a monumental task ahead.*

I.

The lack of water for year around use has been a major problem. As much as 500 inches of rain will drench the land during four months, leaving the country a desert the remainder of the year. This devastating situation is being alleviated by a cooperative program on the part of the Governments of India and America. By 1956 the Bhakra Dam will irrigate 1,360,000 acres.

In addition the Tungabhadra Dam will irrigate 700,000 acres by 1957. Big dams alone are not enough. Villagers are building dams to conserve the water of the little streams running through their communities. Also in order to meet the tremendous needs for water, deep tube wells are being sunk to tap the subsurface water.

II.

The lack of efficient farming methods have retarded development. The farmers of India use poor wooden plows, but an iron plow will do better work with one-fifth the effort. The people of India eat the big potatoes and plant the small ones. Now they are learning that good seed produce

big crops. The people of India burn the cow manure. Now they are learning to utilize the compost pits and mix the manure with the leaves and put it back into the soil. The poor cattle eat more than they are worth. Now by breeding good stock, stronger bullocks are produced which can give a hundred times more milk.

III.

The problem of illiteracy has blocked the way of building a new land in India. The people are still 85 per cent illiterate.

We are proud of the contribution made in India by our own Congregational missionary, Frank C. Laubach. For the past year he has been in charge of educating illiterates. A recent edition of *Life* magazine stated:

"Like generations of their ancestors, the villagers of Saptur in the south Indian state of Madras have always toiled away their days in the rice fields. But now when night comes they depart from the paths their fathers knew. Each with his lantern, they assemble on the clean sand of a dry river bed, set to work learning to read, write and do arithmetic. They are putting in double time to help effect an orderly revolution."

IV.

Sanitation posed a real problem to India's people. The students of the American Board Ahmednagar College in India have given their time and energy in reconstructing a few surrounding villages.

The women of the villages let the dirty water run out from the houses into the streets. This filth contributes to the spread of disease. The Ahmednagar College students construct Soak Pits (dry wells) in order that the dirty water may not contaminate the streets. Village wells are constructed on ground level. Winds and rains wash debris into these wells. Retaining walls are now being built to keep the drinking supply from being polluted.

Candies and cakes are displayed in the open streets. Flies and insects swarm about until the produce can hardly be seen. The college students teach the villagers to display their goods behind glass or screen.

The government in India also is doing its utmost to work on these problems. However, it will take many years before these problems are solved.

Dr. Frank Laubach says, "If the Christian Church lets it be known that she stands ready to help India solve her poverty and disease, there is open to us such an opportunity as we have not had in two thousand years. The masses on the march out of poverty will adopt Christianity if we help them up. The government of India and of every country in the East is threatened by communist revolutions and will welcome our help in satisfying their unhappy people. And unless we help them improve the social and economic condition they don't want the missionaries at all. We have no choice any longer. If we don't feed the multitude, heal the sick and open the eyes of the blind, we can't be in most countries at all."—*The American Board News Bulletin.*

"PASSI FLORA."

(Continued from page 2.)

Again, we have looked in vain for any word from the church leadership in this department. One wonders why always it has been with the political-economic leadership! Truth and justice, in mercy, are the best guarantors of peace. . . . We are the most loyal Americans when we appeal to truth and fair dealing. . . . Two over-all observations: One, that artificial, well-planned methods have been used to keep peoples apart, by those (including American leaders) who have directed the affairs of nations: that the peoples are woefully un-informed and misinformed. And that is bad for the future peace. Second: that the Christian fellowship is a reality. Wherever one may meet people as Christians, in the enclaves of their churches, he is at home, in a familiar atmosphere.

Thus it is truth and gospel that our faith binds us together in the Christian fellowship. And one who has the sensitive faculties of feeling this fellowship rejoices to be a member of this church, with all who profess the name of the Christ. It is a good work that the peoples of the church do in all lands. It is a privilege to come to know Christian friends. Many send their love and greetings to our people who have done a great work, in the unity of the spirit and the bond of peace.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

"Coffee Hour" in Winchester

As we drove home from the School of Missions at Elon College, Mrs. H. F. Nelson and Mrs. Ernest Pugh decided that they wanted to entertain our Women's Missionary group in Winchester at a "Coffee Hour" as soon as possible, to discuss ways of increasing attendance in our local work. This dream was realized on Tuesday morning, July 14. Let us visualize the scene.

It is ten o'clock in the morning at the home of Mrs. H. F. Nelson. Picture a spacious terrace, with a delightful breeze. Add for background lovely blooming flowers and green trees, a clear blue sky and bright morning sunshine. And for objects, more than thirty housewives, mothers and career women. This was the scene of the first "Coffee Hour" for the women of the Winchester Congregational Christian Church and their friends.

Mrs. C. L. Whitlock, president, led the morning meditation and unison prayer. Preceding the "buzz" sessions, fruit juice, coffee, tea and doughnuts and cinnamon toast were served to the group.

Constructive suggestions for the increasing of interest and correcting our faults that were derived from the "buzz" sessions were:

1. Begin meetings promptly.
2. Keep business sessions brief and to the point.
3. Place more emphasis on the weekly Prayer Circle.
4. Give young people more support—sponsor them at youth meetings.
5. Have a committee of three or four members to visit monthly the aged and ill members of the group.
6. Place more emphasis on home mission projects.
7. Stimulate interest in packing overseas boxes.
8. Interest more local church women in missions.

The meeting proved so stimulating that when on the same evening at eight o'clock, we met for our regular monthly meeting, we had an increase

in attendance over last month. We also had a new member, one of those who had been invited to the "Coffee Hour."

We began using the first two suggestions at our next monthly meeting and expect to use all of the others in the near future.

Why not try having a "Coffee Hour" in your own local society, in the summer or early fall to plan for the coming year?

MRS. ADA WHITLOCK.

* * * * *

Pleasant Ridge (R) Reports

The Women's Missionary Society of Pleasant Ridge (R) Congregational Christian Church has had varied activities throughout this last year, including many that have been shared with other church groups.

The Holly Springs Friends and the Ramseur Christian church societies met with us for a World Community Day program. Our group attended a meeting of the Holly Springs society and took part in the program on "Equality and Human Rights." The World Day of Prayer was also observed in a service at Holly Springs, and May Fellowship Day was observed at the Spoon's Chapel Christian Church.

Our pastor, Rev. Max Vestal, presented a program on the meaning of church symbols, which was very much worthwhile.

The society presented corsages to the oldest mother, Mrs. Donna Cox, and to the youngest mother, Mrs. Charles Williams, on Mother's Day.

We served a picnic supper at the church on April 20, when the Church Building Loan Fund Committee met, and turned the proceeds over to the rug committee. Funds from other activities turned over to that committee permitted the rug to be put down in the sanctuary by Memorial Sunday. These other activities were the sale of Christmas cards, serving supper to the Lions' Club in November, and a bazaar held at the Ramseur Town Hall in December. The rug adds beauty and quiet to the worship services.

One of the most interesting meetings was that at which Mrs. Carl

Judy, a returned missionary from Korea, gave sincere and interesting reports on life and worship there both before the war and after it had begun. Our own country means very much more to us when we hear about the hardships of others, as we did on that evening.

We sent gifts to Ellis Island as one of our Friendly Service projects.

Our society is selling plates with pictures and history of the church engraved upon them. This has been a great success.

We are now saving towards the purchase of a goat for Puerto Rico, to help the children there have milk.

This has been a full year—and we have many plans and hopes that in the coming year we can give more service and receive much joy in His name.

MRS. J. C. NEWELL,
Sec'y-Treasurer.

* * * * *

Fit Bible Study to Program

For the coming year our Bible study consists of eight Psalms. Each of these is complete within itself, of course, and there is not the continuity in the entire study that we sometimes find. For that reason, it is not necessary to use the Psalms to be studied in the order in which we find them in our study book, "Mirrors of the Soul."

In thinking about the year's program, it has occurred to me that in societies which use the Bible study as part of their monthly program, it will be possible to use a Psalm which fits in with the time of year or the remainder of the program. For example, Psalm 103 would be fine to use in November, for it has to do with "Gratefulness." Psalm 145, which is entitled in our book, "The Soul's Concern for the Healing of the World," would be appropriate to use with one of the foreign mission study programs, like "The World Wide Witness" (found in *Rejoicing in Our Task*, page 36), which does not have a worship service with it. Psalm 23 might be used in May, when we observe Family Week, borrowing the slides that go with it from the Convention Office.

Let's be intelligent this year in the use of our Bible study, and it will be more meaningful.

Toleration has never been the cause of civil war; while, on the contrary, persecution has covered the earth with blood and carnage.—*Voltaire.*

A Page for Our Children

MRS. JUNE JOY HOUSE, *Editor*, Elon College, N. C.

Dear Boys and Girls:

Part of our summer's fun has been swimming and picnicking at Moore-lon. It was a gift to our convention and it isn't too far from the college campus. Twice a week the college students go swimming and a grand time they have had too!

There is a pond, stocked with fish, turtles, tadpoles and watersnakes. Across the pond a lonely muskrat has a den and often we see him swimming about in haughty style.

For most of the summer, the Neeses (retired minister) have been resident overseers, but they have gone now for a bit of vacation before returning to Florida. The Howard Gerringers have come to spend the rest of the summer with their youngsters: Kay and Howard Wayne. 'Most forgot to tell you that Dippy, the family dog, came along too.

Our last trip to the pool we saw a fish (that Kay had caught) that was swimming as best he could in a bucket. The Gerringer and House children tumbled, floated, kicked and swam. I asked Sally Kate, (Mrs. Gerringer) what she liked best about staying there. I liked her reply: "It's seeing the expression on youngster's faces when they first discover they can swim—really stay afloat." After a thoughtful pause, she added: "I like to think spiritual life is like that too, just as water holds us up, our faith in God will keep us on top." Good thought for young or old.

We are fortunate to have such a spot as this for a convention center. Here is hoping that it will grow and develop and have many years of usefulness for all of us.

Elon Community Church had a thrilling service Sunday morning. You boys would have liked it very much. The Rev. Howard Bozarth, minister, presented Mr. Ken Davis, a Scout Executive of the Cherokee Council of Boy Scouts; who in turn, presented Eagle Scout awards to three young men of the Elon Church. They are brothers: John and James Powell, twins; and their older brother, Edward Powell. Just think of it—three boys in one family achieving the highest rank in Scouting. It was a proud moment for them, their family, troupe, community and church.

Their father, Dr. T. E. Powell, owns the Elon Biological Supply House which is one of the largest supply houses of its kind in our nation. It is such a fascinating place that we could devote a whole page to it alone. These boys really had a chance to know plants, insects and small animals well.

Congratulations to the young Powells and Elon Community Church.

J. J. H.

* * * * *

"Give Them Both"

By FLORENCE JANE OVENS.

Issued by the National Kindergarten Association.

On the bus, four-year-old Harold was pinching and punching his aunt because she would not allow him to have his head out of the window. Most of the passengers who noticed the incident were sorry for the aunt and condemned the child. But was he really to blame?

Character development, as you know, follows plain paths. The little child sees, hears, and thinks. Certain desires arise from time to time and he makes some kind of response to satisfy each one. His early reactions to the success or failure of his endeavors are extremely important, for they are apt to be repeated over and over and so become habits. This is but one of the many reasons why a kindergarten is of so much value in a community.

Perhaps you will remind me that, in the homes of today, many children are carefully guided. Then you may ask, "In communities where the home life is ideal, why try to have kindergartens? Why not be satisfied to let the boys and girls begin school in the first grade?" A good home, without question, is the greatest of all earthly blessings, but the children need both a good home and a kindergarten. One cannot take the place of the other. Our boys and girls are *entitled* to the best of homes, and they are *entitled* to a good kindergarten, too.

Without kindergarten experiences much that the elementary curriculum takes for granted is missing, so the demands are too difficult to be understood by the average child who has had no pre-grade preparation. The

first-grade teacher is usually patient and most willing to repeat her explanations, but children who have not been to kindergarten are seldom mentally adjusted to the task of taking directions. Even the ability to listen carefully is often undeveloped.

Again and again, children in the first and second grades will fail to answer when questions are put to them, partly from lack of understanding and partly from embarrassment. A child at such times, imagines that all eyes in the room are fixed upon him. If timid, he becomes increasingly unresponsive, and if he is forward he is apt to take on a "don't care" attitude or to find consolation for his chagrin in misbehavior. Is it any wonder that where there is no kindergarten a large proportion of the firstgrade pupils become repeaters? Many who are promoted suffer retardation, later on, as a result of poor reading ability. This leads to discouragement—sometimes to truancy and delinquency.

A child's ability to adjust to new and more difficult conditions comes from experience, and the best experiences can be prepared for boys and girls only by one who has learned the art through careful study and practice as a kindergarten teacher has done. She knows that very little children can learn, in the kindergarten, the basic principles of a democracy. There, in groups and individually, they are free to choose the materials with which they will, at that time, work or play, and they know they may use them in any way they prefer so long as they do not interfere with the rights and privileges of anyone else. There, too, they become willing to await their turns, and they learn to enjoy sharing. They judge their own work and grow to appreciate the efforts of those about them.

Does it matter that the children learn all these things? Yes, and that they *do* is our responsibility. The kindergarten really is an active agent in strengthening the foundations for a strong democracy.

It is our part to see that, wherever possible, all little boys and girls may have kindergarten experiences. Let us be personal. If there are enough children in *your* community for a kindergarten and none has been provided, could you not interest the Parent-Teachers Association or your Club members to change this condition? The National Kindergarten

(Continued on page 11.)

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Summer Activities at Rosemont

Several of our young people helped with the teaching and one served as secretary of our Bible School which has already been reported. Our church picnic was held July 1 and our young people had charge of the Vesper Service at the close of the day.

We have had several beach parties and the young people have enjoyed them very much. We are now planning a tennis tournament at the City Park.

Sunday night, July 26, the young people sponsored a special service with the Rev. Arthur W. Pain, non-denominational missionary in Cuba, as the speaker. The young people led the worship service and invited the entire church to worship with them and to hear Mr. Pain.

We are planning a Retreat at the beach in September to begin our fall program. We are hoping we will have some of our Eastern Virginia and Southern Convention officers with us to help us understand Pilgrim Fellowship better and to help us work out our plans for the year.

RUTH H. DUNN,

Director of Religious Education.

* * * * *

Lebanon Reports

The young adult class of Lebanon Christian Church, Semora, N. C., held their regular meeting Thursday, July 23, at 8:00 o'clock on the lawn of Mr. and Mrs. Ezra Stowe, with Mrs. Otis Lockhart and Mrs. Joe Fuller as joint hostesses. The meeting was well attended. Mr. Ezra Stowe, our president, with Mrs. Frank Hudson, Jr., leading the devotionals, using as the theme, "What Can One Do to Make His Community a Better one." Following routine business, a social hour with outdoor games and the hostesses serving delicious Brunswick Stew and soft drinks was enjoyed by every one.

On August 4 the young adult group met at the church for a hamburger fry on our newly built outdoor fire place. About fifty people were present. After the hamburger fry everyone gathered in the church for an hour of fellowship and song service.

The young adult class held a prayer service on Wednesday, July 29, at 8:00 o'clock at the church. It was

well attended and everyone was very much impressed and inspired with the service. The class will hold prayer service on Thursday night before the third Sunday of each month. The whole community is cordially invited to attend these services.

ALLICE WELLS,
Secretary.

* * * * *

Relax With Max

Someone gave me a smile today.
I tried my best to give it away
To everyone I chanced to meet
As I was going along the street.
But everyone that I could see
Would give my smile right back to me.
When I got home beside one smile,
I had enough to reach a mile.

* * *

While on a motor trip with a friend through Georgia, I met a local character who spent most of his time on the porch of a "Fork-in-the-road" settlement in the turpentine region. His slowness of speech and deliberate actions caused me to ask him the why and wherefore of his outstanding characteristics.

"Wal, Son," he drawled, "hit don't pay nobody to be in a hurry. You allus pass up more than you catch up with."—*Millard Miller in Country Gentleman.*

* * *

Clerk: Now that you've seen all the blankets in the store, which one do you wish?

Lady: Oh, I was only looking for a friend. I don't expect to buy.

Clerk: Well ma'am, if you think she's in that remaining blanket up there, I'll take it down for you.

* * * * *

Let Us Pray—

For a lot of hope, and a lot of love,
And a little bit of faith—
Because it can move mountains.

"A Cheerful Home"

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers that spring along our path, full of freshness, fragrance and beau-

ty, kind words and gentle acts and sweet dispositions make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn lovingly toward it from all the tumult of the world, and it will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in the daughter long after the parent's head is pillowed in the dust of death; and the fatherly kindness finds its echo in the nobility and courtesy of sons who come to wear his mantle and to fill his place; while on the other hand, from an unhappy, misgoverned and disorganized home, go forth persons who shall make other homes miserable, and perpetuate the sourness and railings that have made their own lives so wretched and distorted.

The class of men who disturb and distress the world are not those born and nurtured amid the hallawed influences of Christian homes; but rather those whose early lives have been a scene of trouble and vexation—who have started wrong in their pil grimages and whose course is one of disaster to themselves and trouble to those around them.—*Exchange.*

FOR OUR CHILDREN.

(Continued from page 10.)

Association, 8 West Fortieth Street, New York, will be glad to assist any group in the United States in an endeavor to get a class open in the public school. Advice, leaflets on kindergarten values, for distribution, the use of a silent motionpicture film—"A Day in the Kindergarten"—and a prepared program for a meeting may be obtained. There is no charge whatsoever.

That one's success or failure in later life is largely determined during the first six years has been reiterated to us by so many authorities and from such varied sources we really should begin to believe it. Yet do we? If we do, should we not seek out and use every available means to make certain that *young* children are provided with the best possible education? For five-year-olds, kindergarten experiences need to be included. They will be lifelong blessings. In a manner that the child comprehends and loves, the kindergarten presents, day after day, a way of living that is in happy harmony with the spirit of democracy.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"The Christian's Prayer Life"

LESSON VIII—AUGUST 23, 1953.

MEMORY SELECTION: *"I urge that supplications, prayers, intercessions and thanksgivings be made for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way."*—I Timothy 2:1-2.

LESSON: I Timothy 2:1-8; Romans 8:26-28.

DEVOTIONAL READING: Psalm 32.

"I exhort, therefore, first of all, that supplications, prayers, intercessions and thanksgivings be made for all men; for kings and all that are in high place . . ." There are fine shades of meaning in the various words used by Paul in exhorting Timothy, the young minister, to emphasize prayer in the conduct of public worship. But Paul was not emphasizing these shades of meaning, so much as impressing upon Timothy the fact that prayer and praise should have in view all classes and conditions of men. Prayer in public worship, as well as in private devotions, tends all too often to become narrow and exclusive, rather than inclusive.

Paul, strangely enough in view of the fact that Nero was on the Roman throne, "that evil man," as Churchill said of Hitler, urges prayer for kings and those in authority, as one particular object of prayer. We do well when we pray for the President of the United States, and the heads of other nations, including Malenkov, and for all those who are in high places. Things might be different in the world and in our nation if Christian people really prayed for those in authority.

"That we may lead a tranquil and quiet life in all goodness and gravity." This seems rather selfish, but such is not the case. There is an intimate relationship between order and tranquility and peace, and consistent and constant prayer and supplication. And it is to be noted, too, that Paul emphasizes "thanksgiving." Gratitude for blessings already received is the finest preparation for receiving new blessings. Such prayer, with thanksgiving, "is good and acceptable in the sight of God our Saviour."

God expects and is pleased with such devotional life.

"Who would have all men to be saved, and come to the knowledge of the truth." Jesus himself said that it was not the will of the Father that any man should perish. All men are included in his love. Salvation is not limited by his willingness, but by the reluctance and unbelief of men. Men may be lost, but they are not lost by the will of God. Christ is the Saviour of all, and would have all men to be saved.

"For there is one God, and one mediator also between God and man, himself man, Christ Jesus." Christ is the One who brings God and man together. Men are reconciled to God by Christ. But it should be said that God does not need to be reconciled to men. God himself took the initiative. In Christ, and especially in Christ's death on the Cross, God seeks to reconcile men unto himself, not imputing to them their trespasses and sin, but forgiving them and bringing them into a new relationship with him. Christ gave himself a ransom for all, the testimony to be borne in its own times. It was a source of unceasing wonder to Paul that he had been called as a preacher and an apostle and a teacher of this great truth.

"I desire, therefore, that men pray in every place, lifting up holy hands without wrath and disputing." He ends as he begins, exhorting men to pray; and to pray with clean hands and clean hearts. Or lacking these things, to pray for them.

"But," says someone, "I do not know how to pray, or what to pray for." That is no reason why men should not pray. Where there is the willingness and the will, the Holy Spirit himself helps us. He makes intercession for us, even if we are not conscious of it. Furthermore, searching our hearts, he makes intercession for us according to the will of God.

One thing is certain. Christians do not pray enough. All of us need to pray the prayer of the disciples, "Lord, teach us to pray." There can be little, if any, growth of the spirit without prayer. Our lives, too, are often powerless because they are also prayerless. Nor need prayer to be thought of simply as asking. Prayer

may be simply waiting. It may be simply fellowship. It may be silence. Prayer must be cultivated. Men learn to pray by praying. Men can do but little before they pray; they can do much after they pray.

After writing somewhat at length about prayer as recorded in Timothy, words of Paul to the Romans are added. And they are words that have stirred up a lot of discussion and debate. "And we know that to them that love God, all things work together for good, even to them that are called according to his purpose." Notice that Paul says that all things work for good to them that are called, that is for those who love and know God. The forces of life seem to work against those who deny God, that is in the long run at least. One thing is sure, the older we grow in the Kingdom, the more we see the hidden purposes of many things, which of themselves seemed grievous, which worked together for good as we loved and trusted God.

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NAVY CHAPLAIN CLASS.

(Continued from page 2.)

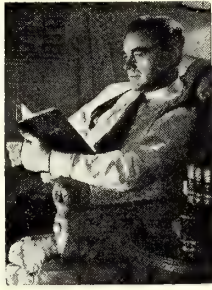
R. Howard served in the navy as a Quartermaster, Third Class, and later taught in a high school in Frankfort, Ky.

Chaplain Nick Steve Karras, Greek Orthodox, graduated from St. Paul's Religious College, Corinth, Greece. After seven years in a pastorate, he enlisted in the U. S. Navy. He served at the Communication Center, Guam, just prior to reporting to the Indoctrination School for Chaplains. Chaplain Robert Lee Mole, Seventh Day Adventist, was treasurer and professor of History at the S. D. A. Mission College in Beirut, Lebanon.

There are in this group many other student Chaplains with interesting backgrounds, including a Congregational Christian Chaplain from Massachusetts, Lt. Valery Edwin Sundt, who was former pastor of the Community Church, Shanghai, China; and he holds the class record for having the largest family, six children.

These Navy Chaplains, along with the members of their class, look upon their work in the Navy as, summed up in the words of Student Chaplain Asa W. Jones of Hodgenville, Ky., "an unlimited opportunity for rendering service to an unlimited number of people." They will graduate from the Chaplains School on August 27.

Have You Read?



UND FUEHREN WOHN DU NICHT
WILLST. Helmut Gollwitzer. Chr.
Kaiser Verlag. Muenchon 1953.
546 pp. 12.50 DM.

Dr. Gollwitzer has come into a leading place among German theologians and church leaders, and deservedly so. His range of perception, his obvious trained ability, together with his penetrating religious feeling and faith are obvious throughout this great book. A member of the Confessional Church and an opponent of Nazism, the author served in the German Army and was captured by the Russians in Czechoslovakia, at the end of the war, when the American dream of "Russian democracy" permitted the surrender to a Communist hell of endless thousands of soldiers and civilians. Five years of Soviet slavery with its harvest of every inhumanity and death taught the author the ultimate verity of the Christian faith.

The apocalyptic has entered world history. The norms established by western, Christian culture in two thousand years of history are voided by the new Satanic religion. Any discussion of the application of values and ideals, from Western viewpoint, is meaningless in the light of Communism, which denies God, human rights and freedom. For only in freedom do these ideals have meaning.

Here is one of the best stories of this demonic system ever written. Yet the author is fair, despite the worst experience and tragic observations. He sees the good that is inborn in men, even in Communism, because it is of God.

There can be no truce with Communism. It is a substitute religion in control of a State which must seek to be a world-state. And that control is in the hands of a minimal group of leaders, who by the nature of this religion will seek to exterminate each other.

In every way, therefore, the system breaks the individual of his humanity

and encourages his will to live at its cost.

Space is wanting for a worthy presentation of the range of the sentient observations, such as the comment on the continuance of anti-semitism among the masses, a subject shunned by the Western press. Since the middle-class was liquidated, the Jews naturally flowed into this vacuum of managers. There, however, they became the immediate burden of the masses, obvious to every one, with the consequent results of hatred, which may, in time, repeat the ever tragic tale. Believing Jews are persecuted, like all the faithful, for the reason that this intolerant faith cannot, by its nature, tolerate any deviation from total loyalty.

Ever again made clear is the account of the liberation wrought by the spirit, through faith in God. The Communists realize this, of course, and are compelled to remain at war with any form of faith that derives from God in Christ, in whom alone is freedom.

The blindness of blind leaders has given, in the West, allies to this anti-Christianity. They would be liquidated, should Communism win the West, for they acted from the advantage of Western freedom, as their kind has been destroyed in every country taken by this demonism; as was Benes in Czechoslovakia.

The millions of slaves who have experienced Communism and have become immunized are the best missionaries of freedom.

Christianity, the source of Western culture must meet this unfaith in mortal combat. This story is superbly told. It should come out in English translation.

JOHN F. C. GREEN.

McKeesport, Pa.

"CHRISTIAN" EDUCATION

(Continued from page 5.)

zens of our land seem to us a national necessity.

I have tried to say that schools that have a sound Christian bias are intellectually defensible and that from the standpoint of the well-being of society as well as perpetuation of democracy, their existence is fully justified.

It is now appropriate to ask, what does the Christian college have to offer American Youth in today's world? My answer is that it offers, first of all, a center of higher education where freedom of thought and discussion may take place under

teachers of high Christian ideals—this is especially true in political and economic areas of thought—without fear of political interference. Private non-church related schools are farther removed obviously that state schools from the reach of the demagogue and political tryant; but to be independent and not church-related may allow a school to swing to any dangerous opposite extreme. The church-related private school, however, is under an influence which, while independence is not impaired, keeps it from turning to radical views whether in politics, economics or other matters.

Second, the church-related college affords to youth a more purposeful and positive emphasis upon moral and ethical principles than is customary or even possible on other campuses.

Third, the church-related college that is positively Christian creates an atmosphere upon the campus conducive to moral living.

Fourth, the sound Christian college ordinarily establishes a stronger motivation than other schools for high moral and ethical conduct. This is done both through positive teaching of Christian principles and through making it the accepted, normal thing to do right rather than to "get by."

Fifth, the Christian college through its curriculum, chapel, and other religious activities sponsored by the school, deliberately endeavors, as state schools are not allowed to do, to build the spiritual side of one's personality and to inspire one to grow toward spiritual maturity.

Sixth, the Christian college endeavors purposely to lead all non-Christians on its campus to the discovery for themselves of the great resources available to them in a genuine Christian experience.

Seventh, the Christian college helps to make youth aware of the power for good in the world of Christianity and of the worth to humanity of the ministries of the church and denominations.

Eighth, the Christian college builds high ideals of citizenship and of one's responsibility for one's own nation and the world.

Ninth, the sound Christian college is likely the nation's strongest fort against the inroads of Communism. Its graduates go out as Christian leaders in every community that is fortunate enough to have them.

—United Evangelical Action.

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

People do the nicest things. For instance, our Apple's Chaped Church, at the close of their Daily Vacation Bible School had a "Christmas Tree" party, to which every child brought a beautifully wrapped gift for the orphanage children. The children received a blessing by thinking of little folks so much in need of friendship and care, who had no home of their own, but were being taken care of by church folks all across our Convention. Mrs. R. M. Cook and Mrs. Tom Oliver and her little son Tommy, brought the gifts to the orphanage to be given out to the children here. It made a beautiful party. Everybody was so happy, as we always are when we do something nice for folks who are really in need. Later Rev. John Lackey, pastor of the church, came in to see me and he was just as thrilled as I was, and as the children are on account of this thoughtfulness.

Many who read this column will remember Miss Fannie Newman, and her sister, Mrs. Gertrude Hinshaw, faithful and efficient matrons here. Mrs. Newman has served here eighteen years, and a few years ago Mrs. Hinshaw came along to be her assistant and to remain as long as her sister did. They retired from the orphanage recently. They are greatly missed here and beloved by us all. Miss Fannie, "Aunt Fannie" to the boys and girls, was dietitian and senior matron at the time of her resignation. It will be difficult to find one as capable and kind as she was.

Mrs. Estelle Knight of Whaleyville, Va., came here several months ago on a temporary basis until we could find someone to take Miss Hattie Brakefield's place in the Girls' Building. Now that we have been able to secure someone, Mrs. Knight is leaving us. She has rendered faithful service and will bear the goodwill and gratitude of us all for the service she has rendered.

We had a good rain last night, and we feel sure it will freshen up our pastures and hayfields, but it is too late for the corn. We were very glad to see it, and were grateful to our Heavenly Father for the refreshing rain. It has been so dry; and we were getting quite discouraged.

Now let me thank you for the good report this week. How I do appre-

ciate hearing from several Sunday schools and friends. So many of our friends are suffering from the dry weather just as we are, and yet they know our predicament and help us. We have to depend on the voluntary contributions — contributions graciously given out of love and consideration for homeless children, and in appreciation to God for his blessings. It is a good thing for us all to be reminded how dependent we are, and to learn to show more and more gratitude for every good gift from our heavenly Father. All of us have so much in this country for which to be thankful.

For your faithfulness to the orphanage I am very grateful, indeed.

JOHN G. TRUITT,
Superintendent.

REPORT FOR AUGUST 6, 1953.

Commodities for the week.

Liberty (Vance) Christian Church, Coupons.
Philathea Class, Suffolk Christian Church, Coupons.
Mrs. Perle Terry, Mebane, N. C., Coupons.

Sunday School Monthly Offerings.

Amount brought forward \$ 9,095.03
Eastern N. C. Conference:
Mt. Auburn S. S. \$ 9.00
Mt. Herman 3.50
Plymouth 9.75
22.25
N. C. and Va. Conference:
Greensboro, First \$ 58.85
Hopedale 16.62
Mebane 5.00
Reidsville S. S. 57.00
137.47
Western N. C. Conference:
Pleasant Cross S. S. \$ 6.75
6.75
Total \$ 166.47
Grand total \$ 9,261.50

In Memoriam

UNDERHILL.

A noble life ended when Mrs. Florence E. Underhill slipped away quietly on May 24 after a short illness.

We the members of the Women's Fellowship of Liberty Vance Congregational Christian Church wish to pay tribute to her memory.

She was a devoted and loyal member of our church, and Sunday school teacher of children who loved her. Spiritual leader in our own Women's Fellowship, she gave of her time and means to help build God's kingdom on earth. She was interested in our college, our orphanage, missions and all enterprises of our church.

She was loved and held in highest esteem by a large circle of friends.

Therefore be it resolved:

1. That we bow in humble submission to the will of our Heavenly Father.
2. That while we mourn the loss of this friend we rejoice in the triumph of her re-

(Continued on page 15.)

Special Offerings.

Amount brought forward \$11,652.55
Mrs. H. K. Benson & family, in memory of Mrs. J. A. Morrison \$ 10.00
Gasoline Refund 82.50
Miss L. Kennedy, Worthville, N. C., in memory of Julian C. Jenkins .. 2.00
H. C. Byrd, Suffolk, Va., For Woodie Byrd 10.00
New Hope Christian S. S. Roanoke, Alabama 3.80
T. D. Shoemaker, Ashesboro, N. C. 15.00
Special Gifts 335.51
493.81
Grand total \$12,146.36
Total for the week \$ 660.28
Total for the year \$21,407.86

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

Church Building Loan Fund Campaign

All churches in the Southern Convention have been asked to file Declarations of Purpose in connection with the Church Building Loan Fund Campaign with the Convention Office as soon as they can do so. Those that have not done so are urged to do so as soon as possible.

Through Aug. 13, 1953, Southern Convention Declarations of Purpose received at the office were as follows:

Church and Pastor	Amount
Va. Valley Central Conference:	
Bethlehem—Ralph M. Galt	\$ 106.00
Wissler's Chapel—Ralph M. Galt	60.00
Eastern Va. Conference:	
Berea (Nans)—H. S. Hardcastle	\$ 372.00
Bethlehem (Disp)—John Gallo	459.00
Cypress Chapel—Earl T. Farrell	1,321.00
Franklin—Harvey L. Carnes ...	2,132.00
Holy Neck—Allen Hurdle	1,270.00
Holland—J. H. Lightbourne, Jr.	1,913.00
Liberty Spring—Jesse H. Dollar	1,591.00
Newport News—A. Lanson Gran- ger, Jr.	3,264.00
Norfolk, Second—J. Everette Neese	877.00
Oak Grove—Earl T. Farrell	265.00
Portsmouth, First—W. P. Smith	1,410.00
Portsmouth, Shelton Memorial— Portsmouth, Elm Ave.—R. Eu- gene Tally	704.00
Thomas H. Britton	683.00
Richmond—Roy C. Helfenstein ..	1,459.00
Suffolk—Duane N. Vore	6,290.00
Union, Southampton — Clyde Fields	928.00
Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Antioch—W. A. Rich	203.00
Beulah—Carl Wallace	517.00
Bethlehem—W. A. Rich	132.00
Chapel Hill—R. L. Jackson	509.00
Fayetteville—F. C. Lester	300.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Mt. Carmel—W. A. Rich	203.00
Mt. Gilead—W. A. Rich	332.00
Lee's Chapel—Fred P. Register ..	†166.00
Raleigh—W. L. Parker	975.00
Sanford—Will B. O'Neill	1,000.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood ..	300.00
Wake Chapel—F. P. Register ..	1,500.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Flint Hill (R)—Avery Brown ..	127.00
High Point—Guy H. Veazey ...	426.00
Liberty—L. M. Presenell	361.00
Pleasant Ridge—Max Vestal ...	595.00
Pleasant Union—B. H. Lowder- milk	300.00
Spoon's Chapel—Max Vestal ...	132.00
N. C. and Va. Conference:	
Burlington:	
Beverly Hills—W. W. Snyder ..	\$ 400.00
Lakeview—John G. Truitt, Jr. ...	82.50
Elon College—H. P. Bozarth ...	2,450.00
Greensboro, First—W. E. Wisse- man	3,292.00
Greensboro, Palm St.—Mack V. Welch	1,243.00
Haw River—Dwight Jackson ...	1,065.00

Hines' Chapel—Julius Rice	697.00
Ingram—W. T. Madren	975.00
Pfafftown—W. J. Andes	258.00
Pleasant Grove—W. T. Madren ..	814.00
Pleasant Ridge—W. E. Wisseman ..	364.00
Reidsville—T. G. Humphries ...	3,211.00
Shallow Ford—R. M. Petersen ..	1,057.00
Union (NC)—K. D. Register ..	1,395.00
Winston-Salem—W. J. Andes ..	814.00
Zion—Fred H. Wrenn (Student) ..	75.00

†Paid.
What church will be next to send in its Declaration?

IN MEMORIAM.
(Continued from page 14.)
lease from pain to enter into life eternal with the Lord.
3. That we extend our love and sympathy to her family and pray God's blessing may comfort them.
Mrs. HENRY MITCHELL,
Committee.

ATKINSON.
On July 15, 1953, our dear Heavenly Father, in his great love and wisdom, saw fit to take Mr. Archie Atkinson from his loved ones, friends, and church.
Therefore be it resolved:
1. That God's ways are always best.
2. That we bow in humble submission to our Father's will.
3. That we extend to his family our deepest sympathy and earnest prayers that God's promises may give them comfort and consolation in their sorrow.
4. That acopy of these resolutions be sent to the family, a copy to be recorded in the minutes of the church, and a copy to The Christian Sun for publication.
Mrs. W. D. HARWARD,
Mrs. W. O. WHITMORE,
Mrs. J. R. BISHOP.
Committee.

Character is not made in a crisis—it is only exhibited.—Freeman.

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING LOAN FUND
Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195..., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

It was agreed that our church would seek to reach this goal by:
(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195..., in which we will endeavor to secure a pledge from each member of the church.
 - [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
 - [] 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195...
 - [] 4. By annual solicitation each year for years.
- Church
BySecretary or Clerk
Address
..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

FOOTHILLS

By REV. RICHARD K. MORTON

Travel literature, with its alluring photographs, drawings and glimpses of scenic pleasure spots, certainly stirs emotions within us—and we wish we were going to a lot of them!

A folder caught my eye the other day, as it told of the delights of a location in the foothills of lovely mountains. Somehow, the word “foothills” began suggesting a number of ideas to me. In the first place, I could well admit that foothills of all kinds have their attractions. It is enough, in a way, to get to them, without thinking of anything farther away or bigger. But many of us never do get beyond the foothills in our living, our thinking, our serving, our discipleship. The minute the land begins to rise and the hills grow steep, we grow weary and we stop.

How many of us Christians are foothill dwellers? We admire and stand in awe of the great mountains beyond, but we do not struggle to attain them. We enjoy the foothills and we convince ourselves that it is enough to serve God there and to conduct a worth-while work which has the best possible conditions for success.

We so often fail to understand how attainable some of those mountain peaks yonder really are, and how wonderful it would be for us and others if we would climb until we reached them. We grow pleased with the situation in the foothills, and our pilgrimage stops there.

Sometimes, as we serve in the foothills of Christian life, we come against some problems which baffle us. And this is partly due to the fact that our Christian study and preparation never went beyond the foothills. Comfortable orthodoxy can be an easy position to take. Shallow piety can sometimes be concealed for quite a while with its lack of efficiency in meeting people's daily problems. But we are forced, at times, to go beyond the foothills in our thinking on Christian principles.

Likewise, we must often go beyond the foothills in our Christian living. For most of us, life has more of the pleasant than the unpleasant, and we may delude ourselves into thinking we have a strong, well-rounded faith. But then along comes some misfortune—and our faith virtually collapses. It is then we see that we should long ago have gone beyond the foothills of patience, understanding and courage.

Then again, we must go beyond the foothills in Christian service. Foothills are very pleasant, and one can do much good in them; but every real Christian is ultimately a mountain climber. He has to climb mounts of difficulty and temptation, of doubt and hardship. He knows the mountains are off there in the distance; and their very presence is a challenge to him. He must press on. We cannot travel just part of the distance toward the Kingdom if we are really consecrated Christians. We cannot put a limit on our service or the extent of our effort.

Let's go beyond these pleasant foothills. Let's accept the challenge of those mountains in the distance. Let us pursue Christian thought until we have probed unto the deeper riches of God's revelation in Christ. Let us pursue Christian living and not temporize and compromise with the world. Let us pursue the journey in service unto the very mountaintops of attainment through a Christian society and a redeemed world!

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VIRGINIA, AUGUST 20, 1953

NUMBER 33

We "Belong"

By BESSIE P. SLOAN

God is ours; we are his; we "belong."

God wants us to live the fullest possible life, and to use all our talents; he needs them.

We want all our abilities to be used for him, to express his truth and his love.

We desire to express ourselves; God gives us something worth expressing.

We want to express beauty and courage, and freshness and harmony.

That is why he has inspired us with blue and golden days, with snow flakes and wild roses, wild winds and dawn of day, the rythm of the seasons, our own heart beat, and the rain.

I will be a message from him to all men all my days.

He wants all men to be happy, to grow, and to be strong.

I want my appearance, my voice and actions to be pleasant and genuine, with a meaning which those who run may read.

He wants for all the brim-full life.

I, too, long for every other "me" in the world to know abundant living.

This day, this hour, this moment, God, I will make OUR dreams come true!

News Flashes

Discarded stockings make wonderful material for weaving in the craft shop of the State Industrial Farm for Women. Send old nylon, silk or rayon stockings to: Craft Shop, P. O. Box 1, Goochland, Va.

Within twenty-four hours after receiving its first calls for aid from the earthquake-shattered Ionian Islands of Greece, Church World Service was distributing emergency supplies to the disaster victims, on behalf of the American church people this relief organization serves. Immediate action was made possible by diverting to the emergency area supplies en route through the Mediterranean to other needy countries.

Rev. Emmet M. Frazer, director of the Virginia Interdenominational Religious Work Foundation, with headquarters in Richmond, reports: "We recently received one of the greatest gifts that has ever come to this work. An elderly woman, who has been active in her church throughout her life time, and who earns her living by scrubbing floors, sent in a contribution of 15¢, with a request that it be used to help carry the Gospel of Christ to those in our state institutions. We were reminded of the comments of the Master as recorded in Mark 12: 43-44."

Last Sunday Dr. F. C. Lester finished his six months of work at the Eutaw Community Church, Fayetteville, and is returning to Asheboro to resume his work there. During the month of July Miss Bouneva Farlow, a member of our Sophia Church and an attendant at the Greensboro, First, Church during her Woman's College days (where she is a rising senior) worked in the Eutaw Community. She was the director of a two weeks' Bible school, and did recreational work as well as visiting. The Rev. Warren Matthews, graduate of Elon College and a student at Hartford Seminary, member of our Greensboro, First, Church is working in Fayetteville for the month of August. He has been centering his activities on community survey work and visiting and has assisted in several of the worship services. He will be the acting minister there for the next several

weeks. Both of these young people, provided for by Student Summer Service funds of the denomination, have done an excellent job in Eutaw, proving themselves willing to tackle any job that was suggested and adapting themselves to the needs of the work there.

Inter-Continental Seminar on Church and Rural Life

For the first time in history, church and rural life leaders of four continents will come together for mutual study and exchange of information in a world seminar, to be held at Chateau Bossey near Geneva, Switzerland, August 24-28.

The study conference will be sponsored jointly by the World Council of Churches' Ecumenical Institute and National Council of Churches' department of town and country church, Dr. Don F. Pielstick, executive director of the department announced.

"This five-day meeting is not only a 'first', it is also a 'must' for all who recognize that the church and rural life is a universal problem which needs an ecumenical approach," Dr. Pielstick said.

One of a party of 21 Americans attending the meeting, Dr. Pielstick will deliver a major paper at the seminar on the role of the churches in American rural life. Dr. Clyde Rogers of Columbus, Ohio, director of rural life work for the Ohio Council of Churches, will address the conference on the church in its relations with other rural agencies.

Delegates from many countries of Europe, Asia and Africa as well as the U. S. A. will consider three major topics at the meeting: (1) The rural setting of today as a human problem. (2) The responsibility of the church toward rural life. (3) A critical review of the various approaches in meeting the present rural situation, materially and spiritually.

"In dealing with these questions," Dr. Pielstick said, "those participating in the seminar will have a cherished opportunity to learn at first hand what is happening in the rural church movement in other lands—where it is headed and what it can accomplish, spiritually, economically and socially in the lives of rural people everywhere."

To broaden understanding of church-related rural problems in Europe and efforts to solve them, Dr. Pielstick said the American group

will go on a twelve-day tour of rural areas in France and Germany, prior to the seminar. After conferring with French Protestant clergymen in a two-day meeting at Paris, the party will travel by chartered bus to Strasbourg for a first-hand look at churches and farms in the area, culminating in a conference with the Protestant faculty of the University of Strasbourg. The itinerary will also include Stuttgart and other points in Western Germany.

People Are Living Longer Today Than They Did in 1900

Any number of elderly persons are glad to tell you just how they happened to live so long—"I eat only vegetables," or "I never had a cup of coffee in my life," are just some of the explanations you may hear. But perhaps the man who had the best explanation was the one who, when asked why he'd lived so long, quipped, "Dunno. I guess it must 'a been because I didn't die young."

Corinne Justice Grimsley, North Carolina State College extension specialist in family relations, says that doctors are helping us to live longer today. In 1900 the average person in the United States lived to celebrate 45 birthdays. Today the average person lives 22 years longer.

But even though medical science is prolonging life, many people who don't die until they reach their 70's or 80's actually aren't living longer. They don't enjoy being alive, that is. They continually find fault with their families, friends and relatives. They criticize the young and withdraw entirely from all activities. Such an existence really isn't living.

Growing old is a complicated process, says Mrs. Grimsley, and no one likes to think that he is getting old. Naturally you will change as the years go by, but there is no one day on which you will suddenly become old. Your body doesn't begin to age all at once—it's a single organ or tissue that starts. Your eyes actually begin to age during your teens, your hearing becomes less acute during your twenties, and muscular strength decreases in your thirties.

And it's hard to admit it, but there comes a time in your forties or fifties when you can't do as much work as you once could. Staying young, says Mrs. Grimsley, isn't dependent upon pep pills, but upon keeping your mind alert and interested in the activities going on around you.

Laymen and the Church . . .

J. E. DANIELEY, Editor, 428 Westwood, Chapel Hill, N. C.

Virginia Valley Issue

The work of the laymen of the Virginia Valley Conference will be written up for this page in the next issue of THE SUN, August 27. The Rev. Henry V. Harman is in charge of getting the information assembled.

* * * * *

Report from Hopewell

The Congregational Christian Church of Hopewell, Virginia, has organized a Laymen's Fellowship. Officers who were elected to lead the new group include the president, John Powell, vice-president, Bentley Crichton, and secretary-treasurer, Frank Sodomke. The group is holding a meeting each month.

* * * * *

Old Fashioned Ice Cream Social

The Men's Fellowship of the United Congregational Christian Church of Chapel Hill has just sponsored a second ice cream social this summer. The men, and of course their wives, prepare home-made ice cream for sale on these occasions. Vanilla, peach, strawberry and banana are some of the delicious flavors which have been prepared and hand-cranked to perfection. Ice cold lemonade and home baked cakes are also a feature of the program. Well-advertised in advance these socials have attracted large numbers of people. Townspeople and students are eager and enthusiastic about obtaining their dessert in this most pleasant fashion. The social lasts from seven until nine o'clock. Generous servings are given; the money realized is used by the Men's Fellowship for the improvement of the church and its program; the people fellowship with each other in an enjoyable fashion and "a good time is had by all." Plans are being made for the group to have a booth again this year in Kenan Stadium.

* * * * *

Another Call for a Retreat

Very few of you have had anything to say about the idea which was advanced in these columns some time ago regarding the possibility of a Layman's Retreat to be held next summer. I want to think that this does not mean that you do not favor the idea but that you have just not

taken the time to express yourself. The idea is this: We need a time when we as a group of Christian men can get together in real Christian fellowship. It is true that we have our rallies—that is all well and good. But some of us think that we need more than that . . . we have been thinking that if we can possibly do so we should set our goal to have a weekend retreat next summer at Moonelon. We have taken the development of this camp site as a project; why not do the work and at the same time make concrete plans for using the facilities for our own Fellowship? If a hundred or more of our Laymen could gather there for a weekend of spiritual rejuvenation, Christian fellowship, and genuine worship it would start a movement in the Southern Convention which could not be quenched or even slowed down. Here is a real opportunity for us to plan to get away from the pressures of our everyday lives and associate with others of like mind; here is the opportunity to do what so many in other sections have found to be most helpful; here is the opportunity to give the church life of the Southern Convention a transfusion which will cause to pulsate throughout her whole being a new vitality, a new awareness, a new zeal for the work that we should be doing. Here is the means of rendering a service to our local church, our denomination and our God. The challenge is ours!

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardestel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

How Bear Witness for Christ?

By ROY C. HELFENSTEIN

How Our Homes Can Bear Witness for Christ

We can have our homes bear witness for Christ by welcoming him as "the unseen guest at every meal, the quiet listener at every conversation." If we speak his name only in reverence, if we take time to read his Gospel, if we practice his spirit of love toward the other members of the home and toward other homes, if we observe the Golden Rule—which is the rule of life—doing unto others as we would have others do unto us, we can have our homes bear witness for Christ.

How Our Churches Can Bear Witness for Christ

We can have our churches bear witness by letting them have priority claim on our loyalties, by loving the church as we should, by attending its services faithfully and reverently, by worthily contributing to the support of our church and by recommending our church to other people. To take an active interest in the welfare of the church, to pray each day for its progress, to be interested in having the church secure whatever it needs, to exercise sincere reverence for the church building as the "House of God," to put the fellowship of the church above every other fellowship, and to put the interests of the church first in our consideration, will help our church to bear witness for Christ. If we, in our homes, in our daily work, and in all our planning, are committed to giving Christ's spirit right-of-way, we can thereby assist in having our church bear witness for Christ.

How Communities Can Bear Witness for Christ

If our personal lives bear witness for Christ, we can thereby assist in having our communities bear witness for Christ. The Kingdom of God has its rootage and its opportunity for growth in the human heart, in the personal life; but its branches spread out into all human relationships, bearing fruit in human society. As the people who live in a community bear witness for Christ in their daily lives and in their business and social contacts, the community itself thereby bears witness for Christ. The more devoted the people of a community are to Christ and his Church, the more interested they will be in serving all the interests of the community life effectively. The larger the proportion there is of Christian people in a community, the larger the percentage of Christian homes

in a community, and the larger the expression of Christian cooperation in a community, the more effectively does the entire community bear witness for Christ.

How Nations Can Bear Witness for Christ

The Bible tells us that "Blessed is the nation whose God is the Lord." Christ has little voice in a nation whose God is not the Lord. We can assist our nation in bearing witness for Christ, by having our personal lives bear witness for Christ, by having our homes bear witness for Christ, by having our churches consistently bear witness for Christ, and by having our communities honor and respect our Lord. The nation is only the sum total of its individual citizens—their homes, their businesses, and their commitments. And we can each have a part in having our nation bear witness for Christ by living the right kind of personal life ourselves, by maintaining the right kind of home life, and by promoting the right kind of community life. To have proper respect for the laws of the nation and to help effect and promote Christian legislation for our nation, assists in having our nation bear witness for Christ.

How the World Can Bear Witness for Christ

If nations would practice the teachings of the Christ in their relations to other nations, if nations would express the mind and Spirit of Christ in all their laws, if nations would practice the Golden Rule—Christ's rule for nations as well as for individuals—then the world itself would thereby be bearing witness for Christ. Only as individuals enthrone Christ in their personal lives; only as homes make Christ welcome within their portals; only as communities promote Christian ideals in the community life; only as nations sincerely seek through their leaders the leadership of Jesus, can the world bear witness for Christ.

All who believe in and pray for international justice and good will; all who believe in and pray for universal and perpetual peace; all who believe in and practice Christian brotherhood; all who believe in and worthily support the Church that bears Christ's name; all who love God and sincerely desire to honor God's will, his word and his world, are having an important and vital part in having The World Bear Witness for Christ.

Meeting Unpleasant Problems

By REV. RICHARD K. MORTON

Serving Christ and standing up for Christian principles is likely, at times, to bring us into contact with unpleasant situations and to evoke unpleasant responsibilities. We live in a pagan and selfish world, and we meet, at times, selfish and unpleasant people.

What follows is in no way an attack upon Christian grace, forgiveness, courtesy, or anything else of that kind. It is an attempt to face situations which arise in one's ministry and one's daily Christian living.

First of all, let me say that in my ministry of over 22 years, since ordination, I have come to admire many people for the clarity, firmness, beauty, and practical activity of their Christian faith. I have come to be very grateful for their many expressions of charitableness, understanding, forgiveness, and faith.

On the other hand, I have become quite disillusioned about the wisdom of being afraid to bring people to account when they display unchristian and harmful attitudes and champion harmful policies and ideas. For instance, I have seen committees and church schools and even churches hampered, weakened, and distraught over the egotism, domination, bigotry, or other weakness of some individual or group. And no one dares or cares to put a stop to it in an understanding but firm way. And maybe no one thinks it would be Christian to try it.

I believe a true disciple of Jesus will often discover that, like the Master, he must at times come to unpleasant encounters with people and he must say or do the unpleasant thing which others will quickly brand as unchristian. I happen not to believe that to be Christian one must never say an unpleasant word to anyone or oppose his policies.

All over this land, especially in our free churches where congregations are autonomous and create their own rules and leadership, we can see the harm done by unbridled actions of those who, at least for the moment, forsake the Christian way. Sometimes they must be outvoted or campaigned against. Sometimes they must be publicly held to account. And on many other occasions Christian people should go to them, as the

Scriptures indicate, privately, and try to resolve the difficulty and enable them to see others' points of view.

No one wants to advocate strring up trouble in a personal relationship, a home, a church, or anywhere else. But I maintain that there are times when it is better to abandon courtesy than to abandon principle. Jesus Himself had some severe arguments and points of tension with the Pharisees and with the money changers in the temple—and undoubtedly with many others.

Following in the tradition of those who seek to interpret His way to our own times, I do not equate the religion of Jesus with a timid, forever-smiling, perennially courteous manner, which maintains a superficial and cheap harmony at the expense of deep and abiding issues and principles and convictions.

On a number of occasions, I have known people who expressed unchristian beliefs and followed unchristian ways to be highly indignant when opposed. And they even went so far as to say that our very act of opposing them was unchristian. This I could never accept. One can be too harsh or can fail to understand. One can be unforgiving or contentious or unjust—and so on. But I do not believe that a Christian should keep smiling and keep still, maintaining an artificial atmosphere of sweetness and light, when someone ought to be roundly condemned or some policy ought to be vigorously opposed. I believe that our religion should have beauty and kindness, but also that it should have strength and integrity and justice.

We shall almost surely encounter, at times, people who do not think or live in a Christian way who resent being reminded, even in the kindest and best way, of the inconsistency between their words and their deeds. There will be others who want to run everything—and consider every act of opposition an unchristian one. There will be those who show prejudices and warped views, and cannot abide failure of others to go along with them.

Let us be loving and courteous and kind. Let us be diligent in trying to resolve every situation by peaceful and pleasant means. But let

us remember that there are values in Christian living, in Christian traditions, and in Christian faith that cannot be sacrificed on the altar of someone's defects of personality.

I am sincerely groping for the best way, as I present these words. What does Christian action mean? Can one, should one, always without exception, to everyone and before everything, be pleasant and polite?

One should be meek and conciliatory. One should not be pugnacious. Oftentimes by simply letting the warlike go ahead and fight we can show them best its futility. But it seems to me that there are still times when a Christian disciple should be in truth a "soldier" of Jesus Christ—not afraid to fight when evil is asking for it. If a Christian's faith or personality is attacked, he can be forgiving and generous, but he can hardly in all things remain pleasant. To maintain the Christian faith is not always pleasant. It is at times controversial and brings situations highly disturbing and sometimes regrettable.

It appears to me that we have really misunderstood or have only partly understood what is required of a Christian in the face of some attack or injustice or outrage.

There are certainly times, for instance, when one should deny himself, take up his cross, and follow Jesus—remaining silent and displaying only love, kindness, and humility. But these are lost on some people at some times, in my opinion. There are indeed many "little" people in all our areas who derive what seems to be a kind of sadistic pleasure by going around setting up little crosses and expecting us simply to impale ourselves on them without question, because we are Christian. I think one shows himself to be little if, with a misguided sense of martyrdom, he tries to take up all of these unnecessary crosses set up for him. Not everything stuck up in the earth, not every obstacle, needs to be turned into a cross.

There is a time for a cross, and a time for a fight. There is a time for courtesy, and there is a time to stand firmly on principle. There is a great need to show love and forgiveness, but these are hollow indeed unless they stand for strong principles of life. Let us not shrink from the unpleasant when to maintain the semblance of the pleasant in the face of abuses would make a mockery of our faith.

Our Churches Report . . .

The Last Six Months at Asheboro

Two weeks ago the managing editor made a plea for news from local churches—and here is some from Asheboro.

During the last six months, while the pastor, Dr. F. C. Lester, has been "loaned" to the Eutaw Community Church in Fayetteville, the Asheboro church has had the great pleasure of hearing a variety of speakers. These included Elon college professors—Dean D. J. Bowden, Dr. W. W. Sloan, Dr. F. E. Reynolds, and new dean-to-be J. E. Daniele. Dr. John G. Truitt, his son-in-law, the Rev. C. Baxter Twiddy, the Rev. Carl Key of N. C. CROP, the Rev. Wm Q. McKnight of Japan, and the Rev. Clyde Fields were all greatly enjoyed. And so were three ministerial students from Elon—David Crowle, from Pennsylvania, Curtis Young from Durham, and Matt Currin from Burlington. And two pastors of our Western Carolina Conference who arranged their schedules to be with us—Max Vestal and Winfred Bray. Last, but not least, we heard one of our own laymen, Dalton Harper, who, we are sorry to say, has since moved with his wife, Blanche Coghill Harper (our women's society treasurer) to Greensboro.

Special services for three of our Sunday morning services we did not use a "preacher," but planned and carried them out ourselves. The first of these was on Palm Sunday, when we broadcast a service of scripture and music, using the events of the last week of Jesus' life on earth as the basis for our program. Hubert Beane was the reader, and music was furnished by our children's, junior, and chancel choirs, plus a stringed quartette of guest artists.

A second service was a combination Whitsunday and Memorial one, when we thought of the beginning of the church on Pentecost and its continuation down through the formation of the World Council of Churches, with its eternal meaning brought home to us through members who had passed to the Great Beyond. Mrs. E. P. Boroughs, Mrs. Hattie Cox, and Jim Flynt, who had died during the year, were especially remembered, memorial certificates being presented to the

families of the two women from the missionary society and a book, *Christ and the Fine Arts* being presented to the church library in memory of Mr. Flynt. Participants in the service included Dalton Harper, H. L. Beane, J. L. Davis, W. H. Hughes, Jr., Mrs. Kenry Keeling, Mrs. Alston Williams, and Mrs. L. E. Pritchard. Soloist was Mrs. John L. Davis.

The first week in June the church held a revival meeting, with the Rev. Clyde Fields of Hunterdale, Virginia, doing the preaching and Mr. Joe Stephenson of Fuquay, Varina, N. C., as the song leader. They did a good job under the rather unusual circumstances. The pastor was present on the last evening to receive the six new members into the church.

The second week in June we held our Vacation Bible School, with nearly 100 enrolled. Teachers included Mrs. Roy Moore, Mrs. L. E. Pritchard, Mrs. David Burns, Mrs. Chester Branson, Mrs. J. L. Davis, Mrs. Alton Williams, Mrs. F. C. Lester, and Misses Sylvia Cox and Martha Boling. A combined Children's Day and Vacation Bible School program was held on the second Sunday in June in lieu of the regular church service. Each group presented a part on the program, showing what they had been studying in both places, woven together by the hymn "We Would See Jesus." W. H. Hughes, Jr., superintendent of the church school, presided.

Family Events.

Two "family events" have been held during the six months. The first was on a Sunday evening two weeks before Easter, when a "covered dish supper" for our church family was held at the church. Following this we used the picture of the life of Christ, with some fifteen persons reading the appropriate scriptural dialog to go with them. This proved to be very effective—a simple form of a "pageant" which we recommend to others.

The final event was our Sunday school picnic held on August 8, when about sixty of our people gathered at the Franklinville Park for fellowship and supper. A heavy shower of rain drove us to shelter, and cut short the period of games, but lighthearted

spirits made us conscious of each other's friendship and of our church and we forgot the weather.

Back to Asheboro.

All in all, if the on-leave-of-absence-Minister's wife and one of the "program planners" for the period can be impartial judge, (which is doubtful of course), it seems to me that the Asheboro Church has "carried on" in a fine way and with good attendance during this past six months.

The Lester family has enjoyed its stay in Fayetteville, where the members of our church have been friendly and cooperative, but is moving back to Asheboro this week, where Mr. Lester will preach again on the fifth Sunday in August, a service which will be broadcast over station WGWR, 1260 on your dial.

EMILY C. LESTER,
Reporter.

"Give Ye Them To Eat"

In this land of plenty, we are in the midst of one of the greatest harvests in history. The granaries and storage bins are bulging. Dare we let our hearts do less? Out of Christian compassion we must hear the cries of the hungry overseas. There are literally millions of them in Western Europe, Greece, Palestine, India, Pakistan, Korea and elsewhere—38,000,000 in desperate need of food now.

Our Lord and Master says, "Give ye them to eat." For us the loaves have been multiplied immensely by the miracle of American production and "know how." To keep faith with our heritage and our brother man, we must "give them to eat."

The hands of hungry millions are outstretched to you and to me. How can we do less than fill them? A few years ago a poster appeared showing a little girl, one of the hungry millions. The poster's appeal was, "Let's fill her cup." How much will you give to help fill it.

If you will help Church World Service can send the 12,500,000 pounds of government surplus powdered skim milk to those who need it. It is truly a bargain: Ten cents (a candy bar) will deliver a cup of milk a day for two months; 60c (a movie ticket) will deliver a cup a day for a year; \$6 will deliver a cup a day for two average sized families.

Along with this information comes the call to "Be Their Milkman." The job of CROP is to deliver it. It costs

(Continued on page 7.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Forces For Education

During and since World War II the government by precept and example has inspired the youth of our country to get an education. It appropriated large sums of money, erected buildings, provided equipment, employed teachers, and allotted funds to students for subsistence and tuition. Our government tried to make all young people of college age education conscious, to make them want an education and to inspire them to acquire a liberal arts education or technical training according to plans or ambitions of the individual. As a result thousands and literally hundreds of thousands have gone to college in these recent years; and the country is beginning to reap the results. Education—intelligent information—is the best builder of democracy available. It is the most effective enemy of communism. Democracy thrives on intelligence. Communism thrives on selfish intelligent leadership with the masses without information. They know nothing but autocratic authority and complete domination. The hope of America lies in her system of education. Beginning as early in life as is practical, becoming intensified in youth and continuing to grow and expand in maturity, will create a well rounded citizen.

There is a feeling on the part of some that the government's enthusiasm for the education of our youth is beginning to wane. There is a reduction in funds made available for education. A tightening of draft laws taking students out of college not to meet an immediate danger but to satisfy political and military plans is a detriment to the nation as a whole. I would not for a moment speak against the interest of our country nor would I be quiet to its detriment. Experience has proved that a trained young man is worth more to the armed forces of our country than one who is not. It is a good investment to make it possible for a young man to prepare himself and then to create situations that compel him to take advantage of the opportunities created.

In recent weeks a large number of Elon students have been drafted.

They were already enrolled in college. They were anxious to complete their education but their draft boards under compulsion had no choice in the matter. They were compelled to call them for military duty. There must be no let up on the part of the government or the general public in the matter of providing facilities creating opportunities for the education of the youth of our country. Herein lies the hope of democracy, the hope of Christianity, and the hope of man.

* * * * *

Getting Ready

It is always quite a job to get the campus, dormitories, buildings and other facilities at Elon College ready for the annual opening of school in September. It was difficult enough when the summer months were free, but after the inauguration of a year round curriculum, the problem of getting things ready for the reception of new students became even more complicated. Carpenters, painters, and cleaners have been busy for weeks and weeks and the end is not near. There is always plenty to do to ready the class rooms and grounds but when you tackle dormitories where students have lived for nine months and more, it is an entirely different question. Mr. Butler, the Business Manager, has had a competent force at work during the summer months and everything will be in order by September 8 which is the date of the opening of the fall quarter. The Field Secretary and his organization have been working faithfully during the summer to see that former students are properly enrolled and that new students in satisfactory numbers will be here at the beginning. Mr. Danieleley, Professor Hook, and Dr. Bowden have revised the schedule for the regular college session which will be printed and ready for distribution. The faculty will be called to the campus on September 5 for an orientation period to make sure that the curriculum is understood and properly arranged for them; that the program of counselling for all students entering in September is complete and all preparations made to answer students' questions.

Every effort possible is being made

to see that all things at Elon College are ready for the opening, the reception of new students, and a program of instruction is complete.

* * * * *

Summer Graduates

Those scheduled to graduate this Friday night at the summer commencement exercises include: Darwin Bailey, Snow Camp; Marvin Bryan, Burlington; Richard Carli, Vineland, N. J.; Clifford Cherry, Draper; Joseph Deaton, Greensboro; Charles Garrett, Roxboro; Frederick Grant, Manchester, Conn.; Ralph Harris, Burlington; Bryce Burd, Mayodan; William Hawkins, Spray; Jack James, Fayetteville; Annie Kate Kernodle, Burlington; Glendon Lackey, Greensboro; Clara Loy, Burlington; Margaret McBryde, Reidsville; Donald Merrimon, Fieldale, Va.; Agnes Miller, Reidsville; Parks Morgan, Suffolk; Ned Morrison, Graham; William Renn, Hampton, Va.; Norma Roberts, Jamesville; Lewis Shaw, Jonesville; Albert Stephens, Leaksville; Paul Shepherd, Cooleemee; Garnett Shropshire, Draper; Jesse Taylor, Burlington; Richard Thompson, Graham; and Virgie Truitt, Jr., Reidsville.

"GIVE YE THEM TO EAT."

(Continued from page 6.)

2½ cents a pound to deliver this free milk to those who need it. We have to get it to a port for ocean-going vessels; pay for ocean freight to areas where we cannot get government reimbursement; and pay net distribution costs through Christian channels in the areas of need.

If your neighbor's barn or house burns, every means of assistance will be used to help him rebuild. Many of our neighbors overseas have lost more than home and shelter. All means of livelihood are gone with it. That is why we must help now. That is why we must be "good neighbors" to those across the world who cannot help themselves. We cannot pass by on the other side, can we?

If a hungry child were on your doorsteps you would feed him, would you not? If his cup is empty you will fill it, will you not?

CARL R. KEY.

The Disciples of Christ of Virginia are planning on having 1,500 delegates and visitors at their State Convention to be held in Lynchburg, October 13-15, 1953.

Missions at Home and Abroad

India Letter

Dear Friends:

I am writing this letter in India, but it will be mailed in America.

It will be an account of one of the most eventful six months of my life and perhaps the most fruitful. I lay the tribute of my gratitude at His feet. I was advised by the doctors not to go to Japan for this trip. But my inner voice said: "Go, and I will give you maximum of result with a minimum of strain." The last time I was in Japan, two years ago, I went to 41 cities in three months and I thought that was strenuous, but the promise held true—there was a minimum of strain with a maximum of result. There were thirty-one thousand non-Christian who signed the decision cards either for immediate baptism or for preparation for baptism. In addition there were eight thousand Christians who signed saying they would give up everything Christ could not approve, would keep the Quiet Time and would endeavor to win others. Some thought that with the lifting of the Occupation the interest in Christianity would fade. It was not so. The quality of response was better. This is important. For it shows that the interest in Christianity was based on a need for a new dynamic faith and not upon the Occupation. It is therefore a permanent need. The way is open for the future. I am going back again in two years.

When I returned to India it was under the cloud of a possibility that evangelistic missionaries might not be allowed in India in the future. I wrote an Open Letter to the Government of India and sent it to the leading members of Government, most of whom were my personal friends. I had replies from practically all of them and the consensus of replies was that if evangelistic missionaries would do evangelistic work in the spirit and outlook in which I was doing it there could be no objection. I am grateful that the matter has been clarified and that I am now apparently free to carry on my evangelistic work. I will get back to India for six months of evangelistic work beginning in January.

When I arrived in Japan I wonder-

ed if I could work on my book, *Growing Spiritually* in view of the strenuous program of 72 cities in less than three months. But the promise of the Father, that, "There will be a minimum of strain with a maximum of result," has happened. When I arrived in Japan I had only 35 weeks of the 52 done on the Daily Devotional, but at the close of the campaign I had finished the writing, had put in the Scripture references and the Affirmations. Only the polishing remained. I found I could write on Japanese trains which run smoothly. I came on to India, got two good secretaries and finished up the book and sent it off on June 10 by airmail. It should be out by November.

I was on more or less of a diet, reduced 20 pounds and have never felt better in my life. We have just finished this month's Ashram and though it was very strenuous nevertheless I have come through not even tired. It has been all of Grace.

The Murmanzil Psychiatric Center which we have established at Lucknow is going on from strength to strength. It has gone beyond our expectations. We thought it would take a very long time to build up the demand for the center. The response has been immediate. The psychiatrists have more than they can do now. We are in the process of enlarging.

Some of my needs: (1) Scholarships for theological students in the theological college. (2) The support of a psychiatric social worker to follow up patients in their homes. (3) The cost of the ambulance running and maintenance. (4) The cost of bringing to the Ashram at Sat Tal pastors and new converts. (5) Scholarships for teachers in training, students in high school and college.

I will be in America from June 26, until the middle of January holding six Ashrams, a crusade for a United Church and evangelistic missions.

This has been the best year of my life and the most fruitful. Thanks for your prayers and help.

Gratefully and sincerely,

E. STANLEY JONES.

That which each can do best, none but the Maker can teach him.—*Emerson*.

Appointed Career Missionaries To the Philippines

Philip Andrew Brink of Topeka, Kansas, and Pennngrove, California, World War II veteran who served in combat duty in France, Germany and Czechoslovakia as an officer in the U. S. Army Field Artillery, and his wife, Consuelo Dayoan Brink, have been appointed career Congregational Christian missionaries by the American Board of Commissioners for Foreign Missions, and assigned for work in the Philippine Islands.

Mr. and Mrs. Brink hope to sail for their new work, which will be under the United Church of Christ in the Philippines, in the early fall. They will probably be located somewhere in Northern Mindanao.

Philip Brink was born in Topeka, and was educated in the local high school. Later he attended Park College, Parkesville, Missouri; Kansas State Teachers College, Pittsburg, Kansas, and the Pacific School of Religion.

Following graduation from Teachers College in 1941, he went to Officers' Candidate School at Fort Sill, Oklahoma, and then served for five years as an officer in the U. S. Field Artillery both in the United States and overseas in Europe.

After finishing his military service, Brink was office manager for a landscape and city planning company, and later helped his brother establish the Security Abstract Company of Greeley, Colorado. Unsatisfied with a business career, he decided to enter the Pacific School of Religion at Berkeley, California, to train for full time Christian service, and received his B. D. from that institution.

During his seminary course, he was Youth Assistant in the First Congregational Church of Martinez, California, and also served two churches as assistant pastor. Since September, 1952, he has been pastor of the Community Church, Pennngrove, California.

Consuelo Dayoan Brink was born in Sinait Llocoos Sur, Philippine Islands. She is a graduate of Union College, Manila, and the University of Manila (LL.B.). She practiced law in the Philippines before turning to religious work as a career. She later came to the United States to take work at the Pacific School of Religion.

During World War II, Mrs. Brink, her parents and other members of the family were prisoners of the Japanese.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

A Challenge to Each Society

Mrs. David McKeith, who spoke at the Valley of Virginia and North Carolina Rallies, has remembered that she promised to send some material for our women's page occasionally. While attending a women's conference in Massachusetts—and not long before sailing for France on September 16, from whence she and her husband will fly to Ceylon in 36 hours—she took "time out" to send us a challenge as we make plans for beginning our new year's work.

I believe that this message might be read in every women's society, either at our September meetings when we install officers for the new year, or at the October meetings when we actually begin that new year's work.

Says Mrs. McKeith: "I have just read the latest letters from the field. This quotation seems to me a fitting challenge to our church women as they begin another year, filling their Friendly Service quota, giving their Thank Offerings as their second-mile gift, answering calls for CARE packages, multi-purpose foods, powdered milk, and clothing, and most of all giving money for the regular on-going missionary enterprises of our church.

"Peggy Thomas writes of the recent American Marathi Mission Council meetings in Bombay:

"The highlight of the meetings came at the end, before the benediction. The chairman, S. Pundit, took the gavel and presented it to the new chairman, Pramankiarao Gaikwar, who rose, six feet tall, and faced us all with eyes shining and a wonderful, deep smile on his lined face. For many years pastor of the church in Wai, father of ten children—each of whom I would like to tell you about—he came as a little boy trudging across the fields with his smaller brother, a famine orphan, to the mission station at Wai. There he was nurtured in body and spirit. He said as he stood before us: "I never dreamed this day would come. I will do my best."

"Day by day, as there are so many needy ones who come to our mission stations all over the world, the thought often comes, 'What are the potentialities of this child?'"

And as we acknowledge this challenge of helping "these little ones," whom the Master referred to, we will go forward with joy and service in our new year.

Send Your Mail

Send your mail for this page to Mrs. F. C. Lester, 801 Sunset Avenue, Asheboro, North Carolina, again. The Lester family is moving this week—from Fayetteville back to Asheboro.

While in Fayetteville it has been my pleasure to attend two women's meetings, both of which I enjoyed. Mrs. K. M. Linder, the outgoing president, is the new district superintendent for the Sanford District. Plans are under way for a good program for the Eutaw Community Church's society for the coming year, and year books will be ready for distribution at the September meeting, when Mrs. Verdie Godleski will "take over" as the new president.

Fathers Attend Cradle Roll Party

Recently the missionary society of Greensboro, Palm Street, Church held its annual Cradle Roll Party. The parents were invited to bring their children and enjoy the party with them. More fathers than mothers came to enjoy the ice cream and cookies with the children.

We have ten members in our Cradle Roll Department, and the offering from the mite boxes amounted to \$13.00. This was sent to our conference treasurer.

The women's society sponsors missionary work for all the children of the church, hoping that their missionary vision will continue to grow through the years.

MRS. M. V. WELCH.

* * * * *

Retreat for New Leaders

Those of you who know Pattie Lee Coghill or Graham Wiseman very well will understand what I mean when I say that neither of them often write down anything to go on this page in THE SUN, but if I can "corner" either of them for a minute,

they can usually tell me something that should be reported here. The news of the "retreat" at Greensboro, First, Church, given below, may have mistakes as to names of people involved, as it came to me via the telephone from Graham Wiseman when I had no pencil to take notes. If there are mistakes, please just blame her for not writing it down and sending it to me, rather than me for having a poor excuse for a brain!

Greensboro, First, Women's auxiliary has eight circles. Each circle has a spiritual life chairman and a missionary chairman. These sixteen people attend a one-day retreat at the country home of Mrs. R. F. Craven in July to plan their work for the coming year—note that every leader was present!

Mrs. Russell Powell led the planning for the spiritual life leaders. Using *Mirrors of the Soul*, the Bible study booklet for the coming year, she presented in an "out of this world manner" (Graham's expression!) the eight Psalms for special study. She suggested a variety of techniques, and she led the women present to a thorough understanding of their subject matter.

Miss Pattie Lee Coghill was the leader of the group who are to present in some vital fashion the cause of missions at each circle meeting. (It is my understanding that the monthly programs suggested in the packet are not used at the circle meetings, but at the monthly general meetings.) They discovered a lot of new resources for use, such as the monthly letter from our mission fields available from the Missionary Council, 14 Beacon Street, Boston, Massachusetts, and *Facts from the Field* from the same source, as well as new ways of presenting old sources of material like THE SUN and *Advance*.

The opening worship was led by Mrs. H. G. Ballinger, retiring president, and the closing worship by Mrs. Carl Monroe, the incoming president, both of whom attended the School of Missions this year.

Lunch was served to the group by Mrs. R. L. Caviness, Mrs. W. M. Paris, and Mrs. W. E. Wiseman.

And who had the original idea for this retreat? "Graham Wiseman, of course," says Dorthy Powell. Anyhow, we think it is a fine idea to use in any society—and it is not too late to do it yet for the year beginning in October. Let's hear reports if any other society has done or yet will do a "retreat."

A Page for Our Children

MRS. JUNE JOY HOUSE, *Editor*, Elon College, N. C.

The Small Town Boy Goes to the City

By MRS. W. W. SLOAN.

Jesus, the small town boy, knew about God, for all around him were things God had made. There was the sun which day after day brought warmth and light so that one could be comfortable, could see to work and play. Then there was the rain, which made the seeds sprout in the ground, helped the grain and vineyards to grow.

One day when Jesus and some other boys had taken a hike up into the hills, a rain and thunder storm came up so suddenly they couldn't get back to the village of Nazareth, and no place to which they could run for shelter. The other boys were afraid; they shivered and complained. But Jesus was not afraid. He stood on the very top of the hill, and laughed at the wind and the rain. How fresh and clean it felt! God was washing the world; How could one be afraid?

But Jesus had learned other things about God. He had seen the men bring in the harvest at the end of the summer, and had marveled at how one grain of oats or wheat could produce a stalk with many grains on it. It was because God had planned it so. Each spring Jesus watched the shepherds bring their flocks down from the hills so their wool could be shorn and made into warm clothing. He liked to watch the baby lambs playing around their mothers. They seemed to be having such fun! He was glad God had planned life that way.

But there were some things Jesus did not know. How many people lived in the big cities, how crowded and close together, how unhappy. He did not know that some men and women were slaves sold from one master to another. He had never seen people so very rich—and so very poor. So when Jesus came from his home town of Nazareth to the capital city, Jerusalem, you can imagine he kept his eyes open for anything there was to see.

First there was the beautiful temple, where he went with his father and mother and friends from Nazareth. At the temple there were

countless numbers of people gathered to worship, from Jerusalem itself and from other cities, even from faraway countries. In the temple were wise rabbis or teachers who were glad to answer questions about God.

Jesus didn't spend all his time at the temple. There was the market place where bright cloth and beautiful jewels and clever gadgets of all kinds were being sold. He never tired of watching the people who came to buy, an endless stream of them moving through the streets. Some were pushing and shoving each other, scowling and complaining. Jesus wondered why they were unhappy instead of friendly and neighborly like the folk at Nazareth.

As he made his way through the crowds on the main street of the city, suddenly a cry was heard!

"Here comes the Roman governor. Everybody scram!"

There was the clatter of chariot wheels over the rough stones as the horses dashed through the narrow streets. A faint scream—and when the glittering chariot had passed, a lame beggar, an old man, lay motionless in the street where he had fallen under the wheels.

That was not the only sight to chill the heart of the boy from Nazareth. As he wandered about the maze of streets he passed through a gate leading to a low hill beyond the city wall. At the top of the hill was a cross with the body of a man hanging from it. It was the hill of execution, and the man was some criminal put to death by the rulers. Jesus must have wondered what the man had done to bring on himself such a horrible punishment. We can imagine him thinking to himself.

"Do people have to be killed for doing a bad deed? If a man has done one wrong, why make another wrong by killing him? Does God want people to live that way? God must want the world to be different from this, and I'm going to help him make it different. I can help bring God's rule by letting him rule in my life. Then wherever I go, his kingdom will be there."

NOTE.—This is the first of several stories that Mrs. Sloan has promised for the Children's Page. J. J. H., Editor.

"Overland With the Children"

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"How well you look, Pamela! One would never imagine you had just completed a long cross-country trip with two small children!"

The words were addressed to Pamela Cartwright, who had just come from a distant state for a visit at the home of her sister. I was one of a group of old friends who had gathered on the day following her arrival to bid her welcome.

"I am not very tired," Pamela replied. "We had a good trip, and it's wonderful to come back to Barnard to see my sister and all of you good friends. The only way we could afford to bring the whole family was to drive our car."

"Doesn't it take a great deal of patience to travel with young children?" one of the group questioned.

"Yes," the visitor replied, "it does take patience, but much that would be wearisome can be avoided if plans are carefully made before starting out."

"Won't you please tell us how you plan an auto trip across the continent?" urged my cousin, Sarah Glynn. "My husband's people live two thousand miles away, and he wants to take us all to visit them this summer. Our children often become so tired and irritable when we travel only short distances that I dread the long journey."

"I'll be glad to tell you some of the things that have helped us," Pamela answered. "A few of them I have learned from experience, and friends have given me useful advice from time to time."

"First, the clothes the children wear ought to be simple and easily cleaned. Nowadays one can secure garments that are easily washed and dried and require no ironing. Comfortable walking shoes for each child are extremely necessary."

"There will be stops for sight-seeing and viewing places of historic interest. It is important that everyone be given an opportunity to walk about during all rest stops. I've seen children left in the car, during an interval at the service station, while their parents walked up and down for relaxation. The little ones were unhappy and were increasingly restless when the journey was resumed. Of course, with so many cars about,

(Continued on page 13.)

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

New Series of Filmstrips Will Soon Be Available

Members of church youth groups throughout the U. S. soon will be watching a new series of filmstrips designed to supplement the teaching of youth leaders, and to lend continuity to groups with a rapidly-changing series of leaders.

The seven new filmstrips, financed cooperatively by 12 Protestant denominations first will be shown this autumn at 40 youth work institutes in the U. S., to be attended by youth leadership from community and state levels. The institutes will be conducted during September and October.

Purpose of the filmstrips, according to Rev. A. Wilson Cheek, director of the United Christian Youth Movement, is to provide emphasis on certain aspects of youth work in the church which the 12 denominations agreed were of overall importance. Points dealt with include Christian faith, Christian citizenship and Christian world outreach.

The United Christian Youth Movement is the youth arm of the National Council of Churches.

"Denominational leaders have been concerned because the rapid turnover of church youth workers tends to destroy a sense of continuity on the part of youth groups," Mr. Cheek observed. "It is hoped that these films, emphasizing certain points in the youth program, will offset any lack of continuity in youth leadership."

The filmstrips are: "We Have This Fellowship," an introduction to local church youth fellowships; "Faith of a Guy," about the Christian faith; "Too Big to Tackle," concerned with cooperative church work and specifically how to form a United Christ Youth council; "I Found a New World," a color filmstrip on Christian outreach; "How Wide is Your Circle?," describing Christian fellowship; "The Measure of a Man," color cartoon on the ideals of Christian citizenship; and "Gallery of Witnesses," on the Christian witness.

The 12 denominations which financed the filmstrip project, at a total cost of more than \$53,000, are Presbyterian U. S., Presbyterian U. S. A., United Presbyterian, Church of

the Brethern, Congregational Christian, Evangelical and Reformed, Evangelical United Brethern, Methodist, American Baptist, Disciples of Christ, Church of God (Anderson, Ind.), and United Church of Canada.

Denominational Publishing Houses will distribute the films on a national basis. They will be available in sets after September 1, and singly after January 1, 1954.

* * * * *

Letter to N. C. and Va. Conference Pilgrim Fellowship

Howdy Folks:

It has been quite sometime since we were in touch with each other; hasn't it? Here it is nearly time for school to start, time to start back to work in another year of P. F. activity and August 28-30 is the time for our Planning Conference. I hope you haven't forgotten about it.

This conference will be held at Crabtree Creek State Park, Camp No. 3. The enrollment will be limited to 64 people; therefore it will be necessary for us to limit each group to two representatives. This conference is for the purpose of planning our program for next year. You know we are changing from the four commission plan to the three commission plan; so this is a very important meeting.

We will have to pay 75 cents per person for the use of the camp. Meals will be 50 cents each. If you bring a picnic supper for Friday night, this will make us have five meals for which we will have to pay. The total cost will be \$3.25. Since those attending will be representing their entire group, I would suggest that your group help with the expenses.

Our program for next year will only be as good as you make it. So please send your representatives. *Be sure to write me a card as soon as possible letting me know that you will be represented and if there will be one or two persons from your group.*

If you are coming on the bus, come to Durham; and someone will pick you up. *Be sure to let us know what time you will arrive.* Try to be at Crabtree by 3; 30 p. m., Friday. If

you can not possibly come Friday afternoon, come Saturday morning.

I am looking forward to seeing you and working with you.

In Fellowship,
CURTIS YOUNG,
President.

* * * * *

Relax With Max

Spoken 88 Years Ago.

We have been the recipients of the choicest bounties of heaven; we have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

—A. Lincoln.

* * * * *

Let Us Pray

For a pure and unselfish heart,
That sees the good in others
And forgives that which is evil.

Parents Help Youth Prepare For Christian Homemaking

By W. CLARK ELLZEY.

Christian parents are helping their children prepare for Christian homemaking from the moment they are born. All of a child's experiences up to a wedding is preparation for homemaking. The only question is what kind?

Christian parents may be credited with the best of intentions but they vary in knowledge and skill in their relationships with their children. And many do not realize that the best thing they can give their children is a good marriage. Research tends to show a correlation between the happiness of parents (as estimated by children) and the happiness of the children's own marriage.

Christian parents love their children. But there are many kinds of love, some wholesome and healthy, some vicious and exploitive. All parents need to know and understand the nature of their own love relationship with their children.

Successful marriages and happy homes are built with the resources of the persons in them. Christian parents
(Continued on page 13.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Standards for Christian Leaders"

LESSON IX—AUGUST 30, 1953.

MEMORY SELECTION: "Let no one despise thy youth, but set an example to the believers in speech and conduct, in love, in faith, in purity."
—I Timothy 4: 12 (RSV).

LESSON: I Timothy 4: 7-16

DEVOTIONAL READING: Psalm 37: 3-40.

This letter was written by a minister to another minister. One was an old man, the other was a young man. The younger man had been led to Christ, and brought into the ministry by the older man. And as a father to a son, Paul is writing out of his head, and his heart to his spiritual son in the faith about standards for Christian leaders. And although the letter was from a minister to a fellow-minister, the principles apply to all Christian leaders, whether ministers or laymen in the Church of Christ.

Profane And Old Wives' Fables.

There were those in Timothy's church at Ephesus who were teaching a lot of silly stuff—that abstaining from marriage, practicing withdrawal from the world, and abstaining from certain foods brought piety and salvation. It was a lot of nonsense, and Paul warned Timothy against such trivial and troublesome piffle. It is so hard for some folks to distinguish between the things that are important and unimportant in religion. Folks spend so much time and energy in discussing the difference between tweedle-dum and tweedle-dee, and neglect the weightier matters of faith and hope and love, and sacrifice and service. Many a preacher and teacher spends so much time on the details of a sermon or lesson that he has no time, or perhaps does not see, the great moral and spiritual truth in the lesson. Christian leaders ought to be able to separate the chaff from the wheat.

This Matter of Exercise.

"Bodily exercise is profitable for a little, but godliness is profitable for all things, having promise of the life which now is, and of that which is to come." Paul was not minimizing the importance of exercise. It is im-

portant to physical and mental health. Indeed it has religious significance. A man ought to take exercise, some kind of exercise, regularly, as a means of developing his body and toning up his physical condition. Bodily exercise does profit a man. But as good as it is, it is a means to an end. And it is not as important as godliness or the exercise of the spirit. One of the facts in our modern world which would be comic if it were not tragic, is the way in which thousands of people give so much thought and time to the exercise of the body, and so little to the exercise of the spirit. Much thought to the body, little or no thought to the soul. They feed the body, groom it, exercise it, pamper it, lavish time and money and thought upon it. But they do little or nothing for their immortal souls.

And yet godliness is profitable for all things, both for the life that is, and for that which is to come. This does not mean that godliness always pays in dollars and cents. It does mean that there are dividends, real dividends, rich dividends in a good life in this world. And such a good life also pays dividends in the world which is to come. Here again, Paul does not mean that a man's piety is to be practiced for self-advancement. Godliness is its own reward. It comes out of consecrated living.

A Word of Wisdom For Young Preachers And Teachers.

Timothy was a comparatively young man, perhaps in his early thirties. He was called upon to preach and to teach to many who were much older and wiser than he. Like many a young preacher or teacher, he probably felt some hesitancy and even embarrassment because of this fact. How could he presume to speak to those who were his elders concerning the things, both of this life, and of the life to come? Well, Paul had the answer. In addition to reminding Timothy that age is a comparative matter, he suggested two principles that are sound and workable. *First of all, let a man, a young man* (and an older man too for that matter). *live a consistent Christian life.* Folks may look upon him as a "boy preacher," they may smile at

his immaturity, they may disagree with his judgement, but if he lives a consistent Christian life, they will respect him and love him and follow him. The young preacher, or teacher, who is an example to the people of his church and his community in, "word, in manner of life, in love, in faith, and in purity," will win and hold people. They may argue with him about his theological beliefs, or criticize him for some of the things he does in his youthful enthusiasm, but they will not be able to argue against him. There is compensation for youth, or for the inexperience of youth; it is genuine goodness.

The second thing which Paul suggested, is faithfulness and diligence in assigned tasks. "Till I come give heed to reading, to exhortation, to teaching . . . be diligent in these things, give thyself wholly to them, that thy progress may be manifest to all." "Continue in these things."

The word "reading" here refers to the public reading of the Scriptures. How few ministers read the Scriptures well in public! So often the Scripture lesson is read in a perfunctory manner, in a dull and deadly way, and almost as if it were something to be got over with as soon and harmlessly as possible. And yet here is one way in which God speaks directly to the congregation. Let every preacher, and teacher give heed to "reading." When he reads the Word of God let him do it well.

The injunction might also apply to the reading habits of the preacher and the teacher. Both should read, and read and read, so that out of the treasures of his head and his heart, he can bring forth treasures both new and old.

Furthermore faithful attention to preaching and teaching is another way for a young man to win the respect and the confidence of his people. Let him study to show himself approved to God and he will win the approval of men. Here again youth does not count against a preacher or a teacher if he is faithful and diligent in his preparation for his public service. The combination of a good life, and good work, well done more than outweighs the mere fact that a preacher or teacher is young.

The Growing Teacher and Preacher.

"That thy progress may be manifest to all." Show me a young man who lives a good life, and does his work faithfully and diligently, who

(Continued on page 15.)

A Letter from A Former Missionary

Shenrock Parsonage,
R 1, New Market, Va.
August 6, 1953.

To the Editor of THE CHRISTIAN SUN.
Dear Sir:

Atrocity stories are in the news again as prisoners of war are exchanged in Korea. Human suffering is hard to witness, and it is not surprising that newsmen are shocked when they see that men have suffered during imprisonment.

However, before we lay all the blame on the men in charge of the prisoners we must consider some of these facts. Prisoners are taken at the farthest point of the battle line—and they must be moved to points behind the lines. Often in the heat of battle transportation facilities are limited. So, a "forced march" is the only means of getting prisoners to prison camps.

Such a march is hard on men who may already be suffering battle fatigue and war injuries. Should they not be given first aid and medical care immediately? Yes, if such is available.

But we Americans must realize to our shame that even civilians in many countries live their whole lives through and die without any sort of medical care. For weeks the Presbyterian Mission hospital in Pusan, Korea, has been trying to accommodate 30 patients in a 20 bed hospital; and the doctors are almost exhausted from day and night duty. That is a *civilian* hospital far from the actual fighting lines. There are just not enough trained doctors, nurses and anaesthetists to care for the civilian population, or the regular army, let alone extra prisoners of war in a country like Korea. So when our men show lack of medical care, it may not be due to brutality. It may just be that there was no medical care available.

Here is a challenge for us as Christians: we have failed in support of our mission work. For the suffering of our soldiers is an indication that an effort for increased medical training and facilities is desperately needed in all parts of Korea and China as well as in Japan, and India and Africa.

We Americans are used to large quantities of good food. The diet of the average Chinese or Japanese or Korean is a great hardship to our men. Yet they may be eating better than the civilians outside the prison

walls! Japanese soldiers found it hard to believe that American prisoners could not march on the same rations that the Japanese were used to. Our old cook in China, when I asked him to wring out the mop for me, said, "Do you eat so much food and still not have enough strength?" Even though we tried to live simply our food consumption was much greater than his. Rice, wheat, millet or ground corn are the staple foods—often the only foods—for many families in Korea and China. As a matter of fact, rice is a luxury in some sections. So when our soldiers are fed a rice diet they are getting the best food available! Meat is a "feast food" to be bought only for special occasions in many Oriental families.

So, much as we regret the suffering of our American soldiers, let us look behind the situation and realize that they may have had the best care available. Let us consider that millions of civilians in Korea and China suffer starvation, tuberculosis and lack of medical care. And let us remember that war is in itself an atrocity that breeds atrocities.

Herein lies our responsibility: to see that food and clothing are shipped to Korea and China and other countries; to see that medical supplies and medical training are provided; and to work to eliminate war and causes of war, so that men may raise food, build homes, care for the sick and live in peace.

MRS. RALPH M. GALT.

"OVERLAND with CHILDREN."

(Continued from page 10.)

when the children are walking on the road they need to be closely watched, but a change of position is even more necessary for them than for adults.

"The most trying situation comes at mealtime. Young children find it hard to eat in strange places. They are so much interested in the new surroundings that they pay little attention to their food. I am convinced that such behavior is not naughtiness on the child's part. It distresses me to hear parents in restaurants scolding children because they do not eat. We've found it best not to pay too much attention to the children's seeming lack of appetite at the first stops we make. Very soon they learn that we cannot linger long at a restaurant table, and their natural hunger asserts itself. We carry a little food for them in the car—

crackers and cookies, not too rich or too sweet, along with milk in powdered or tablet form, and sometimes fruit that is not overjuicy.

"It seems advantageous to start out very early in the morning after a light breakfast, stopping for a heavier meal after we have ridden a number of miles. We take along pillows and blankets, because young children usually sleep well in the auto. A tiny baby sleeps as soundly in a car-bed as if he were at home. By stopping before it is late in the evening we find it less difficult to obtain accommodations for the night, and all of us are rested and ready for another early start the next day.

"Each child takes a few soft, smooth toys. It relieves the monotony of the ride for a little girl if she can put her dolly to bed on the seat beside her, and her brother likes to have his own toy rubber car to service and care for just as Daddy cares for the real car."

At that point we all arose to answer the summons to dinner. As we moved toward the dining room, I heard Sarah say, "Thank you Pamela. You have given me courage for that trip."

PARENTS HELP YOUTH.

(Continued from page 11.)

ents, therefore, should recognize the meaning of individual differences in their children. They should know how and increase their skills in helping their children develop those personal resources which contribute to the highest degree of marriage-ability. Good intentions and wholesome love will not supply this knowledge. They will motivate parents to secure it.

By the time children reach the stage of growth called "youth" parents have already contributed most of what they will contribute toward the preparation of their children for marriage, and homemaking. Nevertheless parents can be sensitive to their children's growing needs to live their own lives and help them to examine themselves with respect to their readiness for marriage. Young people need help to recognize the personal resources which are reassuring and those which are threatening. Parents can point them to persons and other sources (books) which may be of use. As young people discover their own needs for growth they may be encouraged to seek information or consultation.

The Orphanage
J. G. TRUITT, *Superintendent*

Dear Friends:

Home Coming, September 6, is the big item on our agenda right now. We have had nearly seven hundred (700) boys and girls at the orphanage; and we do not have the correct addresses of nearly all of them. I wish we did have them, for nothing would make me happier than to see all the children who have been benefitted by the orphanage come in here September 6, with their families. They would have a good time, and if there were that many we would come out all right, too. Those who do come back here bring us really great inspiration. They tell us such nice things. They seem so happy with seeing others, and it is a real "party," believe me.

For instance, a charming young man walked into my study "without knocking," held out his hand and said "Dan A. May." "Are you one of our boys?" "Yes, sir, and proud to say so." Well from then on we had a most delightful visit. He and his brother, "R. M.", and his sister, Sarah, were here six years. His brother served in the U. S. Navy during World War II and gave his life for his country. His sister is married, has a nice home, good husband, and fine son; lives in Worcester, Mass. It was a wonderful story of what the orphanage had done for him and his brother and sister. He and his wife are to be here Home Coming. He doubts if his sister and her family can visit their old home at that time.

Wouldn't it be nice if we had some way of getting all our former "boys and girls" who are still living to let us hear from them and give us the privilege of keeping up with them. So many of them do. I wish they all would. It is true that some of them were not here for a long time, but all are given a place in our hearts and in our records. You who read these lines, if you know of any one who should be contacted and whose address we do not have please let us know right away.

Horace Lee brought us twenty-one beautiful watermelons and I wish you could have seen the entire orphanage family enjoying them. They were so happy as they ate them, and Mr. and Mrs. Lee came when they were eating them to enjoy them with them. (Anyone reading this can take

out one or two of those "thems" if they can understand what I mean without "them"). Our kitchen matron knows how to make apple pies if anyone has more apples than they will need, or that they would like to share. She knows how to make apple sauce, too. Those summer apples in nearby orchards, when coming this way just leave a bushel, or two at our kitchen. Our children will be happy and our kitchen matron, too.

Liberty Spring Church ladies are providing funds with which to dress up some of our children's windows. They are nice to us. The two adult classes of Moore Union Church will visit us Sunday afternoon, and learn how we are doing. Several packages of coupons have come in this week, and that means that many good friends have not forgotten our little folks at the orphanage. I thank you everyone.

JOHN G. TRUITT,
Superintendent.

REPORT FOR AUGUST 13, 1953.

Commodities for the week.

Mrs. B. G. Snow, Dyke, Va., Coupons.
Miss Vella Brown, Asheboro, N. C., Coupons.
The Ladies Aid, Winchester Church, Coupons.
Hines Chapel, Coupons.
Monticello Christian Church, Coupons.
Horace Lee, Elon College, N. C., Watermelons.

Sunday School Monthly Offerings.

Amount brought forward \$ 9,261.50
Eastern N. C. Conference:
Morrisville\$ 8.02
8.02
Eastern Va. Conference:
Liberty Spring S. S.\$ 20.00
Newport News S. S. 10.95
Christian Temple S. S. .. 54.61

Windsor S. S.	10.00	95.56
N. C. and Va. Conference:		
Burlington S. S.	\$ 70.06	
Durham S. S.	23.17	93.23
Western N. C. Conference:		
Pleasant Union	\$ 15.61	15.61
Virginia Valley Conference:		
Winchester S. S.	\$ 8.34	8.34
Total	\$	220.76
Grand total	\$	9,482.26

Special Offerings.

Mrs. W. M. Downey, So. Boston, Va. for George, Dewey & Phyllis Morningstar	\$ 15.00	
Mrs. Ethyle O'Connell, Ormond Beach, Fla.	10.00	
C. V. Hooper, Morehead City, N. C.	50.00	
Ladies' & Men's Bible Class, Winchester Ch. for Barbara Jean Arnold	10.00	
Philathea Class, Suffolk Christian Church for W. C. and Raymond Harvell ..	10.00	
Mr. & Mrs. Robert C. Goodman, Va. Beach, Va., in memory of Mrs. J. M. Darden	10.00	
Mr. & Mrs. C. M. Fields, San Leandro, Calif. ..	5.00	
Rev. R. L. Hendrickson, Lincoln, Kansas	60.00	
Mary Sue Brittle S. S. Class for Woodie Byrd ..	5.00	
L. C. Vaughn, Jr., Greensboro, N. C., in memory of Mrs. J. M. Darden ..	20.00	
Special Gifts	117.20	312.20
Grand total	\$	12,458.56
Total for the week	\$	532.96
Total for the year	\$	21,940.82

MEMORIAL GIFTS
"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

..... (Name of Deceased) (City) (Date of Death)

..... (Survivor to be Written) (Address)

Name.....

Address.....

Church Building Loan Fund
Campaign

All churches in the Southern Convention have been asked to file Declarations of Purpose in connection with the Church Building Loan Fund Campaign with the Convention Office as soon as they can do so. Those that have not done so are urged to do so as soon as possible.

Through Aug. 20, 1953, Southern Convention Declarations of Purpose received at the office were as follows:

Church and Pastor	Amount
Va. Valley Central Conference:	
Bethlehem—Ralph M. Galt	\$ 106.00
Wissler's Chapel—Ralph M. Galt	60.00
Eastern Va. Conference:	
Berea (Nans)—H. S. Hardecastle	\$ 372.00
Bethlehem (Disp)—John Gallo	459.00
Cypress Chapel—Earl T. Farrell	1,321.00
Franklin—Harvey L. Carnes	2,132.00
Holy Neck—Allen Hurdle	1,270.00
Holland—J. H. Lightbourne, Jr.	1,913.00
Liberty Spring—Jesse H. Dollar	1,591.00
Newport News—A. Lanson Granger, Jr.	3,264.00
Norfolk, Second—J. Everette Neese	877.00
Oakland—H. S. Hardecastle	1,570.00
Oak Grove—Earl T. Farrell	265.00
Portsmouth, First—W. P. Smith	1,410.00
Portsmouth, Shelton Memorial—	
Portsmouth, Elm Ave.—R. Eugene Tally	704.00
Thomas H. Britton	683.00
Richmond—Roy C. Helfenstein	1,459.00
Suffolk—Duane N. Vore	6,290.00
Union, Southampton — Clyde Fields	928.00
Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Antioch—W. A. Rich	203.00
Beulah—Carl Wallace	517.00
Bethlehem—W. A. Rich	132.00
Chapel Hill—R. L. Jackson	509.00
Fayetteville—F. C. Lester	300.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Mt. Auburn—W. A. Rich	523.00
Mt. Carmel—W. A. Rich	203.00
Mt. Gilead—W. A. Rich	332.00
Lee's Chapel—Fred P. Register	†166.00
Plymouth—John Littikin	299.00
Raleigh—W. L. Parker	975.00
Sanford—Will B. O'Neill	1,000.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood ..	300.00
Wake Chapel—F. P. Register ..	1,500.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Flint Hill (R)—Avery Brown..	127.00
Hanks Chapel—R. T. Grisson ..	694.00
High Point—Guy H. Veazey ..	426.00
Liberty—L. M. Presenell	361.00
Pleasant Ridge—Max Vestal ...	595.00
Pleasant Union—B. H. Lowdermilk	300.00
Spoon's Chapel—Max Vestal ...	132.00
N. C. and Va. Conference:	
Burlington:	
Beverly Hills—W. W. Snyder ..	\$ 400.00
Lakeview—John G. Truitt, Jr. ..	82.50
Elon College—H. P. Bozarth ...	2,450.00

Greensboro, First—W. E. Wisseman	3,292.00
Greensboro, Palm St.—Mack V. Welch	1,243.00
Haw River—Dwight Jackson ...	1,065.00
Hines' Chapel—Julius Rice	697.00
Ingram—W. T. Madren	975.00
Pfafftown—W. J. Andes	258.00
Pleasant Grove—W. T. Madren ..	814.00
Pleasant Ridge—W. E. Wisseman	364.00
Reidsville—T. G. Humphries ...	3,211.00
Shallow Ford—R. M. Petersen ..	1,057.00
Union (NC)—K. D. Register ..	1,395.00
Winston-Salem—W. J. Andes ..	814.00
Zion—Fred H. Wrenn (Student)	75.00

†Paid.
What church will be next to send in its Declaration?

Headlines in this morning's papers say: "Russia explodes H Bomb." Goodwill is man's only sure defense against himself.

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING
LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

It was agreed that our church would seek to reach this goal by:
(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
- [] 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195...
- [] 4. By annual solicitation each year for years.

..... Church
By Secretary or Clerk
Address
..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

SUNDAY SCHOOL LESSON.
(Continued from page 12.)

reads and studies regularly, and I will show you a young man who grows and makes progress. And his progress will be manifest to all. He may not know it, but others will know about it. And both he and they will come into a large meaning of salvation in Christ.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

Carl R. Key, North Carolina State director of CROP, calls attention to the fact that the signing of a "truce" in Korea has actually increased the demands for relief in that needy country. He urges that everyone who can, help on this project.

"Love That Never Faileth"

I know a home which is the abode of poverty, toil and constant pain. Yet one cannot remain there, even for one brief hour, without feeling that something fine and sweet and good abides in that place. There is an atmosphere of love, kindness, courtesy, gentleness, contentment, such as one seldom finds on this earth. The poor furnishings are forgotten in the presence of this greater thing, which, indeed, is priceless.

There is an invalid mother in this home who knows that she will never leave her couch until her spirit is summoned to the better and higher life.

There is a father who toils long hours for a small wage.

There is a son, just entering high school, who delivers papers both morning and evening, proudly placing his earnings in his mother's wasted hands.

There is a daughter who, aside from her household duties, is a stenographer for a business enterprise.

Each day is filled to the brim with tasks that must be done. Still there are bright smiles, clear, ringing laughter, pleasing jests, cheerful optimism and undimmed hope.

A visitor, lingering for a happy moment, noted the precious deeds, all done with a natural grace which marked them as habitual.

The son entered his mother's room with twinkling eyes and one hand held behind him.

Said the mother: "What have you in that other hand, you blessed boy?" It was a bunch of violets, fresh from the woods, which he held gently to her pale, sunken cheeks.

The daughter came with a book from the public library, and, with a kiss, placed it in her mother's hands. "I think you will like it, mother," she said.

The father sat by the bed and told an interesting story he had heard that day; yet one could see that he was worn with toil.

"What a wonderful home you have!" said the visitor. "What makes it so rich and full?"

"It is mother," said the son.

"It is love and mother," said the daughter.

"It is Christ and love and mother," said the father.

"It is the love of Christ, the mind of Christ, in all of us," said the little mother.

—Anonymous.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

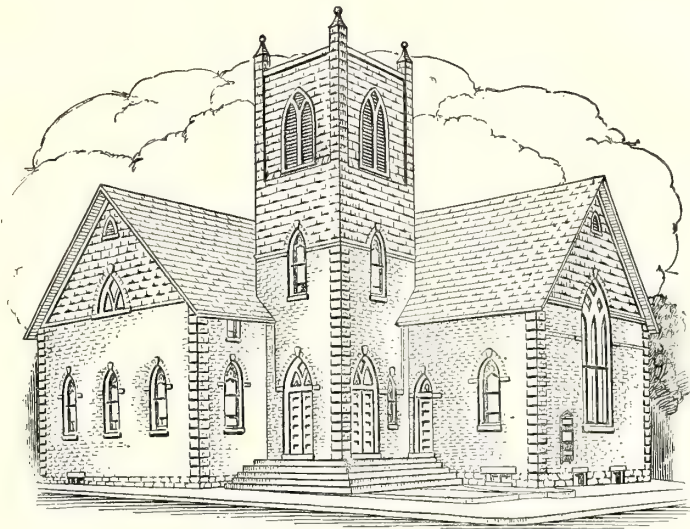
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VIRGINIA, AUGUST 27, 1953

NUMBER 34

The Virginia Valley Conference Reports to the Convention



The Winchester Church
*is unique in being the only city church in a conference
of progressive rural churches*

News Flashes

Credit for this issue of THE SUN should go, almost in its entirety, to Rev. Henry V. Harmon, Valley pastor-at-large. We believe our readers will agree with us that he has done a good job.

Virginia Valley Conference Pastors Meet

The Virginia Valley Conference pastors met with Superintendent W. T. Scott for lunch and business at Bethlehem Church on August 17. Plans were made for the fall session of conference and other business was transacted. Present for the meeting were Pastors Ralph M. Galt, R. E. Newton, E. J. Rohart, R. A. Whitten, and H. V. Harmon. Rev. Wm. J. Andes, native of the Valley, was also present for the meeting, as were Conference President K. B. Dofflemeyer and Conference Secretary Clarence A. Phillips.

"The Hidden Heart"—Feature Film of the Year

We have in the Southern Convention three copies of the feature film of the year, "The Hidden Heart." Mrs. R. E. Brittle, Route 1, Suffolk, Virginia, will handle reservations for the Eastern Virginia copy. Please write or call her to clear schedule. Churches in other parts of the Convention should write to Miss Doris Boswell, Box 336, Elon College, N. C., to make reservations. It is hoped that churches will use the film as early in the year as possible, as the Missions Council has asked us to return the films to the New York Office to be rented to other denominations in the spring.

One of the services of the Missions Council during the past few years is the production of a film jointly by our denomination and others, and these have been widely used free of charge in our churches. They are designed to help a local church in every member canvasses and in general missionary promotion. The film this year is called "The Hidden Heart" and is excellent. The Missions Council and the Southern Convention as well would like to have the film presented in each of our churches. All who have seen it recommend it very highly. Please make your reservations early. **PATTIE LEE COGHILL.**

Dr. and Mrs. Smith Take a Vacation

It isn't easy for a college president to take a vacation. History proves that! That is, in the case of president L. E. Smith. For the first twelve years as president of Elon, Dr. Smith—amid the demands of the College—didn't seem to find time to get a vacation. The last ten years he has endeavored to get away from the college two weeks in August. That hasn't always worked, because on two occasions either Dr. or Mrs. Smith, or both of them, have been laid up in the hospital about vacation time. This year early in the spring, feeling weary from the year's grind, Dr. and Mrs. Smith concluded they would take three weeks this year.

As vacation time approached, the time was cut down to the usual two weeks. Then the time was cut down to just one week. Finally President and Mrs. Smith did get away on Saturday, August 8, and arrived at Ocean Terrace Hotel at Wrightsville Beach, Sunday afternoon. They were settling down for a good rest when on Thursday morning the hurricane ("Barbara") hit Wrightsville Beach. By four o'clock in the afternoon it was terrific. Dr. Smith contends that the hurricane didn't cause his early departure from the beach on Thursday. He says it was "premonition." They left the beach intending to go via Norfolk but in-

stead changed their plans and drove directly home. And fortunate it is that they came home! Upon arrival at the president's home they found it difficult to get into the house, and even more difficult to get into their bedrooms. Many times when a pastor returns home from vacation he finds that he has "been pounded" by his devoted parishioners. Not so for the Smiths this time. They "had to pound" to get into their own house, and when they did gain entrance they found the rooms filled with steam, and hot water on the floor going through the plastering to their rooms below, ruining the furnishings. The hot water pipe in the bathroom had exploded, and hot water was pouring like a hydrant. Evidently, this had been going on for about two days. It was a most unusual welcome home! To increase the tragedy, the insurance policy had not been written to help with the terrific loss. The Smiths have forgotten about a vacation and have been busy clearing away the debris, drying out bedding and the entire south side of the house, counting the cost of "a would be vacation," and trying to get the house liveable again.

We sympathize with Dr. and Mrs. Smith in their loss, and we hope they may yet succeed in getting a much needed vacation.

WM. T. SCOTT.

Southern Convention Dates to Remember

September 22-24—Southern Convention Rural Church Institute
Bricks, N. C.

October 1—Eastern Virginia Woman's Missionary Conference
Waverly, Va.

6—North Carolina Woman's Missionary Conference
First Church, Greensboro, N. C.

8—Virginia Valley Woman's Missionary Conference
Place to be announced

14-15—Virginia Valley Annual Conference Session
Bethlehem Church

20-21—Eastern North Carolina Annual Conference Session
Shallow Well Church

28-29—Eastern Virginia Annual Conference Session
Rosemont Church, South Norfolk, Va.

November 3-4—Western North Carolina Annual Conference Session
Pleasant Hill Church

10-11—North Carolina & Virginia Annual Conference Session
Place to be announced

December 8—Eastern Virginia Christian Missionary Association
Shelton Memorial Church, Portsmouth, Va.

Laymen and the Church . . .

J. E. DANIELEY, Editor, 428 Westwood, Chapel Hill, N. C.

Laymen's Fellowship of The Harrisonburg Group

We have a Laymen's Fellowship composed of laymen of the churches of our group, viz., Antioch, Linville, New Hope and Mayland. We meet on the first Tuesday evening of each month in one of the churches, and the men of that church provide the program.

The programs are always centered around some spiritual theme. By having as many taking part as possible, everyone is spiritually strengthened.

At each meeting an offering is received which goes to the support of a student in a missionary school in Madurai, India, which is managed and operated by our missionary, Miss Oline Nicholson. Of this, our latest project, Miss Nicholson writes that due to our laymen's group, she is able to care for and educate one more helpless child who otherwise would be lost to starve to death.

While this costs us only three dollars a month, it is money well spent; she and the child both appreciate it, and we will be blessed by giving it. We, as a group of laymen, get a great thrill out of having a part in such a project.

We hope that each church or group of churches will organize a Laymen's Fellowship. It will mean much to strengthen the laymen of our various churches, and through such an organization greater things can be done which will give our laymen more spiritual strength.

O. W. ANDES,
Secretary.

* * * * *

Rockingham County Council of Religious Education

NOTE.—Since Mr. Showalter and other laymen of our Rockingham County churches are active in this work, we are including his article in the "Laymen's Column."—H. H.

* * *

This council is sponsored by the churches and Christian people of this county in the Valley of Virginia.

The eight Congregational Christian churches of the county take an active part in the work. For example, the

Rev. Silas E. Madren was the president of this group before leaving us for North Carolina.

The council consists of twenty-four board members, eight of whom are elected each year. The main job of the council is to organize the churches and people to support the Weekday Religious Education work in our public schools. Our goal for this work this year is \$15,000. Our campaign for funds this year will take place during the first week of September.

To carry on the teaching work in the schools we have five full-time teachers working in the third, fourth, fifth and sixth grades. Only about five per cent of the public school pupils do attend these classes, although about thirty per cent of those who do attend do not attend a Sunday school.

The teachers' salaries have been raised to compete with the regular school teachers. Their transportation to the schools is also sponsored by the council.

Our work has grown each year for the advancement of Christian education in this county.

E. A. SHOWALTER.

You can get along with a wooden leg, but you can't get along with a wooden head. It is the brain that counts. In order that your brain may be kept clear, you must keep your body well and fit. That can't be done if one drinks liquor.—Dr. Mayo.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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From the EDITORIAL *Viewpoint*

A Thought for the Churches

By K. B. DOFFLEMYER, President
Virginia Valley Central Conference

The Church is one of the greatest social institutions; with a potential usefulness far beyond its present limited service. When the Church can be awakened to realize its opportunities—as some few churches have—it can stand first among the institutions of society for the upbuilding of the community and for the improvement of its moral tone.

If any church is to render real spiritual service to its people, it must first make itself an efficient

earthly institution. If any church is to be strong and influential, it must labor to build a strong, healthy community rather than just a big church and a big church program.

The church must plan a program of useful service. Unless this is done, the church will bear little relationship to a living community; its influence on youth will be small; and its mission of moral and religious leadership will be forgotten by the people.

Stewardship and the Grace of Giving

By REV. EMERSON J. ROHART

Stewardship implies a trust committed to one's care and charge; a responsibility owed to another. God entrusts his people with his treasures, and they are responsible to him for the way they use them. The Gospel is given as a trust to his own; the faith is once for all delivered unto the saints. Then God also gives to his people talents or capacities for ministry and service as well as precious moments of time and material gifts. Everything the Christian possesses belongs to the Lord, as does the Christian himself. The recognition of this truth should bring a joyous responsibility, not a mere sense of duty, into the hearts of all true followers of Christ.

Dr. Warren Denison says, "It is an error to think of Christian stewardship as an elective course, not a necessity or a basic philosophy of life." He adds that it is vital, fundamental, and undergirds all of our other relations to the various areas of life.

There are many different phases of stewardship, but space permits to enlarge upon only one, the stewardship of money. It is itself a marvel that God should permit us to give him anything; all things are his already, and all things came and come from him. But because we need to practice the grace of giving for our own spiritual development, God asks us to give back to him that which is his already.

The doctrine of Christian giving, its nature, inspiration and reward is set forth in the eighth

and ninth chapters of Second Corinthians. Several important facts from those chapters are these:

First. Stewardship is a grace to be learned from God.

Second. It is to be preceded by the giving of self.

Third. It is sacrificial and generous.

Fourth. It should be systematic, regular and cheerful.

A merchant who was a Christian was once asked to contribute to a certain work of a church. He gladly wrote a check for two hundred and fifty dollars and gave it to the visitor. At that moment a cablegram arrived. The merchant looked troubled as he read it.

"This cablegram," said he, "tells me that one of my ships has been wrecked and the cargo lost. That makes a difference in my business. I'll have to write you another check."

The visitor understood, and handed back the check. The merchant wrote out another one and gave it to him. When he read it, he was amazed. It was for a thousand dollars.

"Haven't you made a mistake?" the visitor asked.

"No," said the merchant, "I haven't made a mistake." Then, his eyes filling with tears, he added, "The cablegram was a message from my Father in Heaven. It read, 'Lay not up for yourself treasures upon earth.'"

The Rural Church and the Rural Community

By REV. RALPH M. GALT

All except one of our Valley Conference churches are rural, and that one—Winchester—has many members of rural background.

Therefore, we are strenuously and prayerfully seeking to revive and to strengthen our rural churches. But perhaps we have not been attacking this problem in the most effective way.

Let us keep in mind that church and community are inseparably and directly related. In a prosperous community the church is generally well off and strong. In an impoverished community the churches are most likely to be small and struggling. In a transient community, in which the people are always moving, the church is unstable and weak. In a divided community there will be factions in the churches or too many small churches.

Therefore, it is not the churches alone, but also the communities, which need reforming and reviving. We, who are Christians, must not pass by on the other side of the road and leave the beaten and half-dead community without help.

We might well adopt the slogan the "new rural church movement" of China had before the Communist revolution, "To serve the whole man in all his relationships."

There are many good examples of church people helping both their churches and communities at the same time. At the South Waterloo (Iowa) Church of the Brethren in the open country, the older farmers encourage their sons to enter into farming partnerships with them. Then the older members do not move to town, but while gradually retiring from active farming, they build new homes for themselves near the church. A few years ago they had about forty father and son agreements in effect, and twenty new homes for retiring farmers.

Calvary Church, at Big Lick, Tennessee, started study clubs on community improvement, organized a farm machinery utility cooperative, and encouraged "tree farming." The church obtained a fund with which it bought hundreds of acres of mountain forest land, and then divided the

land into fair-sized farms to be sold on easy terms to young families. In a short time twenty-seven families had settled on farms of their own. In appreciation of the revival of both hope and income, the people built a beautiful native-stone church with their own hands.

In a number of church communities, both Protestant and Catholic, the church people have helped one another buy homes, land, machinery, etc., by forming "credit unions." A credit union is a group of people who pool their savings as a cooperatively controlled fund. Then the members of the union may borrow from that fund for good purposes.

Two major problems affecting the people and churches of the Shenandoah Valley at the present, are: (1) low wages, and (2) migration from the Valley. A great many of our people receive wages lower than the

standard minimum of the national Wage and Hour Act. This causes a feeling of difference and conflict between the rich and the poor. It is one reason why we have been unable to persuade the wealthier to attend most of our Valley churches.

Here is an example: There is a millionaire who owns most of the richest land in one of our church neighborhoods. He has a mansion and beautiful gardens. He refused his gardeners their request of a raise from sixty to sixty-five cents an hour, so most of them quit their jobs. This wealthy man has never given a cent to our church. If we do something to raise wages or to provide land for the poor of our community, we will benefit both the church and the community.

One of the main reasons for migration from the Valley is lack of employment. If more industries, both private and cooperative, and related to the local economy, could be established here, all would benefit. Then our young people, whom we try so hard to bring up to love the Lord, would not leave us just when we need their adult leadership.

God Has Blessed Our Winchester Church

By MRS. R. A. WHITTEN

It is encouraging to read in THE SUN of the progress being made by our churches in new construction and building improvement programs. Many of our Valley churches have come a long way recently.

Winchester Church as one of these is happy that the last few years have seen much accomplished and our people have been happy in the tasks to which they have set themselves.

Not too many years ago the lot adjacent to the church was bought and paid for in a short time. Five years ago in September the new parsonage was occupied by the minister's family and two years ago the note was burned which left us with no debt at all. During this time a lovely Moller organ was presented to the church by one of the members of the church and his wife and the choir loft enlarged to make place for the organ, all a gift.

The parsonage fund of the church has recently paid for the painting inside and outside of the parsonage, making it more beautiful than ever.

A new heating plant is being installed in the church which has already been painted outside and is to

be redecorated inside immediately. For this purpose there is considerable money on hand to date. We do need an educational plant and hope to start that project in the not too far distant future.

The church has accepted her quota of the church Building and Loan Fund, paid \$150 and plans to do her share of this work.

But these are not the most important realizations of our people. The joys that go deeper and that are far more satisfying are those that have come from working together, the joys of tithing, of presenting a gift for our work in Shaowu at Easter time—\$600 each of five Easters. These are real joys and the true foundations upon which spiritual and even material structures are to rest if they would endure. It is the conviction of many of our people that our improvements and increased budget at home date from the time that our foreign missions interests caught new vision.

God has blessed us in Winchester and we are grateful. It is our prayer that He shall be pleased to lead us into paths of greater service.

Our Virginia Valley Conference Churches Report . . .

Old Friends Visit Antioch

Seven new members were recently received into the church membership at Antioch. They received a warm welcome.

Also we were recently visited by the following old friends and members: the Rev. and Mrs. W. J. Andes and David of Winston-Salem, N. C.; the Rev. and Mrs. Mark W. Andes of Virgilina, Va., and the Rev. and Mrs. R. J. Harding, John and Barbara of Brattleboro, Vermont.

MRS. B. F. FRANK.

* * * * *

Dedication Service Highlights Bethlehem News

No doubt you readers of THE CHRISTIAN SUN know that the high light of Bethlehem's year was the building of our new church. The ground was broken on February 17, 1952 and the first service held in the church on May 10, 1953. The dedication service May 31, 1953 was a glorious occasion.

Since this dedication our church has grown. Offerings have increased twenty percent and Sunday school attendance ten. During the past year there have been sixteen additions to the church and a number of babies christened and dedicated to the Lord. Fourteen young people attended camp at Powell's Fort and enjoyed it very much.

The activities of the church have increased. We entertained the Ruritan Club and held our Sunday school picnic supper in the church social hall. We are planning a fellowship supper this month with the movie, "The Hidden Heart" to be shown afterwards. The annual Missionary Conference and annual Conference for the Valley will be held here this fall. A successful Daily Vacation Bible School was held the last of June with the Rev. and Mrs. Galt and Miss Dorothy Foltz in charge.

MISS ELLA PICKERING.

* * * * *

Concord's Few are Faithful

Although the members on the roll of Concord are few in number we feel that the faithful few have done well.

Our parsonage debt was liquidated in recent months.

A young people's group has been organized and are holding regular monthly meetings—one devotional and business meeting and one social meeting a month.

By the purchase of stools and rearrangement of pews we have more suitable accommodations for the younger children.

MRS. RUSSELL SMITH.

* * * * *

Dry Run Has Just Closed Revival

Rev. E. J. Rohart was the guest minister at a revival meeting which closed August third. The services were well attended; the message inspirational and practical. Good music was enjoyed each night with the Candlelighters, a chorus of men's voices at one service.

Dry Run Church also entertained the Valley Sunday School Convention in June of this year.

REV. R. E. NEWTON.

* * * * *

News from Linville Church

With the help of our good and faithful pastor, the Rev. E. J. Rohart and his family—who serves five churches—we have had a very busy and successful year.

Pre-Easter week services were held with a visiting minister each night. Deep spiritual sermons were enjoyed by large audiences. The film, "Seven Last Days of Christ's Life" was shown. On Easter Sunday twelve persons united with the church.

The Young People's Missionary Society, with a membership of fifteen, takes care of the social activities for the younger members. Five young people with their pastor were at Powell's Fort Camp for a week in June. They are now planning a hay-ride to Massanutten Caverns with a moonlight swim and a wiener roast, with the Rev. and Mrs. Rohart as chaperones.

The ladies served a picnic lunch at the annual homecoming, August 23.

The Sunday school, with an enrollment of 110, is healthy and active in all branches of its work.

An audio system has been installed in the church as a memorial to Mrs. Ora Scott Earman by members of her family, with earphones in several pews for the hard of hearing.

REPORTER.

* * * * *

Attendance Increases at Mayland

From six members attending Sunday school and the same or less at preaching services, our church has increased to fifty-one at Sunday school with some fewer at the preaching services. Much credit is due our superintendent, Thomas Stover for the wonderful work he has done in drawing in the members for services. He is a wonderful worker and leader in the church.

We have remodeled our church, put in a basement and moved the building over on its new foundation; equipped our kitchen and dining room, and put in a furnace. All this has been done in the past five years. We have good cooperation among our members. They truly enjoy working together for the good of our community and for the furthering of God's work. Thanks should also go to our assistant superintendent, Bobby Spitzer, and to our minister, Rev. Rohart.

MRS. FLORENCE SPITZER,

Secretray.

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Mount Lebanon

No report has come, but we rejoice with the Mount Lebanon people over the ground-breaking for the new church building.

* * * * *

Mount Olivet (Greene) Shows Progress

The most visible development at Mount Olive Church during the past year has been the renovating and enlarging of the building. This has produced a beautiful new chancel with the pews facing a picture window; also, two new and needed Sunday school rooms. Those who attend homecoming sometime next month will notice the substantial changes.

Much help has been given to the building fund by the Ladies Aid. Various projects have been undertaken by individuals and the whole group to raise money. Nor have other Christians been forgotten. The society sent relief boxes, sent a contribution to Dr. Scott's trip, coupons to the orphanage, and have been of help to shut-ins, the aged, and needy of the community.

We held a Bible School this summer even without help of a minister. Forty were enrolled with five workers and two "bus" drivers. There was a picnic on the last day of the school, and a program the following Sunday. The various groups in the Sunday school are aiding the church in different ways. The Young Adult class, organized about a year ago, is sponsoring a program to help rid the church of its debt. This includes the selling of cards and the holding of a community party. Absentees, on their return to Sunday school, make a volutary contribution to the Flower Fund. The children's group lend their voices for special music in Sunday school or church. Two children, aged eight and ten, sold potato holders to make twenty dollars for church improvement.

Other events during the year have been the Christmas pageant, the annual picnic at Verbena with other churches of our group, and the summer camp which four of our girls attended.

WINONA MORRIS.

* * * * *

Mount Olivet (Rockingham) Doing Good Work

Your special editor served this church for the months of April and May noting the good care which is taken of its hall of worship and Sunday school rooms. A carpet has recently been put down.

The Sunday school is doing well under the leadership of Mr. Jesse Lamb. On Mother's Day, a large group of men from the Junior Order, U. A. M., attended the services.

* * * * *

New Hope News Items

The New Hope church, served by Pastor Emerson J. Rohart, has had one of the most successful years in its history.

A new wall and concrete steps have been built in front of the church while inside beautiful memorial windows have been placed and new pews installed. Plans are being made to paint both the interior and exterior.

A well attended revival was conducted by the Rev. Ralph Geil with Rev. Rohart acting as song leader. It was a great spiritual help to the community. Five new members were received into the church at Easter time.

A Vacation Bible School, with the largest attendance on record, closed week before last. The local E, U, B,

church united in this project. Mrs. E. J. Rohart was the director with Rev. Butler, Rev. Rohart and five women as superintendents and teachers.

The church has an active Young Married People's class that has been responsible for many fine projects of the church. It also has a good Missionary society. Monthly meetings are well attended not only by women but also by men and children. They are meeting all goals.

REPORTER.

* * * * *

Newport Has Made Improvements

The Newport Congregational Christian Church has undergone many improvements during the past few months. We have built an addition of twenty by fifty-two feet in the rear of the church which provides three more large Sunday school rooms. These rooms have been partitioned by folding doors arranged to throw the whole addition into one compartment for the use of social gatherings, etc. Two stained glass windows have been placed in the west end; one furnished by our faithful and efficient Sunday school superintendent and his wife; the other was placed by the Sunday school in honor of our beloved pastor, the Rev. R. E. Newton who has been serving us for the past twelve years. An arch has been built in the main auditorium over the pulpit and choirs; new ceilings placed, walls painted, floors sanded, and lighting system improved.

We now have a thriving Sunday school of 148 enrolled and average attendance of 125.

Our monthly missionary meeting

is held just after Sunday school on the fourth Sunday when the entire school has a part in the program. Two of the junior groups usually take up the offerings. The men have a part in the responsive readings and certainly a liberal response in the offerings. Consequently it is not a woman's missionary society but a monthly church missionary meeting.

* * * * *

Wood's Chapel Wants to Build

In many ways our church is looking forward to the building on of needed Sunday school rooms. The young people have given forty dollars to the building fund. The women are taking orders from anyone interested, for pictorial plates.

On the seventh of August, the young people invited the whole Sunday school to a picnic at Endless Caverns. On the second Sunday of August, the young people and children presented a lovely program for homecoming. The crowd there filled the church and the church yard.

MRS. DALE KIPPS.

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Oakdale, Our Associate Member, Reports

Oak Dale became an associate member at the Valley Conference last October. James E. Thomas who was our pastor at that time has since resigned to devote more time to his education—at Davis and Elkins College. We are sorry to see him leave; he did much to build up the church. To replace him, the Rev. A. N. Moats is coming to us two Sundays a month from Parkersburg.

We sent an Easter Offering to the
(Continued on page 8.)

Bethel Is Building

By SUPT. WM. T. SCOTT

Sunday, August 23, was an important day in the life of Bethel Church. For several years, the church has felt the need of more room for the Sunday school and church activities, and two years ago plans were made for an educational building. Work was immediately started on a "pay as you go" basis. Several members have generously given of their money and labor.

It was estimated that the building would cost approximately \$18,000. About \$8,000 has already been spent, leaving \$10,000 to be raised. Sunday was "Home Coming" and the day was set apart as a time to get the

needed amount underwritten. Before the morning service closed, the full amount had been subscribed, including \$2,300 previously pledged. Now the church can go ahead with completing its building. Superintendent Scott was the speaker at the morning service and assisted in obtaining the pledges.

The new building will be 36 by 66 feet. It is being constructed of concrete blocks and will, with the church, be brick veneered later. It will have two floors, with eight classrooms on the first floor, and on the second floor will be a recreation and dining room
(Continued on page 9.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Fifth Sunday

Years ago the convention planned for support for the college in addition to the regular conference apportionment. In light of the fact that many of the Sunday schools of the convention were giving one Sunday's offering to missions, and one Sunday's offering to the orphanage, all Sunday schools in the convention were requested to send fifth Sunday offerings to the college. This is to serve a two-fold purpose—first, an opportunity for church and Sunday school officials to put the college, its contributions to the church and its need for support, before the entire Sunday school population of the convention, and second, to provide additional funds for the college which are badly needed.

When this plan was initiated, it was not the Convention's intention to permit fifth Sunday offerings to count on conference apportionment. Since the churches were not raising conference apportionment in full, later it seemed advisable to permit fifth Sunday contributions to count on conference apportionment. Since then more Sunday schools have cooperated in the plan for the Sunday schools to give the fifth Sunday offerings to the college and, as a result, a greater number of the churches pay their conference apportionment for the college in full.

By reference to the calendar, it is evident that two fifth Sundays for 1953 have come and gone. The third fifth Sunday is coming up at the end of this month, August 29. This is a splendid opportunity for all superintendents of our Sunday schools to give information concerning our college and to give to pupils in Sunday school an opportunity to make a contribution to the college. If your church has not paid its conference apportionment in full, this is an opportunity to reduce the amount owing. If your Sunday school has paid its conference apportionment, it is a splendid opportunity to go the second mile and give the college additional assistance in this time of great need.

In supporting Elon College you are supporting your church's program of Christian higher education. This type of education needs to be

supported that it may continue to make its contribution to the church and to civilization. Your contributions, however large or small, will be greatly appreciated and will add to the fund for the college.

* * * * *

September 8 Will Mark Beginning of New College Year at Elon

Elon College will begin its 1953-54 sessions on Tuesday, September 8. At that time members of the incoming freshman class will report for the annual orientation program.

Members of the Elon faculty will report three days earlier and will lay final plans for the new college year in meetings on Saturday, September 5, and Monday, September 7. These meetings will be climaxed by the annual college dinner on Monday evening.

The freshmen of the class of 1957 will report for a series of placement tests on Tuesday, September 8, and will be registered on the following day. The new students will also participate in a series of meetings designed to introduce them properly to life on the Elon campus.

Many of the returning upperclassmen have been pre-registered for the fall term, but those who have not already registered will register on Thursday, September 9. The regular class schedule will begin Friday morning, September 11.

* * * * *

Elon College Faculty

Since Elon College conducts a summer school for the entire summer months, it is a favor to the college for members of our faculty to be willing to teach during the summer. If you have ever taught in college or public schools, you realize that after nine months teaching, you welcome a brief respite. The faculty of Elon College works pretty strenuously and diligently for nine months. They deserve a rest. However, the majority of them have families and receive salaries inadequate for the needs of the home. They find it necessary to teach somewhere during the summer. It is an accommodation for the members of our faculty to be willing to teach these extra sessions.

We have had a very good summer

school. Commencement will be held Friday night of this week. An additional report on the Summer School, including a full report on Commencement, will occur in next week's SUN.

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Apportionment Giving

Alamance County and surrounding counties are in the grip of disastrous drought. Hot winds and scorching sun have played havoc with crops. A drought, of course, is caused by the lack of moisture. When the rains fail, the crops fail.

Elon College is being threatened with a drought—the lack of funds and the scorching appeals from creditors provide an unfavorable atmosphere. Rains for the crops come from outside sources—the clouds above. Funds for the college come from outside sources—Sunday schools and churches throughout the Convention. When they fail, there is a dearth of funds and a drought ensues. When the rain fails to come, we say that by and by it will rain, and it does; it always has. When funds for the college fail to materialize, we say that they will come by and by, and they always have. The rains, if they come this year, will come too late. We trust that it will not be true with our Sunday schools and churches for the support of the college.

Previously reported \$ 6,346. 72

Eastern N. C. Conference:

Niagara\$ 10.00

Oak Level 31.00

Eastern Va. Conference:

Berea (Nans)\$ 73.00

N. C. and Va. Conference:

Belew Creek S. S.\$ 6.00

Western N. C. Conference:

Ramseur S. S.\$ 60.00

Zion\$ 10.00

Virginia Valley Conference:

Bethel\$ 2.00

Wood's Chapel S. S. 19.00

211.00

Total to date \$ 6,557.72

OAKDALE REPORTS.

(Continued from page 7.)

Southern Convention Mission Board and have been giving our fifth Sunday offering. We are preparing to finish the overhead, sides, and flue for the Sunday school room built last summer.

This summer we helped the local Presbyterian Church with their Vacation Bible School. Many of our children attended; we supplied one teacher and the use of our building for some of the two weeks school.

MRS. JEAN SIMMONS and

MRS. GLADYS HARDY.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

Fifteen of the Valley's Twenty Churches Have Women's Organizations

Of the twenty churches in the Valley Conference, there are fifteen that have women's organizations. An effort is being made to organize the others, and it is our hope that this year, all of our women's work will be unified, that all of our churches will support the cause of missions, and that some report of the women's activities will be made from all of our churches. In the past we have reported only the activities of the mission groups, and much real work has been done by our women which has not been reported.

The churches of the Valley Conference are on the march, and the women of these churches are playing an important part in that forward march. It is indeed a wonderful privilege to serve in this corner of God's vineyard.

MRS. C. L. WHITLOCK,
President.

* * * * *

Linville Women at Work

The Women's Missionary Society of the Linville Christian Church, with a membership of twenty-seven, meets each month in the homes. They sponsored a visiting missionary, Mrs. Gladwyn Childs, in a public appearance and lecture at the church, showing pictures of her work as a teacher in Africa. The sick of the community are remembered with fruit, flowers, cards, and visits. They also held a bake sale and sold Christmas Cards. Two packages were sent to Ellis Island. On July 28, they entertained members of the cradle roll and their mothers at a party on the church lawn. The Cradle Roll superintendent, Mrs. Meryl Hosaflook, has thirty-two babies on roll. The party was well attended and enjoyed by all.

* * * * *

Antioch Women's Fellowship Meets Monthly

The Women's Fellowship at Antioch has an average attendance of ten. We meet once a month, usually in the homes. We have a business

session and a devotional period. We found the book *Africans on Safari* very interesting. Our pastor, the Rev. E. J. Rohart, led the study in Colossians.

This year we gave a Memorial Certificate for Mrs. J. A. Berry, also we sent gifts to Ellis Island and to the Migrant Mission. We helped pay for painting the interior of our church, a project which has helped us all.

The Cradle Roll party was held in July, when sixteen children enjoyed songs and games led by the Rev. and Mrs. E. J. Rohart at the home of Mrs. William Minnick and Mrs. Russell Blosser.

MRS. B. F. FRANK,
Reporter.

* * * * *

Bethlehem and Concord Have Goat Campaign

Bethlehem and concord churches in their cooperative Bible School began collecting funds to send "a Goat to Puerto Rico." This is one of the Friendly Service projects suggested for our churches. The children voted on the second day of the five-day school to use their daily offerings for a goat, so that boys and girls in Puerto Rico may have milk to drink. It is appalling to realize that some children have never tasted fresh milk!

The superstition that goats eat anything is quickly exposed as false propaganda, if one ever keeps a goat—but it is true that they require much less feed than a cow, and will eat leaves and shrubs, especially your pet rose bush, if they get a chance! So they need less grain than a milk cow.

Two milk bottles, each with a small picture of a goat pasted on, were used to take up the offerings. After the closing period of the Bible School the milk bottles have remained in the church, ready to catch the offerings of anyone who wants to "help get this goat to Puerto Rico."

This project so caught the imagination of the children that they gave very generously. In only four days they brought in over fifteen dollars. So the goat is already half-way to Puerto Rico. We understand that the goat herself will be donated by

a Christian farmer; but that we are to pay for her boat trip to Puerto Rico and her feed on the ship.

One group of children was so interested in getting the goat to Puerto Rico that they staged a circus and announced to their parents that there would be a five cent admission fee. Since these home-talent performances were usually produced free of charge, the parents asked, "Why the admission fee?" "For the goat!" was the prompt answer. One might prefer that they had trusted the adults to donate freely and gladly for such a worthy cause—and the parents did choose to give "over and above" the stated fee—but their enthusiasm for the goat and the children of Puerto Rico indicates the degree to which the idea caught on.

Now we wish we had a map of our eastern sea-coast and the shipping lanes to Puerto Rico. Then as additional money comes in to speed our goat on her way, we could trace her progress on the map—until we have the whole \$30.00 to land her safely.

MRS. RALPH GALT.

BETHEL IS BUILDING.

(Continued from page 7.)

35 by 35 feet, a classroom, a pastor's study and toilet facilities. This building will be a credit to Bethel Church, the Valley Conference and the Convention.

Bethel Church was organized in 1896, and it has played an important part in the work of our denomination in the Valley Conference. They have a devoted membership totaling 211, with a Sunday school of 150 members. There is an active young people's organization and a Women's Society. The laymen are actively supporting the work of the church.

Approximately 15 persons from the church have attended Elon College, and one ministerial student has gone from the church in recent years—Rev. W. W. Snyder, pastor of the Beverly Hills Church of Burlington, N. C., who is also the president of the North Carolina and Virginia Conference.

The members of Bethel are to be commended for their active and interested church. They are loyal to all the work of our denomination, and despite the fact of their own building program they have recently accepted their full quota for the Church Building Loan Fund Campaign, and have paid their first installment.

A Page for Our Children

MRS. JUNE JOY HOUSE, *Editor*, Elon College, N. C.

"Follow Me"

By BESSIE P. SLOAN.

Two young men were mending a fish-net in their boat which they had drawn up on the shore of Lake Galilee. "You know, John," said one to the other, "I've been thinking about a great many things lately."

"Well, what?" his brother asked.

"Oh, fishing, for one thing. I don't believe I want just to catch fish all the rest of my life. I'd like to have my hand in something big, exciting, adventurous."

"Well!" said John, "so you have ambitions, too! But," he added more thoughtfully, "what is there important or thrilling around here?"

His brother interposed, "I heard Mother ask Father that very thing only yesterday. Yes, what is there to do day after day besides hauling in fish, then mending the breaks in the net, so we can throw it out for another catch of fish? Always the same old fish. Would there were something to catch besides fish once in a while!"

"Tell you what! Let's take a half day and go down along the Jordan to hear my name-sake preach. Father even suggested the other day that he would let us off if we wished to go."

"Yes, but who wants to go to all that trouble just for the privilege of being told he's a sinner? What I'd like—" he looked at his brother doubtfully—"I'd like to get acquainted with this Jesus that Andrew and Peter were talking about yesterday."

"Who's that? I must have missed it." John was interested.

"Well, you were away yesterday and this net wasn't fit for fishing with these big holes in it. I didn't feel like sitting around mending fish nets all by myself, so Peter asked why I didn't go with them in their boat. Even if Peter is older than Andrew he's a good scout. That's why Andrew told him about Jesus right away."

"But how did Andrew know about him?"

"Oh, Andrew had been hearing that preacher, John, you know, but

never could get his brother to go. No sir, Peter didn't put much stock in preachers. Always said he'd manage the business and let his kid brother tend to the family's religious duties. The last time Andrew went down to the baptizing the preacher pointed out this Jesus as the Messiah."

"That's going pretty far, isn't it?" asked John, startled.

"Maybe; but anyway Andrew and another fellow followed Jesus to his home, and then Andrew hurried after his big brother and brought him to Jesus. The way they talked about him yesterday you'd think they'd forgotten all about the Baptizer."

"That's easy to understand," said the other; "Father has often criticized Peter for his impulsiveness. But what's the man like?"

"Don't be too hard on Peter's impulsiveness. We've come in for plenty of criticism on that score too," James grinned ruefully. "Why, it seems he isn't the morose type like John, but full of life and enthusiasm. That sort of man could make things happen. I wish—"

"Say, why don't we take a run down the beach, soon as we finish this, and find out more about him? The fellows are just drawing their nets in." A few deft twists of their fingers and the work was done.

"O. K. Let's go," cried James, leaping from the boat. "Hold on! Who's down there talking to them?"

"I don't know—a stranger. Do you suppose it could be—"

"Look!" James exclaimed, clutching his brother's arm, "Peter and Andrew have dropped their nets; they are following him. They are coming this way! It might be—it must be—Jesus!"

Swiftly, confidently Jesus approached, his face alight with the joy of adventure. James, turning to his brother, saw an answering light in his eyes. They were both ready for the challenge when it came.

"John, James," said Jesus, pausing beside the boat, "There is something bigger for you to do than catching fish, from now on I want you to help me catch men."

A Game That Paid Off

By JANET T. VAN OSDEL.

Issued by the National Kindergarten Association.

Susan Foster and her children—John, who was eight, Ellen, seven, and Cathy, not quite five—delighted in making up and playing unusual, active games. A particular favorite was the one that began with the question, "What would you do if—?" A different condition was supplied, of course, to follow the "if" each time the game was used. The players, one by one, always had to act out his or her idea of the best solution.

When John propounded the question, "What would you do if you were lost in a woods?" the thought was frightening to Cathy, and she answered quickly, "I'd run home to Mama, as fast as I could go!"

"But if you were lost you wouldn't know where Mama was!" Ellen pointed out.

"I could never *not* know where Mama is!" answered Cathy, beginning to cry.

Mrs. Foster, comforting Cathy, advised trying another "if."

"It's a good question, Mom," said Johnny. "Cathy should learn to think what she would do; each of us ought to take that question seriously."

"Well then, you and Ellen show us what you would do," said Mother. "Cathy doesn't need to play this time."

John, proudly cubscout-wise, demonstrated leaving markers along his trail.

"But you're not lost if your trail is marked!" corrected Ellen.

"Okay!" agreed John. "Forget the markers; my compass would direct me! I always carry it."

"If you were really lost you wouldn't know which way home was!" objected Ellen again. "A compass shows only directions."

"Right you are!" agreed John. "Now suppose you let us see your own answer!"

"When I knew I was lost I'd stop right there," said Ellen. "Why? because the farther I went the more lost I'd be."

She turned over two chairs so that their straight backs were horizontal, explaining, "These are *pretend* bushes, and the backs are for branches to make a roof of a house. This crumpled paper I'm putting under them

(Continued on page 11.)

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Twelve Youth Groups Are at Work In the Virginia Valley

At least twelve of our valley churches have organized youth groups, Concord and Mayland being the newest additions to the list. These meet from once a month to every Sunday evening; their programs being designed to help their local churches as well as the young people themselves.

The conference youth group meets once a quarter for various activities. During the past year we have held a rally at Palmyra in October, a conference on Making Vacations Christian at Bethlehem in December, a joint rally with Evangelical and Reformed Youth at Woodstock in April and the summer planning retreat and rally this past week. Officers for this year have been: Donald and Carroll Litten, co-presidents, of Wissler's Chapel; Nancy McWilliams, vice-president, of Bethlehem; Gail Carper, secretary, of Winchester; and Betty Showalter, treasurer, of Antioch. Adult counselors have been Mrs. Dewey Dofflemyer of Bethel, Mr. A. N. Green of Wissler's Chapel and Revs. Galt and Harman.

Our last event was a planning retreat and rally. For the retreat we had the use of the fine Merck Rod and Gun Club Cabin near Elkton. The conference officers and representatives of local groups met there with adult leaders, Pattie Lee Coghill, Anna May Dofflemyer, Ralph Galt, Hank and Peene Harman, Jane Short, Winnie Whitlock and Ruth Whitten. We discussed openly ways of making both our local and conference groups more effective. We also had a very good time together.

The day following the retreat (on Sunday, August 23) the same group plus other Valley young people had rare treat of hearing the preaching of Dr. Chappell and the singing of Crusader's Male Chorus of Hampton, Va. at the Sunday service of the Massanetta Bible Conference. Although most of our time was spent with the rest of the Bible Conference, we ate our picnic suppers and had a short meeting together on the Massanetta grounds.

HANK HARMAN.

What Is Alcohol?

By DR. ANDREW C. IVEY, V.-Pres.
University of Illinois.

There are five members of the alcohol family . . . methyl, butyl, amyl, propyl, ethyl. All are colorless, have pungent odor, are inflammable, vaporize at a lower temperature than water, are injurious to living tissue. Ethyl alcohol, which is also called grain alcohol, is most abundant, and generally meant when the term alcohol is used.

Ethyl alcohol is produced from decaying fruits, grains and other vegetable material. These are crushed, heat is applied, and a microscopic organism known as yeast is introduced either naturally or artificially. The yeast feeds on the sugar in the mass. As it does this, it gives off carbonic acid gas. This rises to the surface in the form of bubbles, and leaves a liquid residue, which is alcohol. The process is called fermentation. When the concentration of alcohol in the mass reaches 14%, the yeast is killed by its own excretion, and the process stops. Beer and malts are made in this manner. The hops plant which is used in making beer belongs to the same family as marijuana.

To obtain a higher concentration of alcohol, distillation is used. Heat is applied to the mass in a closed vessel from the upper end of which a coiled tube or "worm" leads off. The alcohol in the mass, having a lower boiling point than water, vaporizes and is condensed again in the worm, which is kept cold. So called hard liquor—whiskey, etc., is produced by distillation.

Alcohol is a powerful solvent and dehydrant: alcohol dissolves fats, greases, oils, and causes them to mix with other substances; alcohol extracts water from substances—is a drier. Alcohol is valuable in industry; is used in making rubber, inks, perfumes, cosmetics, medicines, enamels, paints, synthetics, antifreeze and many other commodities.

From a medical standpoint, alcohol is an anesthetic (causes unconsciousness), an analgetic (causes insensibility to pain), a narcotic (in-

(Continued on page 15.)

FOR OUR CHILDREN.

(Continued from page 10.)

is for pretend branches with thick leaves for bed covers. For food, I'd eat berries that I was sure were not poison. I'd play keep-house and other games. At night I'd say my prayers and go to sleep."

Cathy, her fright forgotten, went and sat on a hassock beside her sister. "Wouldn't you be scared?" she asked.

"Maybe—a little—but that would not help! I'd ask God to take care of me and to show Mama and Papa where I was. Then I'd just wait for them to come."

"I am playing this game!" announced Cathy. "I'd do just like Ellen."

"Copycat!" teased John. "You should work out your own way!"

"Like Ellen does is my way!" insisted Cathy.

On a hot Sunday, several weeks later, the family took a picnic dinner to the mountains. Even there, despite deep shade and cold spring-water streams, it seemed too warm to breathe. After eating, they stretched out on the pine needles and slept. A clap of thunder aroused them. Gathering his family quickly into the car, Papa discovered that Cathy and her doll, Ragged Annie, were not there! The rain stopped in about ten minutes, and they all began an anxious search for the missing child.

It was the second day before she was found. But there she was! fast asleep in a hollow that was almost hidden by trailing raspberry runners. She was hugging Ragged Annie very close. Cathy's blue eyes opened at her father's kiss.

"Hello, Papa!" she said. "Kiss Ragged Annie, too! God did show you where I am. It took you a long time to get here, but I suppose you were busy."

When asked why she had run away, Cathy replied, "I wouldn't run away, not ever! Ragged Annie wanted to chase a squirrel, so I went with her. Then you were all lost and I couldn't find you! So I did like Ellen said. There was this little house all made with a cover, and we lived in it. Some squirrels and rabbits came to see us. A snake came, too, but I asked him to please go away, and he did. We washed our faces at a spring, two times. At night we said our prayers and asked God please to tell you where we were, and he did!"

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"The Christian's Use of Possessions"

LESSON X—SEPTEMBER 6, 1953.

MEMORY SELECTION: "*The love of money is the root of all evils; it is through this craving that some have wandered away from the faith and pierced their hearts with many pangs.*"—I Timothy 6:10 (R.S.V.).

LESSONS I Timothy 6: 6-19

DEVOTIONAL READING: Proverbs 8: 10-21.

Real Gain.

"Godliness with contentment is great gain." It is not wrong for a man to get gain, if he gets it in the right way. But gain in itself does not insure contentment. Some of the most discontented people in the world are rich people. Contentment is primarily a matter of inner resources rather than of material resources. Character, good character, is one of the surest guarantees of happiness and contentment. Godliness, good character, with contentment, is great gain and real gain.

One of Life's Certainties.

There are many uncertainties in life. Indeed it sometimes seems as if there are too many certainties in this thing called life. But there is one thing that is certain, and that is death. It is appointed unto all men once to die, and after that the judgment. That is certain. There is another thing that is just as certain: even as we brought nothing into this world, it is just as certain that we will carry nothing out. There is an old saying "Shrouds have no pockets." Even if they did, what good would the pockets be. No matter how much a man may possess in this world, no matter how rich he may be in material things, he never carries anything out of the world with him. Sometimes the question is asked "How much did he leave?" The answer is simple: "He left everything he had." Material things are temporal. It is certain that we can carry none of them with us when we leave this life in the flesh.

But if man does not carry anything with him when he goes, *he goes*. Ah, there's the rub. And those who live only for things will be "out of luck"

when things are taken from them. That is the tragedy of life—so many people spend their time and their money for the things, as Jesus said, "that are not bread," things "that satisfy not." He urged men to labor for the treasures that survived the ravages of time, the treasures that abide.

The Contented Life.

"But having food and covering, we shall therewith be content." One wonders if the King James Version is not nearer the truth when it reads, "And having food and raiment, let us therewith be content." The fact is, the elemental needs of man are few. One of the indictments against modern advertising is the fact that it is constantly trying to make people want more and more things, many things which they do not need, many things which they cannot afford. The contented man is the one who reduces his wants, instead of increasing his desires. This is no plea for poverty. It is a sound principle of a simple and contented life.

They That are Minded to be Rich.

There is both a danger and a delusion in riches, and the Scriptures constantly put up a sign "Danger" concerning them. Today's lesson contains an example. "They that are minded to be rich fall into a temptation and a snare, and many foolish and hurtful lusts, such as drown men in destruction and perdition." They are serious words, and there are thousands who know that they are true. One has to laugh, or would laugh, at some of the foolish things that rich people do, if it were not so tragic. And as "to hurtful lusts"—money makes possible so many indulgences that are denied ordinary men. Many a man has started out to get rich, or to make money, only to find that he has been deluded, that he has fallen into a snare, that he has missed the secret of contentment and happiness altogether. Vanderbilt, the railroad king, was once asked if he were happy and content. He replied, "I have not had an hour's happiness in my life . . . my millions cause me ceaseless anxiety day and night." Many men start out to get money and find out that their money has got them,

The Love of Money.

"For the love of money is the root of all kinds of evil," or of all evils, as the R.V.S. has it. The love of money, the inordinate desire for money, greed, avarice, cupidity, covetousness, is the root of all kinds of evil. Men and women will lie and steal and cheat and chisel for money. They will sell their honor and their virtue for money. They will betray their country for money. They will sell their souls for money. Many of mankind's worst sins stem from the love of and the desire and determination to get money.

And, as Paul says, "some, reaching after money, have been led astray from the faith, and have pierced themselves through with many sorrows." Many a man, who when he was poor, or in moderate circumstances, took an interest in the church, and gave heed to the things of the spirit, has been led astray when he became rich or well-to-do. And many a man who thought that his money would bring him happiness has found out to his sorrow that it has brought him unhappiness.

A Man and His Money.

The Scriptures do not condemn money. They do not put a premium on poverty. They do not say that it is a sin to be rich. They simply teach that money or material things, are a trust. They are to be used in such a way that the man who has them will become a greater soul himself, and for the benefit of others. Money is neither moral or immoral. It is amoral. The way in which men get it, the way in which they use it, the way in which men share it, is the thing that gives it significance.

And it is significant that Jesus had so much to say about possessions, more about them than almost any other thing. Jesus saw the snare of riches. He knew the power of covetousness. He knew that threat to a man's soul which they posed. He therefore constantly warned men against the danger of riches, and the wisdom of seeking the treasures that had eternal value and abiding satisfaction.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

Men are more important than tools. If you don't believe it, put a good tool in the hands of a poor workman.

—John J. Bennett.

Leaksville Congregational Christian Church Makes Progress

By R. O. ROTHGEB, Secretary

The Leaksville Church is located in central Page County, not far from the famous Luray Caverns and the Shenadoah National Park. The church was reorganized in 1880 by Elder W. A. Dofflemyer, one of the pioneer pastors of the Valley Conference who made his circuit on foot or by horseback.

Of the twenty-four charter members only Brother G. W. Rothgeb survives. He is now in his ninety-fourth year, yet deeply interested in the welfare of the church; attending and taking part whenever possible.

At first an old schoolhouse on the west side of the village was used as the meeting house and continued as such until 1891. At that time a lot was purchased and a church built there next to the main road through the village.

Originally the building had only the one hall for worship with a balcony and vestibule. In 1935 four nice Sunday school rooms and a choir loft were built. Then this past spring a basement under the whole church was completed. These various additions have been a great help to the Sunday school and other parts of the church's program. The latest addition was the installation of two large exhaust fans.

For the past twenty-three years, Leaksville has been holding an annual Home-Coming and Memorial Service in June. This service tends to strengthen church ties among absentee members and creates a deeper interest by others of the community.

Close by the church is the church cemetery with a substantial endowment fund to provide for its maintenance. The cemetery was provided primarily for families of the church, but has been enlarged several times, and now is a burial place for several denominations.

All of these various visible and tangible accomplishments are important and good, but far more so are the men and women, boys and girls who have been led to the Saviour through the ministry of our church. Only eternity will fully reveal these results.

Quite a few pastors have served Leaksville Church since its organiza-

tion over seventy years ago. They are: W. A. Dofflemyer, J. W. Dofflemyer, D. A. Barney, W. A. Garland, Mrs. Draper, P. W. McDonald, E. T. Isley, G. W. Tickle, H. C. Moore, Edward French, W. T. Walters, L. R. Townsend, R. L. Williamson, B. J. Earp, R. P. Crumpler, A. W. Andes, W. J. Andes, C. G. Scannell, and at present, R. E. Newton. Of this number, at least ten have passed on to their reward.

We have just finished a week of revival services conducted by the Rev. O. D. Poythress of South Norfolk.

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Palmyra's Planning Pays Off

Palmyra Church was host to an enthusiastic young people's rally last October. The regular Palmyra congregation joined with the young people in their evening service. The speaker at that service was the Rev. Wm. James Simmons, a negro, of Roanoke who received an enthusiastic response from those who heard him. Mr. Simmons was accompanied by four of his students, high school boys, giving a rare chance for interracial Christian fellowship to our people.

The Palmyra Church ladies with the leadership of Mrs. Shirley Oliphant work very hard serving public church dinners, dinners for Edinburg Lion's Club, picnics, etc. They have a wide reputation for excellent food.

The Sunday school under the faithful leadership of Mr. Woodrow Baker has 26 loyal regular members. Yet these few members give so sacrificially that hundreds of dollars were accumulated in its treasury. This money, together with some raised by the ladies through dinners, was used to help finish paying Palmyra's \$1600 share of the Shenrock parsonage, and to drain and paint the church basement. Men of the church with the skilled leadership of Frank Bowman and Will Baker broke through the floor of the church basement, laid a good drain around the two upper sides of the building, and then repainted the floor. Most of the men of the church including Pastor Galt donated labor on the project.

A couple of special song services have been held at the church, led by Deacon Clarence Rush. A rally was held May 31 at which former pastor, Clyde O. Koon preached. Other guests speakers of the past year were the Rev. H. V. Harman, pastor-at-large, and Francis Hall who was teaching at the young people's camp. A special service and fellowship dinner is planned for August 30.

REV. RALPH M. GALT.

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Timber Ridge Reports Again

A lengthy article about Timber Ridge was in the July 30 issue of THE SUN. That article, however, omitted one important development here—our choir. This choir, organized and led by Vernon Whitacre, meets faithfully every Sunday evening to practice and just to enjoy singing.

There are presently eighteen members; eight sopranos, four altos, two tenors, and four basses. They first sang Easter Sunday; on the last Sunday, August 16, they sang, "Speed The Light," "Since The Saviour Found Me," and "Count Your Many Blessings." Mrs. Goldie Seldon and Miss Ruby Seldon are pianists.

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Wisler's Chapel Membership Grows

Wissler's Chapel has regular preaching services twice a month with our pastor, Rev. Ralph M. Galt. Sunday school is held every Sunday at 10:00 a. m. with a good number of eager boys and girls wanting to hear more about God.

We have a young people's society which meets twice a month. We also have had a Lord's Acre project over the past two summers. This summer we raised around a hundred dollars. We are proud of this as it will help us pay some of our bills.

Our membership has increased during the past year; one by transfer and nine by confession of faith. We joined hands for the second summer this year in holding a Vacation Bible School with Wood's Chapel and Cedar Grove Church of the Brethren.

Mrs. Ralph Galt has organized a young people's choir. They sing for special services and at regular preaching services. We are also proud of our pastor, Rev. Galt, a willing and able worker for our church and community. We may not be so big and prosperous but we are proud of our little church.

MRS. NINA WILL.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

"Little Dottie will be four Sunday, August 16, so she is sending you a check for \$50.00 for the orphanage," says a letter from J. E. Branch and wife, R. 1, Garner, N. C. The letter continues, "The Lord is blessing us so much, and we thank Him for the many blessings He bestows on us every day. . . . I am so thankful for being reared in a Christian home by Christian parents. Please remember us in your prayers." How good it is when our crops have been a failure, our gardens are dry, expenses increased, to have such a letter. I am so grateful I wish you to share the joy such a letter brings.

Yes, it is something to be reared in a Christian home. It means so much to be able to live with, care for, and train our own children. Whoever has such a blessing is blessed indeed. And often times out of the abundance of this gratitude the helpless, homeless little children here are blessed. All we ask is enough, and a skimpy sufficiency at that, but we do need that very much. We are having the opportunity to let our little folks know what "doing without" means. I knew it as a child, and perhaps I could have done more had I had a little better chance, and on the other hand I might have had less. Be that as it may I too am grateful for all the blessings of God upon my childhood—both those I could see and understand and those which I could not see, and at that time understand.

It does something to me to turn little children down, to see the look of disappointment on their little faces—especially when they put so much stake in my being able to help them. I do not know which is harder to say no to—the little ones or the larger ones. But no is sometimes the very best answer. Try to convince a child of that!

"We are teaching Dottie to save her money, and yet to be generous to the needy," writes Mr. Branch. There is the safeguard against selfishness. There is the spirit which God will honor. That guards against extravagance, and waste; and at the same time builds for thoughtfulness of others. Generous Christian business men and women had such training in their youth. They find it a

joy to succeed in business, and at the same time to show gratitude to God for His blessings. How indebted we all are to God. Good health, good homes, good days, good success, the willingness to work and to put forth one's best efforts—all these are very great blessings from God. For these and countless others we should be grateful and glad for the opportunity to show gratitude.

Thank you for this week's report. It shows that you have thought about our needs, and have helped us to meet them. May God bless you because many of you are suffering the same conditions from drought. But let us all be grateful. Across the world there is suffering which would make our condition well nigh a paradise.

JOHN G. TRUITT,
Superintendent.

REPORT FOR AUGUST 20, 1953.

Commodities for the week.

J. M. Pinney, Chapel Hill, N. C., Clothing.
J. H. Johnson, Norfolk, Va., 50 copies of
"The Upper Room."

Sunday School Monthly Offerings.

Amount brought forward \$ 9,482.26
(No report this week)
Grand total \$ 9,482.26

Special Offerings.

Amount brought forward \$12,458.56
Philathea Class, Reidsville
Church \$ 10.00
Dottie Branch, Garner N.
C. 50.00
Special Gifts 2.38
62.38

Grand total \$12,520.94

Total for the week \$ 62.38

Total for the year \$22,003.20

Virginia Valley Conference Giving For Convention Causes

Year 1952-'53 to August 21, 1953.

CHURCH	Total Appt. for Conv. Causes	Total Paid to Aug. 21 1953
Antioch	\$ 696.00	\$ 375.44
Bethel	530.00	352.38
Bethlehem	524.00	403.32
Beulah	55.00	62.00
Concord	174.00	42.00
Dry Run	229.00	140.72
Jappa	79.00	17.00
Leaksville	633.00	200.98
Linville	647.00	346.22
Mayland	221.00	
Mt. Lebanon	218.00	146.00
Mt. Olivet (G) ...	272.00	119.50
Mt. Olivet (R) ...	206.00	73.55
New Hope	251.00	92.52
Newport	650.00	841.67
Oak Dale		60.16
Palmyra	110.00	58.20
Timber Ridge	536.00	362.00
Winchester	1,348.00	659.00
Wissler's Chapel ..	166.00	70.00
Wood's Chapel ...	156.00	92.00

Total \$7,701.00 \$4,513.66

EDNA M. FINCH,
Asst. Convention Treasurer.

Choice Necessary

Life in this world is only a choice of difficulties. If we avoid them in one direction, it is but to meet them in another. It will cost us much to be true to our vocation, but the penalty will be greater if we are not. It is "hard to be a Christian," but it is harder not to be! When those who have once seen the vision and "tasted the heavenly gift" draw back, they invite experiences, compared with which the trials of the saint are light and sweet. The really "hard" thing is to "kick against the pricks." The way of the transgressor is hard.

—Robinson.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift
sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

Church Building Loan Fund Campaign

All churches in the Southern Convention have been asked to file Declarations of Purpose in connection with the Church Building Loan Fund Campaign with the Convention Office as soon as they can do so. Those that have not done so are urged to do so as soon as possible.

Through Aug. 20, 1953, Southern Convention Declarations of Purpose received at the office were as follows:

Church and Pastor	Amount
Va. Valley Central Conference:	
Bethlehem—Ralph M. Galt	\$ 106.00
Wissler's Chapel—Ralph M. Galt	60.00
Eastern Va. Conference:	
Berea (Nans)—H. S. Hardeastle	\$ 872.00
Bethlehem (Disp)—John Gallo	459.00
Cypress Chapel—Earl T. Farrell	1,321.00
Franklin—Harvey L. Carnes ...	2,132.00
Holy Neck—Allen Hurdle	1,270.00
Holland—J. H. Lightbourne, Jr.	1,913.00
Liberty Spring—Jesse H. Dollar	1,591.00
Newport News—A. Lanson Granger, Jr.	3,264.00
Norfolk, Second—J. Everette Neese	877.00
Oakland—H. S. Hardeastle	1,570.00
Oak Grove—Earl T. Farrell	265.00
Portsmouth, First—W. P. Smith	1,410.00
Portsmouth, Shelton Memorial—	
Portsmouth, Elm Ave.—R. Eugene Tally	704.00
Thomas H. Britton	683.00
Richmond—Roy C. Helfenstein	1,459.00
Suffolk—Duane N. Vore	6,290.00
Union, Southampton — Clyde Fields	928.00
Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Antioch—W. A. Rich	203.00
Beulah—Carl Wallace	517.00
Bethlehem—W. A. Rich	132.00
Chapel Hill—R. L. Jackson	509.00
Fayetteville—F. C. Lester	300.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Mt. Auburn—W. A. Rich	523.00
Mt. Carmel—W. A. Rich	203.00
Mt. Gilead—W. A. Rich	332.00
Lee's Chapel—Fred P. Register	†166.00
Plymouth—John Littikin	299.00
Raleigh—W. L. Parker	975.00
Sanford—Will B. O'Neill	1,000.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood ..	300.00
Wake Chapel—F. P. Register ..	1,500.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Flint Hill (R)—Avery Brown..	127.00
Hanks Chapel—R. T. Grisson ...	694.00
High Point—Guy H. Veazey ...	426.00
Liberty—L. M. Presenell	361.00
Pleasant Ridge—Max Vestal ...	595.00
Pleasant Union—B. H. Lowdermilk	300.00
Spoon's Chapel—Max Vestal ...	132.00
N. C. and Va. Conference:	
Burlington:	
Beverly Hills—W. W. Snyder ..	\$ 400.00
Lakeview—John G. Truitt, Jr. ...	82.50
Elon College—H. P. Bozarth ...	2,450.00

Greensboro, First—W. E. Wisseman	3,292.00
Greensboro, Palm St.—Mack V. Welch	1,243.00
Haw River—Dwight Jackson ...	1,065.00
Hines' Chapel—Julius Rice	697.00
Ingram—W. T. Madren	975.00
Pfafftown—W. J. Andes	258.00
Pleasant Grove—W. T. Madren ..	814.00
Pleasant Ridge—W. E. Wisseman ..	364.00
Reidsville—T. G. Humphries ...	3,211.00
Shallow Ford—R. M. Petersen ..	1,057.00
Union (NC)—K. D. Register ..	1,395.00
Winston-Salem—W. J. Andes ..	814.00
Zion—Fred H. Wrean (Student) ..	75.00

†Paid.

What church will be next to send in its Declaration?

The Church stands for the rights of man. Under Communism, man has no rights.—M. C. S.

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195..., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

It was agreed that our church would seek to reach this goal by:
(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195..., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
- [] 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195...
- [] 4. By annual solicitation each year for years.

..... Church
By Secretary or Clerk
Address
..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

WHAT IS ALCOHOL?

(Continued from page 11.)

duces sleep or stupor), a habit forming, addiction-producing drug, a poison (five drops of alcohol to 1,000 drops of blood in the system may cause death). When taken into the body, alcohol passes directly and unchanged into the blood stream, affecting the nervous system and the brain, befogging the mind, dulling judgment, releasing inhibitions, slowing physical reactions.

Abraham Lincoln said, "The use of alcohol as a beverage has many defenders, but no defense."

Shakespeare says, "O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil."

The Valley Conference Over Twenty-Five Years

By MRS. ALFRED W. ANDES

Recently, I was asked a question: "Would you be willing to write an article about the changes in the Valley Conference in the last twenty-five years?" As I began to think about those years, memories flooded my mind, and I decided to try.

When my boys came home for vacation, I sent them up into the garret to locate old Annuals so I could compare today with yesterday. Though there were many copies, I did not find one for 1928, but on the other hand I did not yet have one for 1953, so I chose the Annual of 1927 to put beside that of last year. I soon had the boys interested in helping me note the various figures and activities.

It amazed us that the membership was almost exactly the same, with there being only two more members today than in 1927! To think that the figure of 2,626 is only two more than twenty-five years ago! There must be a story behind this. Surely the churches haven't been standing that still. The population of the Valley must have changed during this time. Why hasn't the membership changed?

The churches haven't stood still in other areas of life and activity. In some matters they have gone ahead. Two more ministers have been called to serve the same amount of membership. Today, there are parishes with churches grouped together, instead of a pastor being called to serve any and every church in the Valley. No longer do the preachers have to go from one end of the Valley to the other, passing fellow servants of Christ, to care for a scattered flock. It's good to see that the salaries have doubled during the years, and parsonages have been built. All this, and the total giving of the churches for all purposes has increased six times and over. It is heartening to note that the Conference Apportionments have shared in this increase and that home and foreign mission apportionment giving has been doubled. Might it not be said that the highlight of the last twenty-five years is in the realm of stewardship? Certainly here the churches have gone forward.

What is growth in some areas makes us wonder all the more at what is loss in other matters. Who can be pleased that the enrollment in the Sunday schools is a third less today, yet without any change in church membership? Close to three-fourths of the members went to church schools in 1927, while barely over half of the members are enrolled today. There must be another story behind this. Why is there a decrease in interest in the Sunday school? Surely there is as real a need today as yesterday.

Beyond all the facts and figures, I remember how my husband's charges were so scattered that he would be gone from home for days. Revival meetings lasted from two to three weeks. Three sermons every Sabbath was the rule. There were no parsonages except the one in Winchester, so we owned our own home near Harrisonburg. I wish I could find a record of the miles he had to travel over unimproved roads at the speed of thirty miles an hour. I'm glad that preachers have smaller parishes today and are not so burdened. Do you know that preachers averaged 275 sermons per year in 1927, and today they average 109? I have many happy memories of the days gone by, but I'm thankful for every improvement of today. It's good to look back, but it is more blessed to look ahead. God goeth before us, even as he was with us in the past.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VIRGINIA, SEPTEMBER 3, 1953

NUMBER 35

Elon College Library X

Our Newest Church



THE HENDERSONVILLE CONGREGATIONAL CHURCH

Hendersonville, North Carolina

Reverend C. M. Heymann, D. D., Pastor

(See page 2)

News Flashes

Rev. Carl Wallace has resigned his charge at New Hope and Beulah Christian Churches and has accepted a call to our new church in Fayetteville, North Carolina.

We are indebted to Mr. Raymond A. Dudley, of the American Board, Boston, for the article by Mrs. Joseph L. Moulton, on the Missions Page this week. Mrs. Moulton is known to quite a few of our people in the Southern Convention, and is now in India.

Someone once said, "There is no thing new under the sun." Professor S. M. Smith, it seems, has discovered a new sickness, which he tells us about in this issue. But this disease is probably as old as time. We first heard of it under the name he gives it around 1907 or 1908, when in Dr. W. C. Wicker's Philosophy class at Elon College. However, it will most likely be new to most of our readers.

A successful manufacturing company, in a letter to the trade that it supplies, calls attention to the fact that the average life of a business is only 66 months. It adds: "To keep the wheels turning today, you must have a quality product, an efficient manufacturing procedure, and a good sales program." The Church of Jesus Christ, without question, has the first of these qualifications for a successful business. What is it doing about the other two? The answer is up to you.

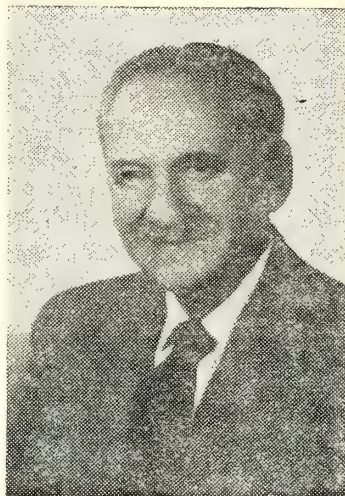
Notice of Meeting

The Committee on the Ministry of the North Carolina and Virginia Conference of Congregational Christian Churches is called to meet in the Library Building, at Elon College, on Monday, September 14, 1953, at 2:00 p. m. All candidates for the ministry from the N. C. and Va. Conference should meet the committee. Especially should candidates for the ministry who are enrolling for the first time attend this meeting, bringing a testimonial letter from the church in which the candidate holds membership, stating whether or not the church considers the young man a suitable person for the ministry.

STANLEY C. HARRELL,
Chairman.

Our New Church at Hendersonville Officially Welcomed

Our newest church, the First Congregational Church, Hendersonville, North Carolina, will be officially welcomed into the membership of the North Carolina and Virginia Conference on this evening, Thursday, September 3, in a special service of recognition to be conducted at the church. This church, the 200th in



DR. C. M. HEYMANN,

the Southern Convention, was organized in 1950 by the present pastor, the Rev. C. M. Heymann, D. D., and has functioned until now as "The Community Church" of Hendersonville.

The pastor and members of the church have felt the need of a wider outreach, and after consulting with Superintendent Wm. T. Scott, Dr.

Henry E. Robinson, and Dr. Aaron Meckel of our church in St. Petersburg, Florida, voted to affiliate with the Congregational Christian denomination. Application was made by the church to the North Carolina and Virginia Conference, and on August 13, the Executive Committee, acting for the Conference, received the Hendersonville Church into the membership of the Conference.

Dr. Heymann, an ordained minister of the Baptist Church, applied for membership in the Conference by letter of transfer, and upon the recommendation of the Committee on the Ministry, the Executive Committee enrolled Dr. Heymann as a ministerial member of the Conference as of August 13, 1953.

The Hendersonville Church has a small but attractive building near Laurel Park, which is a choice residential section of the city; and the church is in a position to become one of the strong and useful churches of that growing city. Many Congregational Christians from Florida and other states find that section of North Carolina an attractive resort in both summer and winter, and it is felt that this newest membership of our fellowship will render splendid service to these people. We welcome Dr. Heymann and his congregation into the Congregational Christian fellowship.

At the Service of Recognition, Rev. W. W. Snyder, Conference president, (Continued on page 7.)

Southern Convention Dates to Remember

- | | |
|-----------------|---|
| October | 1—Eastern Virginia Woman's Missionary Conference
Waverly, Va. |
| | 6—North Carolina Woman's Missionary Conference
First Church, Greensboro, N. C. |
| | 8—Virginia Valley Woman's Missionary Conference
Place to be announced |
| | 14-15—Virginia Valley Annual Conference Session
Bethlehem Church |
| | 20-21—Eastern North Carolina Annual Conference Session
Shallow Well Church |
| | 28-29—Eastern Virginia Annual Conference Session
Rosemont Church, South Norfolk, Va. |
| November | 3-4—Western North Carolina Annual Conference Session
Pleasant Hill Church |
| | 10-11—North Carolina & Virginia Annual Conference Session
Place to be announced |
| December | 8—Eastern Virginia Christian Missionary Association
Shelton Memorial Church, Portsmouth, Va. |

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

The Congregational Christian Layman and His College

PROGRAM FOR SEPTEMBER

SUGGESTED HYMNS: "Give of Your Best to the Master" ; "Jesus Calls Us."

SUGGESTED SCRIPTURE: Phillippians 4: 4-9.

PRAYER: We would learn from thee, Jesus, the greatest of all teachers. Help us to learn from books and life, especially the way of love. Amen.

MEDITATION :

There will be a lot of laymen in our more than 500,000 members of the Congregational Christian laymen's fellowship who did not go to college and who may say they do not have a college. However, all of us have a stake in the church related colleges, especially our own Elon College.

The early pilgrim fathers recognized the value of education and immediately set up colleges along with other types of schools. These schools were owned and controlled by the churches and their membership. They ran them and supported them by financial gifts and with students from their own homes.

A wide gap has taken place between the colleges and the churches, so much so that it was once quite fashionable to deny any relation between the two. Hard financial times and more straight thinking has reversed this trend today and we have church-related colleges; Elon College is such an institution. The place of Christianity and religion in the colleges is being accorded high honor.

Most men want their children and grandchildren to have a college education. In their better moments, with keen appreciation for the likes and dislikes of the students, they want this education to be given or taken in a Christian atmosphere, generally in a small co-educational institution. To that end, many laymen are serving on boards of management of our colleges and making large financial contributions.

It is very important that the colleges have the interest of parents,

Christian laymen and outside churchmen in keeping our colleges, their faculties, buildings and curriculum in top shape. We in the Southern Convention have an exceptional opportunity to do these and other things for our college. Now is the time to see to it that worthy students from your community enroll in Elon College. This is an important service which we should perform for our college.

QUESTIONS FOR DISCUSSION :

1. What is the difference between a Christian and a state college?
2. Why are our church related colleges in such financial difficulty?
3. How can laymen help improve our colleges?
4. Where in life is a college education most important?
5. What are the dangers in federal aid to education?
6. What can we as laymen do for Elon College?

"In working for civil rights, increased production, job opportunities, adequate wages, social responsibility, and a free world community, we are working for each other, for ourselves, and for God who seeks to realize his purpose of justice and freedom in the affairs of men."—*Labor Day Message from the National Council of Churches.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing EditorJohn T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardestal.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snyder, G. D. Colclough, Treasurer, ex officio.

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Date.....195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

To Students, As School Opens

By RICHARD K. MORTON

You have heard several valedictories, no doubt. This is a kind of salutory or benediction, from one who graduated from college more than twenty-five years ago. It does not intend to be another one of those moral-advice programs you get every so often. It would simply present a few brief hints that might be of help as your school or college begins with another season of study.

Don't leave God and the things of the Kingdom out of your philosophy or your daily action. We need values and interpretations as well as facts and knowledge—and religion will always be a part of the science of life. No one can be educated who has not wrestled with what man has known and thought about God. The meaning of life is in faith and values and relationships. The facts you learn from your textbooks and instructors will not be properly handled unless you have worked out some philosophy of life and a personal faith.

Learn all possible about what man has thought of the life he lives and about himself. Budget your time and lay out a plan of action, so that you will not be working and proceeding aimlessly as you study your lessons day by day.

Do not neglect those elements of learning not to be found in textbooks and formal instruction.

Discipline yourself according to this plan.

Use your time fully, but vary what you do with it. Don't get lopsided or allow one phase of life—no matter what—to crowd out all the others.

Strive to utilize and realize the very fullest and best within you—don't waste strength or other assets—but don't set your goals higher than your mind and body and nerves can stand.

Behold the heavens and seek the things which are above, but don't hitch your wagon to a star if that means that you will strive to travel to the moon and colonize the planets while neglecting some practical matter on the earth which lies in front of your nose. Many like the glamor of the distant spaces and the high goals, who proceed to ignore the basic responsibilities of earth.

Resolve to train not only your mind but also your entire personality. If it is important for you to improve your mind, it must likewise be important for you to develop the rest of you to keep pace with your brains—your faith, your character traits,

your adaptability, your general effect upon others, your view of life.

Don't bring to your studies preconceived notions that will make your way difficult. You may not like some of your teachers, your studies, your assignments, your room, your nearest neighbor, and so on. But don't let this warp your attitudes nor divert you from your path. Realize that coping with these matters is as much a part of your education as the studies whereby you seek good grades.

Seek to increase the number of interests that really command your attention and the skills you have mastered. Seek the thrill that comes with greater awareness of what the world affords and can hold for the believer and the inquirer and the one who serves.

Make a quest after joy and happiness as well as knowledge, for without this you cannot use your knowledge to the best advantage. Keep at your training day by day—don't try to rush the process.

Have in mind that you would serve as well as know; that you would have understanding and wisdom as well as knowledge; that you would have a personality as well as a skill; that you would be able to get along with your fellow men as well as to know what things are good in the world. We must have fellowship as well as leadership; love as well as strength; mercy as well as justice; meanings as well as facts; happiness as well as wealth; self control as well as freedom.

We who have had our day in school salute you. You do not know how great your opportunities and your responsibilities now are. We pray for you. We love you. We place our hopes for a better world in you. You will know more than we. Will you likewise serve more than we? You will enter a bigger world. Will you be bigger in heart and mind and spirit to match the challenge of your day and living?

This is your world. These are your books. These are the raw materials gathered from greater resources than ever before. It is yours to take them, work them over, and through transformations wrought through your lives to fabricate with them mansions of earth that shall be part of the structure of the Kingdom of God upon earth.

"But I Say . . ."

By W. W. SLOAN

Professor of Bible, Elon College

We call ourselves Christians. We are so self-confident that sometimes we refer to our denomination as the Christian Church, although we realize that we are no more Christian than are the Methodists or the Baptists. What is Christianity? Why do we call ourselves Christian? We call ourselves Christian because we recognize the supremacy of Jesus of Nazareth, whom we consider the Anointed of God, the Christ.

Paul's statement in II Corinthians 5:19, sums up our conviction, "God was in Christ reconciling the world to himself." We agree with Jesus' statement as recorded in John 14:9, 10, "He who has seen me has seen the Father. . . I am in the Father and the Father in me." We also recognize the significance of John 12:50, in which Jesus said, "What I say, I say as the Father has bidden me," that Jesus was God's spokesman.

Jesus went far beyond the religious ideas of his time; far, far beyond those of the Old Testament, of Abraham, Moses, David, Amos, Isaiah, or Jeremiah, so far that those who disagreed with Jesus kept backing up their disagreements by saying, "We have Moses and the Law."

"Jesus" is the Greek form of the Hebrew name "Joshua." There were several Joshuas in the Old Testament, but the one who commonly comes to our minds is the successor of Moses. What if Jesus of Nazareth, with his picture of God and his ideas of how God wants us to live had come in the time of the Old Testament Joshua! Would anyone have accepted him? People had not developed enough in their religious thinking to understand or receive the teaching of Jesus. Paul understood this development of thought through the Old Testament. He pointed out that "When the time had fully come, God sent forth his Son." Every sermon we have in the book of Acts before Paul made his Athens address points out the development of religious ideas leading up to Jesus.

What are you and I to do when we find Jesus contradicting the teachings of the Old Testament? What attitude should we take when we discover Jesus out of accord with Moses, or Joshua, or Amos? As for me, I

choose Jesus. He is my Lord and Master. One may choose Moses or one of the other Old Testament worthies. That is his privilege, but if he does, he has no right to call himself a Christian.

All good things have primitive beginnings. In Africa, Mrs. Sloan and I time and again heard the tom-tom, an extremely primitive type of music. From it and from scratching on a taunt string has grown the magnificent music we enjoy today, our great orchestras, our beautiful pipe organs, the oratorios and operas that thrill us.

Once, in Hangchow, China, I found for sale a medicine to cure whatever ails you, medicine made of a lion's heart, tigers' teeth and other materials in which you and I put little confidence. From such primitive beginnings have developed medicines that save the lives of millions today, our wonder drugs and our vaccines.

From the boring of holes in men's brains to let out evil spirits has developed the surgeon's skill today, which enables him successfully to operate on the heart or the brain. So in law and art and education, crude beginnings have grown into that of which we are proud today.

This is also true with religion. Our earliest religious forebears evidently were polytheists, believing there were many gods. From this developed henotheism, the idea that although there are many gods, each group of people must worship the one god which for that group is supreme. This idea of a variety of gods is often expressed in our Bible, as for example in the Psalms, where we read in 82:1, "In the midst of the gods he holds judgment,"; 96:4, "The Lord . . . is to be feared above all gods." It was not until the time of Jeremiah that we find a definite expression of monotheism, that there is but one God.

Along with the question of how many gods was the question, "What is God like?" Evidently the Hebrews first thought that God was one way one day and another way the next. It was Moses who pointed out that God can be depended upon, that he is characterized by law and order and system, but Moses seems to have

known nothing about the love of God. It was the author of the 23rd Psalm who proclaimed, "The Lord is my shepherd," cares for us. The Israelites thought that God loved their nation when it was good, did God's will. It was the prophet Hosea who went beyond this. Hosea's wife went off with other men, but still he loved her and wanted her back in his home. Then Hosea realized that he was no better than God, that God loved Israel when it was bad, and there came to the world the realization that God loves sinful men. Slowly people began to think of God as a father interested in his children. Six times God is referred to in the Old Testament as Father; but over and over again Jesus used the terms, your Father, our Father, my Father. It was the writer John who put into words the highest expression of God, when he said, "God is love."

Likewise, people slowly discovered what God is. Hagar, in Genesis 16:13, asked, "Have I really seen God and remained alive after seeing him?" and Jacob, in Genesis 32:30, said, "I have seen God face to face"; but our New Testament says in John 1:18, "No one has ever seen God." Jesus explained this by telling the woman at Jacob's well, "God is a spirit, and those who worship him must worship in spirit and truth."

In a similar way, man's understanding of what his relations to his fellow man should be, grew as people came to understand God. Lamech, in Genesis 4:23, 24, exclaimed: "I have slain a man for wounding me, a young man for striking me. If Cain is avenged sevenfold, truly Lamech seventy-sevenfold."

However this philosophy of multiple vengeance did not make Lamech happy. It did not make any one who followed it happy. Moses, in his progressive thinking about the will of God, expressed a better outlook when, in Exodus 21:23, 24, he said, "You shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound and stripe for stripe."

Moses' attitude was much better than that of Lamech, but people soon began to question it, asking if the cause of one's act should not be taken into consideration. Because some people accidentally killed others, six cities of refuge were set up as described in the twentieth chapter of Joshua, to which people who claimed they had injured another by accident

(Continued on page 8.)

Our Churches Report . . .

Special Events for All Shenrock Churches

BETHLEHEM FELLOWSHIP DINNER.

The premiere showing in Rockingham County of the new feature film of the year, "The Hidden Heart," took place in the basement of the Bethlehem Church at Tenth Legion, on Friday evening, August 28. The showing took place immediately following a fellowship dinner in the church. Both the dinner and the film were much enjoyed.

* * *

CONCORD REVIVAL.

Evangelistic services are being held at Concord Church, southeast of Timberville, each evening this week from Monday, August 31, through Friday, September 4. Singing, preaching, and something special for the children have been planned for at each service. On Wednesday evening, the sermon was preached by Rev. James A. Cobb, pastor of the St. Paul Lutheran Church. His message was entitled, "As Your Faith Is, So Will be Your Witness." On Thursday night, Rev. Luther Heist, pastor of Trinity Reformed Church of Timberville, will bring the message.

The Young People's Society of the Concord Church led the worship services on Tuesday. The pastor, Rev. Ralph M. Galt is in charge of all services.

* * *

PALMYRA SERVICE AND DINNER.

A special Sunday morning worship service was held at the Palmyra Church, southeast of Edinburg, at 11 o'clock, August 30. The pastor, Rev. Ralph M. Galt, preached at this service. Immediately following the worship service there was a community dinner in the basement of the church. It was a covered dish meal, and each family was asked to bring a dish of food. Both the service and the dinner were open to the public. They were enjoyed by those attending.

* * *

COOPERATIVE BIRLE SCHOOL.

A cooperative Bible school was held at the Cedar Grove Church of the Brethren, north of New Market, the past two weeks. The cooperating churches were Woods Chapel, Wiss-

ler's Chapel and Cedar Grove. There were about 70 children in attendance. The graduation program for the Bible school was held at Cedar Grove Church, Sunday evening, August 30.

* * * * *

Piney Plain

The members of Piney Plain Church of the Eastern North Carolina Conference, and their pastor, Rev. George M. Tally, are to be congratulated on the splendid progress made during the year. An extensive renovation and improvement plan costing \$2,221.40 has been made. This program includes turning the church building around so as to make it more accessible; two new Sunday school rooms added; all buildings painted; and the grounds beautified.

In evangelism the church has had a good year. During the revival meeting 18 united with the church on profession of faith and three by letter of transfer.

The attendance both at Sunday school and church services have increased substantially, and the spirit of the church is excellent. Needless to say, they have had a good financial year. Whenever the spirit of a church is right and the responsibility of Christian Stewardship is faced, sufficient funds are always available to do the work of the church. All apportionments for 1952-53 are paid in full.

* * * * *

Mount Carmel Church Reports

The Junior Willing Workers of the Mount Carmel Christian Church have accomplished much good during the past year. They have worked diligently for the coming of God's Kingdom.

They have met their quota, reviewed all study books, and also contributed to our Friendly Service project at Ellis Island.

The group has had eleven monthly meetings and has used much of the program material, also other studies from the Bible.

As we start a new year, we hope for even better attendance, which will help us to do more for missions than we have been able to do in the past.

We realize that the children of today will be the church of tomorrow,

and are trying to train ourselves to do a good job.

MRS. LLOYD DUCK,
Teacher.

"Morbus Sabaticus"

It seems that a new disease has been discovered. It is a kind of Sunday sickness. It attacks people only on week-ends. It attacks only human beings, especially those who are supposed to attend Sunday school and church. It is more devastating than the "flu" was a few years ago. The symptoms vary, but it never interferes with the appetite. It never lasts more than twenty-four hours.

No doctor is ever called. In the end it is fatal to the soul. Patients always argue that the Sabbath should be a day of rest. The Sunday newspaper is always interesting. It is highly contagious.

The attack comes on suddenly every Sunday morning. Symptoms are not felt on Saturday night. The patient awakens as usual feeling fine, and eats a hearty breakfast. About nine o'clock the attack comes on. It lasts until nearly noon. In the afternoon the patient is much improved and is ready for a car ride. After supper he has another attack—not able to attend night service at church.

On Monday morning the patient is able to go to work as usual.

Men are more subject to attacks than are women. It is the mother who on Sunday morning, dresses the youngsters and takes them to church. In the average church on Sunday morning there are more women than men present. The majority of the teachers in the Sunday school are women—most of them mothers.

The Ladies' Aid Society can be counted on to stand by the pastor. Why not a Men's Aid Society. But maybe they do their work on the Official Board and the Board of Deacons.

There has been a noticeable increase in church attendance during the war. Now that the war seems to be over, will that attendance and interest continue or decline? Time will tell!

S. M. SMITH.

The lubrication chart of a well-known oil company listed 94 makes of automobiles in 1925. Of that long and impressive list, which included many classic names, only twelve are active today—a casualty rate of over 87 per cent.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Class of 1953—Summer Commencement

Friday, August 21, at eight o'clock in the evening Elon College officially closed the 1952-53 session with a commencement. The regular commencement was held May 25, with the larger section of the 1952-53 class graduating. This summer commencement comes too close to the beginning of the new year. For the convenience of those who complete their requirements for graduation at the end of the summer school, the Trustees authorized a second commencement.

There were twenty-eight candidates for graduation. Dr. Charles F. Carroll, Superintendent of Public Instruction for the State of North Carolina, was the speaker. President Smith presided, Dean D. J. Bowden presented the candidates for graduation, Superintendent William T. Scott offered the prayer, and Reverend Tucker G. Humphries presented the Bibles. Roger Gibbs, Field Secretary for the college, sang and Fletcher Moore presided at the organ. There was an unusually good attendance. It was a good commencement and an inspirational exercise as a whole.

Following is a resume of Dr. Carroll's address as reprinted by Matt Currin, Jr., in the *Daily Times News*, Burlington, North Carolina:

* * *

Declaring that education today should concern itself with what is the properly educated man is society, Dr. Charles F. Carroll, State Superintendent of Public Instruction, outlined the purposes of education in the world of today to the 28 members of the summer graduation class of Elon College last night in Whitley Memorial Auditorium.

Dr. Carroll, paraphrasing a fifteenth century Spanish scholar, said that history teaches "how we are, where we are, what to do, and where to go.

"The idea of education for all the people is a comparatively recent development," he said, reminding the graduating class of the opportunities of the past few years during which time they had the opportunity of

studying great ideas of the past and the present in an attempt to improve civilization.

Emphasizing three major points, Dr. Carroll said: "A nation is what it is because of its endowment from God, native intelligence, and the process of using native intelligence in order to utilize God's endowment."

He continued by reminding the audience of the tremendous endowments of our own land, but he warned "we must be humble and look to the day when all men may have the things which we now possess."

Asking what is the properly educated man, Dr. Carroll said the properly educated man of today should be a well-rounded person who is "never a type but rather a unique individual in himself," and he declared, "education is a process which has gone on before and continues on through our lives and is a system of thought."

Dr. Leon Edgar Smith, president of the college, conferred the degrees, gave the charge to the class, and presided over the commencement exercises.

In his address, Dr. Carroll emphasized that "thinkers are turning more and more to religion, realizing its true place in our world. Pointing out that the thinkers are also turning to more active interest in government, Dr. Carroll quoted Edmund Burke when he said "the best triumph for evil is for good people to do nothing."

In conclusion, Dr. Carroll charged the graduating class to remember that man's life is life a great symphony orchestra playing different parts together in harmony for good.

"Join life's great symphony and play your own part," he declared.

* * * * *

Dr. Smith's Charge to the Graduates

As a final item on the summer commencement program, President Smith delivered a charge to the graduates. The charge as delivered is carried in full:

"The larger section of your class graduated in May and has gone from this campus. Your graduation is

none the less important to your college, to you, or to the world. There is plenty of work awaiting you and plenty of problems to perplex you.

"The equilibrium of the world is upset. Its economic life is out of joint. Laborers contend that business gets more than its share of the annual earnings. There are political upheavals everywhere. Social standards are constantly clashing, minority groups are crying unjust discrimination, some religious leaders are calling for complete abandonment so far as the church is concerned of the segregation of the races, contending that there is no color line in the Christian religion.

"This is the kind of society, of world into which you are graduating and into which you go as you leave this campus. We trust that your years in college have given you the information and the training that will help you meet every situation with confidence, every urgency with resolute poise, and every problem with evident ability and a ready solution that will prove effective.

"As we wish for you these abilities and achievements in life, we should remind ourselves that all real successes are determined by the will of God, that your dependency is upon Him and that He will not fail those who trust Him. May you be guided by His spirit in all ways and walks of life."

OUR NEW CHURCH AT HENDERSONVILLE.

(Continued from page 2.)

will preside. Others participating in the service will be Rev. Orville H. White, Tryon; Rev. Frank E. Ratzell, Asheville; Dr. H. E. Robinson, Burlington; Rev. Wm. J. Andes, Winston-Salem; Dr. L. E. Smith, Dr. John G. Truitt, and Supt. Wm. T. Scott, Elon College; and Dr. Heymann.

Following the service, there will be an informal reception at the Skyland Hotel, Hendersonville.

WM. T. SCOTT.

As a Christian nation, we cannot afford to let a single child go without his spiritual heritage. All children need God, and it is the task of parents and churches alike to give them every opportunity to weave spiritual and religious values into the fabric of their lives.

—Dr. Gerald E. Knoff.

Missions at Home and Abroad

"Sirur"

It was a group of new Christians, baptized in Christmas week only three months before, living in a little village seven miles away, to be reached only by the roughest of cart tracks. They had heard that a representative of the Church in America—the church which had made it possible for them to learn what it meant to be "Christian" was coming, and they wanted to see him and thank him for the gift that had come to them. But there was no time—a visit to the village would take a full day, and there were only minutes, not hours!

So it was agreed that if they wanted to come, we would meet them at a little village on the main road, as we took the Dudleys to Poona on the first lap of their journey home. We started a half hour early, but early though it was, they had arrived in their ox carts ahead of us, leaving their village while it was still dark.

It was hot, dry and dusty, but the church yard had been sprinkled with water to keep the dust down and the little church, scrubbed and brightened with flowers, was filled with the singing band, the little children, bright eyed and eager for their part, the women clad in their best garments and down front, the men—the leaders of the group. Have you ever seen a group of *new* converts? There is a shine in their eyes and a glow in their faces to be found nowhere else.

The program began with the songs—so dear to the hearts of the Indian Christians—and then the little children, illiterate though they were, recited the Ten Commandments and the 23rd Psalm, and the women, for the first time in their lives, took part in a service. Then Mr. Dudley, using an interpreter, told them how pleased he was to see them and that he would take their story back to the home church. A spokesman from the little group of men arose and, with hands together as a mark of respect, presented their request to Mr. Dudley—not for money, not for food, not for clothes, but that another evangelist might be sent who could go to the villages near and far, where their relatives lived—"so that the rest of our families may know the True God."

No skilled orator could have made a more telling appeal than the unlettered villager. For a moment there was silence then Mr. Dudley said,

"We can send you no more paid evangelists, but," and then he stepped forward and placing his hand on the head of the spokesman, he said, "I commission *you* as an evangelist to your relatives, to go to them and bring them to Christ."

Instinctively the villager turned to the other six men sitting by him, and one by one they came forward and were likewise commissioned as lay-evangelists to their own people. A deep sense of something momentous, something far-reaching happening—gripped us all. The benediction seemed to carry a special blessing. As we left the building, the seven men brought forward another. "He is one of us," they said. "He must be with us."

I wonder if such a service held in the solemnity and silence of a huge cathedral was ever more full of meaning for the Church than that one in the dusty street of a little village. As we started on our way, from the crowd around us, the cheer—"Christ, Maharaj, kee jai!" (Victory to the Lord Christ) rang through the little street.

We rode in silence for a long time—each thinking his own thoughts—each realizing that something important had happened—each believing, "There is the *future* of the Christian Church in India."

MRS. JOSEPH L. MOULTON.

"BUT I SAY . . ."

(Continued from page 5.)

might go for trial. If it was decided that the act was not intentional, the defendant was protected. The prophets raised further questions about the relation of cause to punishment.

When people discovered that God is a forgiving God, they began to realize that men should forgive as well. Then came the query, "How often should one forgive another?" After lengthy consideration, the rabbis agreed that if one injures you once, forgive him, if he injures you

twice forgive him, if he injures you three times forgive him, but if he injures you four times, hit him hard. Then came Jesus of Nazareth. Those closely associated with him realized that he did not keep books, did not stop forgiving after the third time. Finally, one of his closest friends, Peter, asked Jesus, "Lord, how often shall my brother sin against me, and I forgive him? As many as seven times?" You recall Jesus' answer, "I do not say unto thee seven times, but seventy times seven." Jesus' attitude was not only theory. He also practiced it. On the cross we find him praying, "Father, forgive them; for they know not what they do." An early Christian who grasped Jesus' attitude, Stephen, prayed as he was being stoned to death, "Lord, do not hold this sin against them."

Jesus is our final authority regarding God and God's will. In the first part of the Sermon on the Mount, the fifth chapter of Matthew, we find Jesus six times saying, "You have heard that it was said," and then quoting some Old Testament thought, "but I say unto you." He was not satisfied with the Old Testament outlook. He insisted upon going further.

Jesus said, "You have heard it was said . . . 'You shall not kill'; but I say unto you that every one who is angry with his brother shall be liable to judgment." And again, "You have heard that it was said, 'You shall not commit adultery'; but I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart." Jesus was attempting to get to the source of trouble, that it might be removed. If we develop a skin rash, we might cover it with powder, or we might scrape it off with a razor blade; but the physician will do neither of these. He hunts for some poison in the system, some allergy, and prescribes internal medicine to destroy the cause of the rash. Jesus insisted that rules against murder and adultery were not enough. We must find why men murder or commit adultery and then remove the cause.

Jesus pointed out that, "It was also said, 'Whoever divorces his wife, let him give her a certificate of divorce'; but I say to you that every one who divorces his wife, except on the ground of unchastity, makes her an adulteress." Under Jewish law, women could not get divorces. They

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Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

Your Editor "Scolded"

Several weeks ago, by the time this is read, Mr. Kernodle, the managing editor of THE SUN, sent each of the departmental editors a letter in which he reminded us in a very nice way that he needed our material in Richmond on the Friday before THE SUN is published on Thursday. Which, being interpreted, means that material should reach me for this page about two weeks before the time you expect to see it in print.

The time for conference is coming up. Programs will need to be printed in THE SUN. Write-ups of the speakers will need to be published. All of this is just a warning that I am going to try to get my material to Mr. Kernodle as requested, and some you send me late may get left out.

Yes, the "scolding" was in very nice terms, and I for one (who deserved it) am going to try to get my material in on time. Please help me accomplish that!

* * * * *

Woman's Board Meeting

Twice each year the officers of the Southern Convention women meet for transacting business and making plans for the women's work in Virginia and North Carolina. Mrs. Cecil Whitlock, president of the Valley Women, has very recently extended an invitation to the Board to meet in Winchester on September 8 and 9.

If you have suggestions as to ways in which our women's work could be improved, if there are things we need to do that we are not now doing in our women's societies, if you have any ideas "for the good of the cause," please send them *immediately* to Mrs. W. B. Williams, 1253 24th Street, Newport News, Virginia.

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The Women of Shelton Memorial Church Report

The Women's Missionary Society of Shelton Memorial Church, Portsmouth, Virginia, has held meetings each month during the year with good attendance.

Mrs. Frank Lewis, our Spiritual Life chairman, has given us inspiring messages at each meeting, following the Bible study as outlined in the packet.

Our Program chairman, Mrs. Grace Martin, has arranged interesting programs during the year, using the packet prepared by the Convention Literature Committee.

We had good representation at the Fall Conference and Spring Rally. We observed World Community Day, World Day of Prayer and May Fellowship Day, cooperating with the other churches in the local council of church women. Mrs. Frank Lewis is the president of the United Council of Church Women of Portsmouth.

We have given a memorial in loving memory of Mrs. Prudence Garner. We had a Thank Offering program and sent the offering to the suggested project. We have made our reports quarterly to the Woman's Missionary Conference treasurer and will meet our apportionment for the year.

We have also sent Friendly Service gifts. We joined with the Young Women's Guild in sending gifts to Ellis Island at Christmas and have sent contributions to Elon Orphanage.

At Christmas time we had a Christmas Shop sponsored by our Guild and Missionary Society, and the Young Women's Society. It was very successful.

We had two very interesting book reviews, using the suggested study books.

As we go forward into a new year, inspired by the splendid leadership of our minister, Rev. Thomas A. Britten, assisted by his very competent wife, we hope to accomplish bigger and better things in Jesus' name.

MRS. H. W. SHAFER,
President.

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Variety of Activities at Isle of Wight

The Isle of Wight Missionary Society, with our sixteen active members, has had regular monthly meetings this year with a variety of interesting programs. Some of them have been:

a report on a Caribbean cruise, a book review of *Africans on Safari*, and a report on Leprosy. Our society also rendered the program to neighboring church women on the World Day of Prayer in a service at our church.

To make money, our society has sold Christmas cards, flavoring, and has had a plastic party. Individual members have used diverse talents, such as sewing, knitting, crocheting and baking to raise money.

To beautify our church, we have bought venetian blinds for a classroom and had our pulpit chairs repaired. Two of our future projects are: to help buy a church carpet, and to improve our Sunday school and enlarge its membership.

In our community, we have helped in several projects, sent cards and flowers to the sick, and given Christmas gifts to shut-ins. We took part in the coupon drive for the orphanage and sent Christmas gifts to the children on Ellis Island. Members of our society visited patients at Patrick Henry Hospital and carried cookies and towels to them.

REPORTER.

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Monticello Society Reports

As a Missionary Society, we at the Monticello Church, Brown Summit, N. C., have carried out this year several projects which were a pleasure to us and, we hope, a benefit to others.

As our World Community Day contribution, we bought and made six layettes for Korean babies, and collected used clothing. To our December meeting each one carried a bright colored bag in which they put toys and candies. These were sent to Ellis Island to be given to the immigrants.

We have had several outstanding programs this year. In March, Mrs. Henry Robinson of Burlington reviewed for us our home mission study book, *These Rights We Hold*. We had Hines Chapel Missionary Society with us at this meeting.

Dr. W. W. Sloan of Elon College reviewed our mission book on Africa and illustrated his review with slides, which made it more interesting.

Our May Fellowship program on Christian Family Life was in charge of Mrs. Francis Faucette. Each of the members of her family took part and discussed the place of each in a Christian family.

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A Page for Our Children

MRS. JUNE JOY HOUSE, *Editor*, Elon College, N. C.

Levi, the Toll Collector

By BESSIE P. SLOAN.

PART I.

Levi, the keeper of the toll-house, knew a great many people and a great deal about them. He liked people, all kinds of people. Some of them made him laugh, like the self-important priests who strode pompously along in their fine attire. There were others who made him sad, the severe, white-robed men who called themselves Pharisees, walking rigidly, precisely, with obvious efforts to avoid rubbing elbows with any of the motley crowd on the road. Then too there were the children; always there were children running about, squeezing through tight places, sometimes dodging blows.

Levi often had a feeling of bitterness when one of those fat wealthy Sadducees passed. If they spoke to him it was all right; but sometimes they looked at him with a self-righteous smirk that made him want to yell after them: "I'm just as good as you are. What if I do collect this tax for our Roman conquerors? What if most of my friends are never seen inside the synagogue? You, yourself, copy the manners and fashions of the pagans. You imitate the Roman and Greek cultures which are supported by these very taxes I take in. You're no better than I am!"

Once a Sadducee and a Pharisee—strange combination!—walked past, talking earnestly about some teacher: "His disciples do not keep the rules that Moses gave us! They even break the Sabbath!"

"And they eat without washing their hands," the Sadducee put in with a grimace.

The other continued with severity: "He excused them by explaining that man is lord of the Sabbath."

Levi almost laughed right out. The Pharisee looked so important and dignified. "I do believe," thought Levi, "that he considers himself lord of everything but the Sabbath!"

Twice after that, the toll collector heard comments that certainly must refer to the same teacher. One was a statement about persecuted peoples being happy. "Wait!" Levi had called after the speaker; but with a surly look he hurried on. That was

a strange idea! He knew what it meant to be persecuted; but it didn't bring happiness—not to him.

The second time, it was a friend of his who stopped to talk: "Did you see the crowd over there on the hill? Well, this man, Jesus, is talking over there. I stopped a minute to listen."

"He certainly draws the crowds," said Levi. "What was he saying?"

"Oh, he said, among other things, that a man's righteousness would have to exceed that of the Pharisees and scribes, or . . ." and he paused, frowning.

"Or what?" Levi asked. Choosing his words carefully, the other went on: "He couldn't get into the Kingdom of Heaven," Levi shrugged.

"True enough," Levi said, handing back the change to a man who had just paid him. "They consider themselves righteous because they keep the Law; but they are stingy and have no mercy, no love for anyone. While we who are in this business—outcasts we may be—at least know how to be kind to each other."

"Not so fast!" exclaimed the other. "The man said something about that, too. He told his disciples they were to be kind to their enemies; that loving their friends was not enough, and that they could expect no reward for that." Levi blinked in astonishment.

"What original ideas that man has!" he exclaimed, glancing up at the small group still gathered on the hillside. "I wonder whether he really knows what he is talking about. Say, would you watch my place for me till I could run up there and hear him for myself?" And, hardly waiting for an answer, he was hurrying up the path toward the crowd that was already beginning to disperse.

As he neared the spot, he barely missed running headlong into a ragged old man, who was rushing down the path, shouting joyfully and waving his staff in the air.

"Praise be to Jehovah, God of Abraham, for the wonders this day has brought!" he cried out fervently, as he met Levi.

In the moment of confusion the tax collector caught a fleeting glimpse from beyond of a man standing out from the crowd, his strong young face and luminous dark eyes turned

toward the retreating figure of the beggar.

"Ah yes," thought Levi, turning to look again at the ill-clothed fellow, the beggar! Surely it is the very same beggar who limped daily past my stand, whining for money. I must see what has happened." And as he hastened back down the path after the beggar, Jesus and those with him turned their steps in the opposite direction.

* * * * *

"My Make-Believe Mom."

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

Billy and I are writing down some of those things that we especially like in a mother. Billy can tell about his mother, but my mom died when I was three years old; I'm now twelve. I'll have to write about a make-believe mom. I know what I like in the other fellows' moms, so it won't be hard—not a bit.

I'd like my mother to have laughter in her eyes, lots of merry ways, and, when I'd done something I shouldn't have done, to tell me, "I'm sorry about that, Sonny, but I make mistakes, too!" I'd know very well she didn't mean I was to take advantage of her being nice and keep on making the same mistakes.

I should want my mom to talk regular about the things a boy needs to know—both important big things and little things. Sometimes parents seem to forget we start from scratch and have everything to learn. They expect us to know more than we've had any chance to find out. I'd like a mom who'd sit down, gentle-like, and talk to me about religion, explain death, and help me to understand some of the problems I'm going to have. I want to know how wars get started and why we can't stop having them.

Then the mom I'd like would let me play anywhere in the house. Our housekeeper won't let me play here, won't let me play there. She says I might scratch the furniture. I try to ask Dad what's a house for anyway? But he's busy; he looks out of the window, not hearing what I'm saying.

And I'd like my mom to be nice to all the boys I bring home. They don't seem to want to come to our house. Billy Potter says, "Shucks, it's too big and formal." It's like my dad, I guess. When I introduced the neighborhood fellows to her, as I do to Mrs. Black, I want her—my mom

(Continued on page 11.)

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Union (Southampton) Makes Progress

Rev. Clyde Fields, pastor of the Union (Southampton) church reports that the young people of his church made \$100 with a Brunskick stew and are going to add an outdoor furnace, outdoor lighting, and shrubbery on one corner of the church grounds. "We still meet on Sunday nights and then on Tuesday night for fun and recreation. Five of our young persons from Union will be in college this fall."

* * * * *

Young Adults Report From Lebanon

The young adult class of Lebanon Christian Church had charge of the third Sunday morning worship service while their pastor was away on vacation for the month of August. Their message was on "Prayer." Everyone was very much impressed and inspired by this message of prayer.

The young adult class held their regular meeting on August 20 in the home of Mr. and Mrs. Willard Brandon with 30 members present. The meeting was called to order by the president, Mr. Ezra Stow, and devotional was led by Mr. Maynard Wells in the absence of Mrs. Frank Hudson, Jr., the devotional leader. Mr. Stickley Taylor led an excellent program with a discussion on rules which make a happy and Christian marriage. A social hour was enjoyed and the hostess served delicious refreshments.

On August 26 at 6:00 o'clock the young adult class entertained the Sunday school of Lebanon church with a weiner roast on the lawn of the church. The attendance was excellent and everyone thoroughly enjoyed the evening.

* * * * *

Relax With Max

Noticed in the paper the other day that Glendon Lackey had graduated from Elon, majoring in French and prepared to teach. Her Hubby, John Robert, graduated from Duke Divinity last spring, testing the wings of the "Divines." This was made possible by many hours of studying and

many pots of black coffee. Seriously, we are very proud of this young minister and his wife. Congratulations, John and Glendon, upon your graduation! Congratulations are in order too for the Apple's Chapel Church, of which John is pastor. You helped to make it possible for this young couple to complete its education.

* * *

There have been revivals for the past two weeks at the two churches of which I am pastor—Spoon's Chapel and Pleasant Ridge. Two of our fine young ministers were the evangelists—Bill Simmons and Fred Allred. I would like to thank these two publicly, and also express my appreciation to the churches and to neighboring churches for the support they gave through attendance, food, singing, and prayers. I would also like to remind you that each of you needs to accept Christ as your savior if you are to know the abundant life. Many times this column is filled with foolishness to make you smile—but this is dead serious and on the level. Visit your pastor and talk with him about your relationship with God.

* * *

I received a bulletin from the Rosemont church the other day, and right in the middle of it was a quotation from one of the "Relax with Max" columns—of course Abraham Lincoln said it first. Seriously—seems I am serious today—I have tried to put little bits that are of value in this column. If you know a little story or saying that is of value, send it to me. I'll be glad to share it with our readers.

* * *

Let Us Pray—

For a good school year.
For truths to teach, teachers to
teach them,
And open minds to receive them.

FOR THE CHILDREN.

(Continued from page 10.)

I mean—to smile and say, "Yes, I've heard Bob talk about you," or ask them to dinner or tell them she hears they have a new baby at their house. But Mrs. Black sort of freezes up,

and pretty soon the boys say they have the grass to cut, or something like that, and I'm left alone in this big house, which is as lonesome as all get out.

A boy has problems. Nobody ever seems to think of that. But my mom would take a lot of interest in me as a boy. My biggest problem is not being allowed to have a dog. Mrs. Black says she won't have one around the house, and Dad and that pretty girl he brings to dinner sometimes, the one with the honey-colored hair, never seem interested in whether a boy needs a dog or not.

Then I want to know what I should do to show my friends' mothers the way I feel about their being so nice to me. I'd like to take them candy or or something special, but no one will talk this over with me. No one seems to listen. I keep thinking about how fine it'd be to have a listening mom. She'd really take an interest in what goes on at school.

My dad wants big grades; but he never talks about school, except in a far-off sort of way. He sends me to camp, but he doesn't know what I do there. And this mom would talk about my going to Sunday school. Dad never takes any interest in it, and Mrs. Black says she doesn't see why I need to go to Sunday school. But I bet if I had a mom, she'd think it a swell idea. I still kneel down every night and say my prayers, the way Gram taught me, but it sure would be great if Dad would do it with me sometimes, the way Ted's father does with him.

Well, I guess I'll have to be content with a make-believe mother for a while. Maybe sometime I'll get a real one. I hope it's not the "yellow chick," because it's plain she doesn't like boys my age. The only time her eyes get bright is when Dad drives out in his big black shiny car. Then she smiles and pats my arm. "I'm coming over to spend a whole day with you, Bob!" she says, but she never does. Never. I wouldn't know what to talk about if she did. It's awful hard to talk to clever actresses. I'd like a different kind of mom—one sort of plain, gentle and sweet, but pretty, too, like Billy's mother. Next to the picture of my mother, Billy's mother is the prettiest woman I ever saw. Specially when she puts her arm around my shoulder and asks, "Bob, will you join us for dinner and a little Biblereading? You shall use the big Bible with the pictures." I like that. I sure do like that.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Courage for Christian Living"

LESSON XI—SEPTEMBER 13, 1953.

MEMORY SELECTION: "God did not give us the spirit of timidity, but a spirit of power and love and self-control."—II Timothy 1:7.

LESSON: II Timothy 1:3-14.

DEVOTIONAL READINGS Psalm 27:1-3, 7-14.

This man Paul had a clear head, but he also had a warm heart. He thought deeply and wrote learnedly, but he also loved warmly and generously. Those who look upon him simply as a great theologian and a great organizer, overlook the man's genius for personal friendship, and his love, not only for his friends, but for his fellowmen. And, of course, one of the most striking examples of Paul's concern and care for folks is his deep and genuine affection for Timothy, his "son in the ministry." It was like the love of a father for his son, a Jonathan and David friendship. Unceasingly, the older man prayed for the younger man, always he missed him when they were separated, and eagerly he looked forward to being with him, "... longing to see thee, remembering thy tears, that I may be filled with joy," he writes in today's lesson.

A Heritage of Faith.

"Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also." Timothy had a simple and sturdy and sincere faith. From whence did it come? What was the secret of it? Well, in a large measure he had inherited it. He had heard it and seen it, both in the life of his grandmother and in the life of his mother. He had been taught it, both by precept and by example. It was one of the greatest heritages which he enjoyed. Underneath all that this young man was, and did, was his faith in God and in Jesus Christ, and in righteousness and goodness. What about our modern youth? Are we fathers and mothers giving them the goodly heritage of faith? Are we passing on to them a sturdy and sincere faith in the things

of religion? Are they learning from those of us who are parents, by contagion as well as by conversation, a faith by which to live, and by which to adventure for Christ?

Stirring Up the Gift.

"That thou stir up the gift of God, which is in thee through the laying on of my hands." These words would indicate that when Timothy was ordained there were evidences of gifts and abilities, indeed it was because he was a young man of "gifts and grace" that he was set apart to the ministry by Paul. But it is not enough to have gifts; they must be developed and used. We need not only to remember that God has given each of us gifts and talents, but we need also to develop them and use them in his service. We need to "stir them up," to "kindle them into flame." Unless we use them, we lose them.

Courage for Christian Living.

"For God has not given us the spirit of fear," or of timidity, or of fearfulness, as different versions have it. That is a striking statement. God does not give fear or fearfulness. Fear does not come from God. The gift of God is faith, not fear. "Cowardice springs from selfishness; fear is the result of ignorance, of false instruction, or of a lack of faith in a good and omnipotent God. The gifts of God are not fearfulness, not cowardice, not weakness, but are a strength and courage and a will to care for others and to lift others up, and a spirit to train and discipline ourselves for the ministry and service of others for the Christ." God gives, not the spirit of fear, but of power, and of love, and of a sound mind. The secret of peace of mind, is the peace of God which passeth all understanding. And God gives his peace. He never gives fear. That comes from man's weakness or wickedness.

Enduring Hardnes As a Soldier of Christ.

Paul did not think of the Christian life as a vacation, but as a vocation. And the term which he used more than once, was the life of a soldier. Furthermore, it was not the life of

a soldier on the parade ground, or at a rest camp, but on the battlefield. There are too many of us Christians who want to "muster out" of God's army, or to have "weak-end leaves," or easy jobs far removed from the actual fighting. The call of today is for men and women who will endure hardness and hardships for the Lord Jesus Christ, who are willing to serve and sacrifice in his cause. Certainly we should not be ashamed of our Lord, or of those who have committed themselves to his cause.

New Light on Life and Immortality.

"According to his own purpose and grace, which was given us in Christ Jesus . . . who abolished death, and brought life and immortality to light through the gospel." Christ "abolished death" in the double sense that he overcame death and made it of no effect by his own resurrection, and also that for his followers he has taken the sting out of death, its sting, its fear, its power. "The fear of death had kept all the human race in a bondage of dread; but for the Christian the king of terrors has become a slave . . . he is sent to draw back the curtains of mystery, and to lead the follower of Christ into the spacious chambers of the Father's house."

Christ not only abolished death, but he brought life and immortality to light through his gospel. In a sense, folks never knew what life really was like, what it could be, until they saw life in Christ. "In him was life, and that life was the light of men," said John. Life, as Jesus lived it, was more abundant. It had new beauty and power and dimensions, and meaning.

And Christ brought immortality to light through his gospel. To be sure men had intimations of immortality before Christ's time. And Christ did not establish immortality. He simply brought new light to bear on it. Before he came, there were dim hopes, but he made the hope of immortality to stand out in all its glory and grandeur. He showed that it was not a vague, impersonal and shadowy eistence, but continued, conscious, personal existence, a state in which we shall know and be known. "Blessed be the God and Father of our Lord Jesus Christ, who hath begotten again in us a lively (or a living) hope, by the resurrection of Jesus Christ from the dead," joyfully exclaims Peter.

(Continued on page 15.)

"BUT I SAY . . ."

(Continued from page 8.)

were the possession of their husbands. Jesus recognized how unfair this double standard was and insisted that it should be destroyed.

Again Jesus noted that "It was said to the men of old, 'You shall not swear falsely . . .'; but I say to you, 'Do not swear at all.'" The Hebrews were very strict in observing their oaths, but Jesus believed that a true follower of God's will would have a reputation for veracity, would find oaths an artificial, distasteful thing.

Jesus went on to point out that "You have heard that it was said, 'An eye for an eye and a tooth for a tooth,; but I say to you, 'Do not resist one who is evil. If any one strikes you on the right cheek, turn to him the other also . . .; if any one forces you to go one mile, go with him two miles.'"

Jesus knew that it is much more satisfaction to surprise another person by doing more than is required, much greater satisfaction than trying to "get even." One of America's best thinkers tells of how he discovered this before he knew it was in the Bible. As a boy of eight or ten, he wanted to play baseball one day when his mother insisted that first he must pick a quart of blackberries for the family supper. This seemed to be a bad world where a boy who wanted to play ball had to pick berries. Slowly he picked one berry after another. Then an idea came to him. What would his mother's face look like if he brought home two quarts of blackberries instead of one! He decided to experiment, and soon had two quarts of berries. As a youngster he discovered that Jesus knew how to get the most from life when he advises, "If any one forces you to go one mile, go with him two miles."

Jesus went on to note, "You have heard that it was said, 'You shall love your neighbor and hate your enemy'; but I say to you, 'Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust.'"

This teaching of Jesus about turning the other cheek and loving our enemies is not easy to follow, but if we are Christian we do not dare do otherwise. It is the essence of the religion of Jesus. Christianity is not

easy. It never has been. But it is rewarding.

There are many who want to go only part way with Jesus. They pick the parts of his teaching that they find pleasant. They want his religion to bring comfort to the comfortless, but not to disturb those who are too comfortable. Some years ago, after I had spoken on this teaching of Jesus, I was met at the door by a deacon who told me, "I don't care what you say. The Bible says, 'An eye for an eye; a tooth for a tooth,' and that is what I am going to do. If a man hits me, I am going to hit him; if a man lies about me, I am going to lie about him."

Yes, he had found, "an eye for an eye" in the Bible, but it was not the teaching of Jesus. If this man wished to follow the teaching of Moses, he had a right to do so, but if he did this he had no right to call himself a Christian.

Elisha experimented with this way of treating an enemy, of destroying an enemy by making him into a friend. He found that it worked. Isaiah and Jeremiah taught this kindness, this non-violence. Jesus practiced it all the time.

Jesus' method can be made to work today. We have many examples of individuals and small groups using this method successfully. It can also be used with large groups. We secured freedom from Great Britain for three million Americans at the cost of seven years of bloody war. Dr. M. K. Gandhi, known as the great soul, the Mahatma, of India, secured freedom for four hundred million people with almost no violence. He learned his method from Jesus' Sermon on the Mount. He found Jesus' way practical. I once asked Mahatma Gandhi if he thought his method would work in the West. He replied, "If a thing is right, it is right everywhere." He used the method of Jesus with the British. He used it with Hindus and Moslems. He used it with the Japanese. The Japanese pushed us out of the Philippines; they pushed the British out of Malaya and Burma, but they stopped at the border of India. They later explained that they knew how to cope with military force, but they did not know how to counteract the soul force used by Gandhi.

Lamech's vengeance seventy-seven times is in the Bible. Moses' tooth for a tooth is in the Bible. Peter's forgiveness seven times is in the Bible. So is Jesus' forgiveness seventy

times seven, his "Love your enemies" and "Do not resist one who is evil"! Who is our authority, Lamech, Moses, Peter or Jesus?

Our responsibility is much greater than that of Lamech or Moses. They did not have the teaching and example of Jesus. In James 4:17 we are told that, "Whoever knows what is right to do and fails to do it, for him it is sin."

Jesus' program was to bring the richest possible life to the greatest number of people. That life can come only through doing good, following the teaching and practice of the Man of Nazareth. We all want a good life, a satisfying life. To secure it, we must go forward from the teaching and practice of Lamech, of Moses, to the teaching and practice of Jesus.

We must never go back. We must go ahead with Jesus, with God. Never talk of going back to God. God is not in the back. God is ahead, leading us on. We must never be satisfied with a pre-Christian religion. The good can be the enemy of the best. No Christian can honestly sing, "The old time religion—it was good enough for Moses; it is good enough for me." the religion of Moses was not good enough for Jesus. It is not good enough for the Christian.

The result of going backward in our religion is to live life in reverse. The word "Live" spelled backward gives us the result. We want to live, to get the most possible from our opportunity of life. But if we quit going forward we do not live, but rather we spell these same four letters in reverse. Instead of LIVE, we have EVIL.

No, we do not wish to go back to Lamech or Moses and have EVIL. We shall go forward with Jesus and LIVE!

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Our July program was the showing of the film, "The Hidden Heart." We felt that this was a very worthwhile program.

As we near the end of the year, we know that we have fallen short in a great many ways. We have let opportunities pass for helping, when help was needed. We hope that in the new year we may do better work for the Master.

MRS. JENNINGS KERNODLE,
Reporter.

The Orphanage
J. G. TRUITT, *Superintendent*

Dear Friends:

Every day is begun with prayer. In the office there is prayer that God may direct every step of the way. In the diningroom at breakfast there are devotional readings and prayer for God's grace and help on each child and worker. At dinner and supper grace is said. The spirit of prayer is often observed on the campus, and at the end of the day by workers and children. No child will leave the orphanage without the impact of prayer upon his daily habits and upon his philosophy of life. We do not know, of course, how much it will mean to them but they find it here. They live under the influence and training of it here. And we trust the Lord to grant the strength and blessing of it upon their lives when they are out in life.

We recognize that we are a church institution. We know that our Sunday schools, churches, and Christian friends are behind us and with us in the work of caring for, training, and sending these children out into life as products of the church's care and blessing. To those of us who work here it is an arduous task undertaken in devotion to the Christ and a sense of high calling. It is a pleasure, and a joy. Right now our faith is being tested with the "hard times" we are feeling, but we have never known the Lord to fail us, and we trust Him for friends of homeless little children in sufficient numbers to see that we pay all our bills and have the necessities of life. We are not afraid of suffering and hardship and are willing to help bear the burdens of the weak and thus to fulfil the law of Christ.

To add a child to our family costs around \$300.00 per year. The general overall expense is much more than that, but beginning with that already assumed it takes the above figure to add a child. There is need of friends who would like to support a child at the orphanage. It would be a very fine investment. It is not "pouring money in a rat hole." For as the late W. L. Stidger says: "In the soul of a seed is the hope of the sod; In the heart of a child is the Kingdom of God." If you are able to invest the sort of money it takes to help a homeless child to live in a home such as this I can think of

nothing that would give more satisfaction than so investing it. And right now it has a very practical appeal because of the seasons we have had here this summer.

To a few friends who feel as I do about helping these children I want to express my humble appreciation. I know your heavenly Father will look on it with His favor. You have already your reward, and your reward will be enhanced accross the years. Says Jesus "In as much as ye do it unto one of the least of these, ye do it unto me." Yes, truly, "In the heart of a child is the Kingdom of God."

As I sat in the little two room house with seven fatherless children and the mother, I thought of those things. I wondered how many of you would hold back a five or ten dollar bill. "You mean I will have a little bed—a whole little bed—all by myself up there?" asked one of the little children as she stood close to me with both hands on my knees. "Yes, honey, a whole bed by your self, and good food, too." "Will I have milk?" It was something to see them. See them deep inside I mean. One little girl slipped over to her larger sister and wispered in her ear, "I like him." Yes, they like you—for it is you who deserve the "liking." I am willing to do the work for you, and just as willing for you to share the joy of it.

JOHN G. TRUITT,
Superintendent.

REPORT FOR AUGUST 27, 1953.
Commodities for the week.
Pleasant Hill Missionary Society, Glasses and clothing.
Melvin King, Burlington, Clothing.

Sunday School Monthly Offerings.	
Amount brought forward	\$ 9,482.26
Eastern N. C. Conference:	
Bethel	\$ 41.10
Niagara	10.00
Pleasant Union	50.00
	101.10
Eastern Va. Conference:	
Berea (Nans)	\$ 87.35
Bethlehem (Nans) S. S. .	28.74
	116.09
Durham S. S.	\$ 28.23
Hebron	12.00
Mt. Zion	7.68
	47.91
Western N. C. Conference:	
Zion	\$ 30.00
	30.00
Virginia Valley Conference:	
Mt. Olivet (G)	\$ 5.00
Newport S. S.	20.29
Wood's Chapel S. S.	9.00
	34.29
Total	\$ 329.39
Grand total	\$ 9,811.65

Special Offerings.	
Amount brought forward	\$12,520.94
Pleasant Hill Missionary Society for shower room\$	46.00
Colgate-Palmolive-Pete Co. for coupons	79.80
Miss Nancy Shankle, Troy, N. C.	5.00
Dr. & Mrs. W. C. Goley, N. C., in honor of Mrs. W. W. Sellers	5.00
The Elder Cong. Christian Church, Dadeville, Ala. .	9.00
Special Gifts	2.00
	146.80
Grand total	\$12,667.74
Total for the week	\$ 476.19
Total for the year	\$22,479.39

The number of children under ten years of age has increased 39 per cent since 1940, while the population has increased less than 15 per cent.

MEMORIAL GIFTS
"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name.....

Address.....

Church Building Loan Fund Campaign

All churches in the Southern Convention have been asked to file Declarations of Purpose in connection with the Church Building Loan Fund Campaign with the Convention Office as soon as they can do so. Those that have not done so are urged to do so as soon as possible.

Through Sept. 3, 1953, Southern Convention Declarations of Purpose received at the office were as follows:

Church and Pastor	Amount
Va. Valley Central Conference:	
Bethlehem—Ralph M. Galt	\$ 106.00
Bethel—Vacant	377.00
Winchester—R. A. Whitten	1,101.00
Wissler's Chapel—Ralph M. Galt . .	60.00

Eastern Va. Conference:	
Berea (Nans)—H. S. Hardcastle . .	\$ 872.00
Bethlehem (Disp)—John Gallo . . .	459.00
Cypress Chapel—Earl T. Farrell . .	1,321.00
Franklin—Harvey L. Carnes	2,132.00
Holy Neck—Allen Hurdle	1,270.00
Holland—J. H. Lightbourne, Jr. . .	1,913.00
Liberty Spring—Jesse H. Dollar . .	1,591.00
Newport News—A. Lanson Granger, Jr.	3,264.00
Norfolk, Second—J. Everette Neese	877.00
Oakland—H. S. Hardcastle	1,570.00
Oak Grove—Earl T. Farrell	265.00
Portsmouth, First—W. P. Smith . .	1,410.00
Portsmouth, Shelton Memorial—Portsmouth, Elm Ave.—R. Eugene Tally	704.00
Thomas H. Britton	683.00
Richmond—Roy C. Helfenstein . . .	1,459.00
Suffolk—Duane N. Vore	6,290.00
Union, Southampton—Clyde Fields	928.00

Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Antioch—W. A. Rich	203.00
Beulah—Carl Wallace	517.00
Bethlehem—W. A. Rich	132.00
Chapel Hill—R. L. Jackson	509.00
Fayetteville—F. C. Lester	300.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Mt. Auburn—W. A. Rich	523.00
Mt. Carmel—W. A. Rich	203.00
Mt. Gilead—W. A. Rich	332.00
Lee's Chapel—Fred P. Register . . .	†166.00
Plymouth—John Littikin	299.00
Raleigh—W. L. Parker	975.00
Sanford—Will B. O'Neill	1,000.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood	300.00
Wake Chapel—F. P. Register	1,500.00

Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Flint Hill (R)—Avery Brown	127.00
Hanks Chapel—R. T. Grisson	694.00
High Point—Guy H. Veazey	426.00
Liberty—L. M. Presenell	361.00
Pleasant Ridge—Max Vestal	595.00
Pleasant Union—B. H. Lowdermilk	300.00
Spoon's Chapel—Max Vestal	132.00

N. C. and Va. Conference:

Burlington:	
Beverly Hills—W. W. Snyder . . .	\$ 400.00
Lakeview—John G. Truitt, Jr. . . .	82.50

Elon College—H. P. Bozarth	2,450.00
Greensboro, First—W. E. Wiseman	3,292.00
Greensboro, Palm St.—Mack V. Welch	1,243.00
Haw River—Dwight Jackson	1,065.00
Hines' Chapel—Julius Rice	697.00
Ingram—W. T. Madren	975.00
Monticello—Julius Rice	460.00
Pfafftown—W. J. Andes	258.00
Pleasant Grove—W. T. Madren . . .	814.00
Pleasant Ridge—W. E. Wiseman . . .	364.00
Reidsville—T. G. Humphries	3,211.00
Shallow Ford—R. M. Petersen	1,057.00
Union (NC)—K. D. Register	1,395.00
Winston-Salem—W. J. Andes	814.00
Zion—Fred H. Wrenn (Student) . . .	75.00

†Paid.

What church will be next to send in its Declaration?

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

Confidence and Courage.

"I know whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." Here was the secret of the man's confidence and courage. He knew whom he believed, he had confidence in Christ. And he knew that Christ would guard all that he had committed unto him, even to the end of life, and in the life to come. Wherefore he was of good courage.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.

It was agreed that our church would seek to reach this goal by:

(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195..
- [] 3. By including each year in our budget, for years, the sum of \$., which will be paid in quarterly installments of \$., beginning, 195..
- [] 4. By annual solicitation each year for years.

..... Church

By Secretary or Clerk

Address

..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

Highlights of Church Statistics

FROM THE 1953 YEARBOOK OF AMERICAN CHURCHES

According to figures released by the National Council of Churches from the 1953 Yearbook to be published on September 14, church membership in the United States, excluding the territories, has broken into new high ground, reaching an all-time record of 92,277,129.

This represents a gain of 3,604,124 over the previous year, and an unprecedented growth rate of 4.1 per cent—outstripping the population increase by two and a half times. Never before has such a high annual increase been recorded. During the past decade, the annual gain has been about two per cent. The 1952 figure of twice that figure, accelerated an upward trend that has been maintained in this country for the past 100 years, and has resulted in the doubling of church membership in the past 26 years.

These new figures indicate that 59 per cent of Americans in the Continental U. S.—about three out of every five men, women and children—belong to religious bodies.

In 1952 the number of local churches also reached a new peak of 285,277, as compared to 284,592 for 1951. The number of clergymen having charges rose from 181,123 to 183,899.

Of the nation's two largest religious groups, the Protestants and Roman Catholics, the former registered a gain of 3.9 per cent; and the latter increased by 3.5 per cent. Protestants now number 54,229,963, while there are 30,253,427 Roman Catholics.

The third largest religious group are the Jewish congregations, reporting 5,000,000. Next in order of the top six are: Eastern Orthodox with 2,353,783 members; Old Catholic and Polish National Catholic, 366,956; and Buddhist, 73,000.

While 251 religious bodies report on membership in the forthcoming Yearbook, an indication that church membership is less divided than it first seems, is shown by the fact that 18 bodies with 1,000,000 members or more have a total of 78,249,953 members, or 85 per cent.

These 18 bodies reporting 1,000 members or more, are: Roman Catholic Church, 30,253,427; The Methodist Church, 9,180,428; Southern Baptist Convention, 7,634,493; Jewish Congregations, 5,000,000; National Baptist Convention, U.S.A., Inc., 4,467,779; National Baptist Convention of America, 2,606,289; Protestant Episcopal Church, 2,482,887; Presbyterian Church in the U. S. A., 2,441,933; United Lutheran Church in America, 1,962,256; Disciples of Christ, International Convention, 1,815,627; Lutheran Church, Missouri Synod, 1,728,989; American Baptist Convention, 1,550,653; Churches of Christ, 1,500,000; Congregational Christian Churches, 1,269,466; African Methodist Episcopal Church, 1,166,301; Christ Unity Science Church, 1,112,123; Church of Jesus Christ of Latter-Day Saints, 1,077,285, and Greek Archdiocese of North and South America, 1,000,000.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VIRGINIA, SEPTEMBER 10, 1953

NUMBER 36

Christianity Indispensable to Development of Personality

By WILLIAM CLOW



MAN is a deformed being without a developed and spiritualized intellect. . . . All life is molded by the mind. It is from the mind of Jesus Christ that the believer is to get his life and his spiritual development.

Within the person of Jesus Christ are the graces and grandeur of the Christian life. As the divine and eternal Personality, Christ is the unique vision and the supreme reality of all believers. Nothing can supersede the Son of God. He is the absolutely perfect universal character. He can touch every other personality. It is within the realm of his mind that the answer to every form of skepticism is found. By his perfect life, his miraculous works, his resurrection and glorious ascension, Christ has answered atheism. By means of his infinite personality, he has touched and transformed man and demonstrated his Godhead.

As the eternal Son of God, he is the cosmopolitan Spirit and the universal Word. He has the true world vision, and some day he will rule as King. He will have universal sway because he is the omnipotent and omniscient Personality. It is to this matchless One that we must look for symmetry and perfection of character.

Jesus the Messiah is the supreme Ideal of the world. Nations and individuals can find in him the elements of supreme delight and satisfaction. To be like our gracious Lord, we must be made partakers of his nature.

Christianity is more than social adjustment. It is more than benevolent activity. It is, also, more than baptized paganism. Christianity is the mother of the world's best scholarship. True scholarship reaches its highest point when it knows Jesus Christ and becomes well trained in spiritual knowledge. The Christian religion is not based on humanistic opinions. It is "not fanciful, it is factual." It is a revealed religion. A certain writer has well said, "Christianity is not a system of negations. It is a system of positive relationship with Jesus Christ, and through him with humanity."

Negations are involved, however, for to be without a saving knowledge of Jesus Christ is to be in a lost condition. Salvation means deliverance. Salvation brings us into a personal relationship with Jesus Christ. This relationship is indispensable to the development of our own personality.

News Flashes

In a "supplement" to *Temple Tidings*, the weekly news program of our Congregational Christian Temple, of Norfolk, Dr. Millard Stevens outlines the program of services for the month of September. We note that Rev. Quentin Leisher will be the guest speaker on World Mission Sunday, September 27, and will use as his subject "Our Christian World Mission."

Mr. W. P. Nothnagel of our Rosemont Church, Norfolk, Virginia, was elected the "Good Neighbor of the Week," on the week of August 23, by radio station WCAV. Mr. Nothnagel is an active member of the church, and has been Scout Master of the Church Troup for about nine years. The person who nominated him had this to say, "He is active in Scout Work, active in the church, and has an all around good disposition." We congratulate him on receiving this honor.

The North Carolina and Virginia Conference to Meet at Tryon

The North Carolina and Virginia Conference of Congregational Christian Churches is called to meet on November 10 and 11, 1953, at the Congregational Church of Christ, Tryon, N. C. The conference opens at 2 p. m., November 10, and closes with the luncheon on November 11. This will enable delegates from a distance to travel to and from the conference without having to spend the night enroute.

This is the first time conference has met with the churches in the Western part of North Carolina. Rev. Orville White is the pastor of the Tryon Church. Recently the church built a new educational building and this will facilitate the work of the conference.

Each church in the North Carolina and Virginia Conference should have at least two delegates. Churches that have more than 100 members are represented in addition by one delegate for each additional 50 members or major fraction thereof, provided that no church is entitled to more than four delegates.

Those attending the conference will send, in advance, their names and addresses to Rev. O. H. White, Tryon, N. C. Since everyone from the Pied-

mont area of North Carolina and the churches in Virginia will be staying overnight, it will be necessary to make advance registration.

W. J. ANDES,
Secretary.

A Tribute to Dr. Bowden

Elon College and the community lost valuable members when Dr. D. J. Bowden and his family moved on August 2. They have gone to their home in Bloomington, Indiana, where Dr. Bowden will head the Department of Religion of the University of Indiana.

Dr. Bowden, serving as a member of the Elon College faculty and dean of the college for nearly 18 years, was a faithful member of our church. He was a scholar, a good teacher, a friend to young people, and a consecrated Christian minister. Few who have served Elon College have had as great an influence upon so many young people as did Dean Bowden. Literally hundreds of youth will honor him as their friend, teacher and counselor.

Dr. Bowden was a valuable ministerial member of the North Carolina and Virginia Conference, serving on the Committee on the Ministry and in other capacities. He was the executive secretary of the Elon College Sustaining Fund during the past year. He served as supply minister in many of our churches and as a preacher was always a popular choice in both city and rural churches. We

shall miss him and his valuable counsel and good spirit, but we shall follow him in his new work with great interest and our sincere prayers.

We extend to Dr. and Mrs. Bowden our hearty thanks for their faithful services in the Southern Convention, and we wish for them and their fine family continued good health, happiness and usefulness in the Kingdom.

W. T. SCOTT, *Supt.*,
So. Convention.

Welcome to a New Church

On September 3, 1953, the Community Church of Hendersonville, N. C., was received into the fellowship of the North Carolina and Virginia Conference of Congregational Christian Churches. This was at a public service, and the church was filled to capacity. Official action had been taken on August 13, 1953, by the Executive Committee of the conference. Henceforth this fine church is to be known as the First Congregational Church of Hendersonville, N. C.

Dr. C. M. Heymann, the pastor, also was received from the Baptist denomination. Through his efforts, this church had come into being. One Dr. Heymann. He is well liked by the people of Hendersonville, and is known by all.

The church building is small, but it speaks worship when you see and enter it. The people and pastor have a vision, and where there is a vision
(Continued on page 3.)

Southern Convention Dates to Remember

- | | |
|-----------------|--|
| October | 1—Eastern Virginia Woman's Missionary Conference
Waverly, Va. |
| | 6—North Carolina Woman's Missionary Conference
First Church, Greensboro, N. C. |
| | 8—Virginia Valley Woman's Missionary Conference
Place to be announced |
| | 14-15—Virginia Valley Annual Conference Session
Bethlehem Church |
| | 20-21—Eastern North Carolina Annual Conference Session
Shallow Well Church |
| | 28-29—Eastern Virginia Annual Conference Session
Rosemont Church, South Norfolk, Va. |
| November | 3-4—Western North Carolina Annual Conference Session
Pleasant Hill Church |
| | 10-11—North Carolina & Virginia Annual Conference Session
Congregational Church of Christ, Tryon, N. C. |
| December | 8—Eastern Virginia Christian Missionary Association
Shelton Memorial Church, Portsmouth, Va. |

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Editor of Column Back at Elon

Your editor has had a very interesting summer of work at the University of North Carolina. He taught at the university as a Visiting Professor during both terms of the summer school, continued his research in organic chemistry, and supplied pulpits in several of our churches. It was, needless to say, a busy summer. With the opening of the fall term of Elon College your editor has returned to his duties here. It is good to be back home and at work again at our college; your sending news items to him at the Elon address will make him feel even more at home.

Bethlehem to Organize Men

Sunday, September 6 the men of Bethlehem Congregational Christian Church of Altamahaw, N. C. will meet to organize a Laymen's Fellowship. This is very encouraging. We would like to have more reports of this nature. There are a number of our churches where men could organize and do a very effective and vital work in the interest of the church. Rev. G. C. Crutchfield is pastor of the Bethlehem Church; they have been doing a very fine piece of work in this church. They have built one of the finest sanctuaries in this part of the state for any rural church. We look forward to the contribution which they will make with an alert, active Men's Fellowship. We wish them God Speed and hope that they will be joined by many other similar groups.

Another Questionnaire on the Way

We have mentioned in this column many times the fact that we sent out questionnaires to some men in each of our churches. We have also indicated that the response was not all that we had hoped for. We are now going to send another copy of this questionnaire to the ministers of our various churches and request them to get them properly filled in and returned. It will be very interesting indeed to see what response we get from the clergy. We believe very strongly that they will be prompt in sending back the information which

we need and believe to be very important. Won't each of you take it upon yourself to see to it that your church has been reported. As soon as we can receive enough reports we will assemble the data, correlate it in so far as possible, and make it available for you. We are also assembling a list of those who want some information or assistance of any kind hoping that in the near future we will be able to be of some very real help to the Men's Fellowship in each of our local churches. We think that this survey is of vital importance; we would appreciate your helping us to complete it very soon.

We would like to know the news from your group—send it to the editor of this column, Box 515, Elon College, N. C.

WELCOME TO A NEW CHURCH. (Continued from page 2.)

there is life and the promise of great things to come.

Hendersonville is half-way between Asheville and Tryon, where we already have churches. These three churches will now have a fellowship of their own that should be helpful. With the North Carolina and Virginia Conference meeting in Tryon in November, this should prove a help in developing our friendship and our church fellowship across the State of North Carolina.

W. J. ANDES.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

The Question of Lay Leadership

By JAMES H. LIGHTBOURNE, JR.

Periodically sentiment for greater Lay representation among the elective officers of the Convention and the various conferences comes to the fore. A cursory examination of the present situation reveals that the Virginia Valley Central Conference has elected laymen to the offices of president, secretary and treasurer. The other conferences and the Convention are alike in that only the office of treasurer is filled by a layman. That fact could easily give rise to unprofitable but amusing speculation.

One who makes the effort to discuss the situation with the ministers of the Convention early realizes that there is no opposition on the part of that group to greater Lay representation. To the contrary, such representation would be welcomed heartily.

It would be unfair to suggest that the situation reflects reluctance on the part of the laity to assume responsibility. More likely the situation is the result of the feeling on the part of many who would receive consideration that they lack sufficient knowledge of the routine functioning of the conferences and the Convention to undertake the tasks of the president or the secretary. The feeling is understandable. On the face of it there would

seem to be less reason for the feeling in reference to the Convention offices. The Superintendent, Educational Secretary and members of the office staff are available for guidance. With the conferences the situation is different.

One way in which the desired representation can be secured and the major obstacles overcome is obvious and simple. The offices could be alternated between the ministry and the laity and the vice-president elected with the expectancy that he will be the next president. Thus there would be a period of orientation. Service on the executive committees or boards also could serve as a period of orientation.

It is the custom to refer to people in general either through neutral or masculine nouns and pronouns. But the intent of lay representation here presented should not be taken to mean "men only." Qualified members of the fairer sex should receive equal consideration and opportunity.

If the present situation is to be changed, it will not be simply because the ministers favor it. There must be an equal willingness on the part of the members of the laity to accept office. Unless there is that expressed willingness the present situation will continue.

"A Letter to the Editor"

We are printing in its entirety in this issue of The Christian Sun the longest letter that we have ever received. While the letter was sent in by Dr. Stanley C. Harrell, it is from the pen of his daughter, Miss Mary Ann Harrell. The request came with it that it be printed in its entirety, possibly in installments, or that none of it be used. We are sorry that its publication had to be postponed until this date because of prior commitments, and we believe it best that the whole letter be printed in a single issue so as to be most readily digested.

While the letter is primarily a "criticism" of what the writer has previously said and Webster says, "Criticism—the act of criticising, especially unfavorably; censure; critical observation," we cannot help but agree with much that the letter contains. On the other hand, we do not think that Miss Harrell has realized the seriousness of the problem which our government is facing. We are of the opinion that Bishop Oxnam received most fair treatment at the hands of the Un-A. T. Committee (he himself said as much), and we do not

think the members of that committee can justly be accused of using smear tactics.

We always have thought, and still think, that man for man, the profession of the ministry ranks higher than any other. But that very fact makes it the most desirable field that the Communists could infiltrate. And a Communist has no scruples about posing as a minister.

We believe our differences of opinion are primarily caused by differences in definitions. Our opinion is that suspicion applies primarily to what one is, or is not. We believe that one's profession, whether it be that of being doctor, lawyer or clergyman, or only that of being a lay Christian, should be above suspicion. Otherwise the cause one professes to follow will sustain impairment.

On the other hand, criticism applies to one's actions. It is well to avoid criticism if possible, but not by the sacrifice of ideals or principles. One may be criticized, he will be, but let one know in his own heart that he is right, and there will be nothing to fear!

"A Letter to the Editor"

THE EDITOR
THE CHRISTIAN SUN.

Dear Sir:

I am writing to you to comment on the editorial of August 6, entitled "Bishop Oxnam and the Un-A. A. Committee." I believe that the case of Bishop Oxnam calls for more discussion than this editorial provided.

The concluding sentence of this editorial was "A minister must, like Caesar's wife, indeed be above suspicion." I believe that it is next to impossible for us to be guided by the principle "a minister must be above suspicion." This is no principle at all: it is too vague, too difficult to define. It places sober objection and malicious carping on the same plane. Consequently, in practice it becomes meaningless. Where, then, and how, can we find a principle which will define general rules and by which we can judge particular cases?

Let us begin by distinguishing carefully between criticism, suspicion and smear. This is often hard to do in practice, but we can at least be clear in our own minds as to what we mean by each of these words.

Criticism, according to the dictionary, is the art of evaluating merits and faults. For purpose, we may say that criticism has specific and worthy motivations. It devotes itself to the cause of truth—to presenting facts accurately and to reasoning correctly. It believes that thus and only thus can it serve the ends of justice. It lives by a sense of profound responsibility to the welfare of mankind. Therefore, it is impartial, rigorous, and sober. It shuns rancor. It is fervant but not raucous, serious but not pompous. It speaks judiciously, and will not disavow for the sake of expediency what it has said. It is not swayed by dogma, which is snobbery of intellect, or by popularity, which is snobbery of emotion.

Criticism begins with firm convictions in matters of basic principle—such as the rules of the Constitution in our government, or the Bible as "a sufficient rule of faith and practice" in our church. It is profoundly assured of the truth of these principles. It is equally assured that anyone or everyone may sometimes be mistaken in interpreting or applying these principles; and it is willing to assume that these mistakes are made in good faith.

Therefore criticism is unwilling to take particular cases for granted. It

deals with each case on its own merits, and brings to bear all its resources of logic and common sense. Its method in each case includes a healthy skepticism. Struggling to overcome the weakness of partisanship, it applies its principles to both sides of the case as fairly as possible.

Suspicion is a very different thing. It is more a mood than a skill. The American College Dictionary defines it usefully as "imagination of the existence of guilt, fault, falsity, or the like, on slight evidence or without evidence." It is "the positive tendency to doubt the trustworthiness of appearances and therefore to believe that one has detected possibilities of anything unreliable, unfavorable, menacing, or the like."

Suspicion, then, is by nature vague and unmethodical, and willing to remain so. It develops from ignorance and does not try to go beyond it. This distinguishes it from criticism: criticism may originally be promoted by a suspicion, but it carefully subjects both the suspicion and its object to study. Suspicion is not discriminating. In generalities, it is guided by prejudices rather than by principles. In dealing with particular cases, it shows an obstinate credulity, and is usually eager to believe the worst.

Suspicion often springs from envy, greed, and conceit. The suspicious person tends to develop blind trust in himself and blind mistrust of everybody else (from which he may extend his blind faith to a demagogue or tyrant). If he is unsuccessful, he will not admit that he may have been responsible for it. To sooth his conceit, he tends to believe that the successful have succeeded by skulduggery and corruption. In any case, he pays little attention to facts and a great deal of attention to his own malice.

Therefore the suspicious person ignores fact, common-sense, and logic; and therefore he becomes exceedingly gullible. The more he indulges his suspicions, the more stupid he becomes, until he will believe the most preposterous assumptions. In spite of this credulity, he believes that men are generally hypocrites. Consequently, instead of being on guard for mistakes, including his own, he is forever sniffing for hypocrisy. He is also a great believer in plots—by the bankers or the communists, by the Jews or the Nazis, by the Catholics or the Masons—and in mysterious enemies,

like those who inhabit comic books.

Thus suspicion is a quagmire for careless minds: it turns to cynicism, which, like suspicion, is indiscriminate. And therefore when suspicion is justified by facts, it is by coincidence about as often as not. No one can be above such suspicion, and it is senseless for a man of principle to try: the stronger his convictions, the more suspect he is likely to become; the more cogent his criticisms, the less the simple mind of suspicion can understand.

There is an additional danger in saying that a man who is "an object of suspicion" or "a controversial person" must not be allowed to hold a pulpit or an office of state. It gives the malicious private enemy, the crackpot, the corrupt boss, the gangster, or the Communist a veto power over the most important positions in society. Such persons need only whisper smears and spread rumors—and the minister is "suspect," the public servant "controversial," and therefore ousted and muzzled. Are these the results we want?

Our third category, smear, we may define as the technique by which the unscrupulous play upon the suspicions of the uncritical. It is the demagogue's substitute for intelligent debate. It is practiced by irresponsible persons who do not understand the importance of true criticism in the free society—or who understand it perfectly well and are determined to destroy both criticism and society. Smear is a weapon for the professional Communists and for the professional Anti-Communist: each smears the other and both smear the freedom-loving liberal and conservative. This creates hysterical confusion, on which suspicion thrives. It makes clear thinking and sound judgment virtually impossible. It debauches public opinion and therefore endangers national polity.

We cannot exonerate the smear-monger who is "Anti-Communist" without exonerating the smear-monger who is "anti-capitalist." They operate on the same basis. If the end justify the means of the one, it justifies the means of the other. We will be told, "it is only a question of procedure." Precisely. This is the question that matters most. Limited government, democracy, freedom—these words mean that certain procedures are sacrosanct under the law, and that certain others are forbidden. Free elections are one means of disposing of an unwanted executive, assassinations are another—but

liberty is implicit in the first procedure, servitude in the other. And character assassination by smear is as dangerous to liberty as physical assassination by bullet.

Name-calling is the simplest form of smear. It appeals to a stock response from the unthinking and prejudiced minds. In the old South, for example, "nigger-lover" and "black Republican" were such names. In Nazi Germany, "Jew" and "Bolshevik" were such names—catch-alls for everything evil and obscene. In these examples, we can see readily that the name is intended to arouse violent hatred and contempt, and that it may or may not describe the individual truly.

However, it is not so easy to make such a distinction in the current furor over Communism. Professional Communists and professional Anti-Communists use certain terms for smear purposes, while responsible critics of politics and economics use the same terms in a definite descriptive sense, for factual reference.

For example, when the Communist calls someone a "fascist," we can be reasonably confident of only two things: either that the Communist regards this person as an enemy and is eager to ruin him, or that for his own ends he is trying to addle the public mind—or indeed that he is trying to do both at once. But only independent factual evidence will enable us to decide whether this "fascist" is or is not a follower of Mussolini's sottish teachings.

Similarly, if one of our professional Anti-Communists calls someone a "red," we can be reasonably confident of only two things: either that the Anti-Communist regards this person as an enemy and is eager to ruin him, or that for his own ends he is trying to addle the public mind—or indeed that he is trying to do both at once. But only independent factual evidence will enable us to decide whether this "red" is or is not a servant of the Kremlin.

In both of these cases, the words tend to lose all factual meaning. They only hide the true issues. We would be wise to consider a comment of Huey Long's on this problem. Long has been aptly described as America's first home-grown dictator. He knew the weaknesses of democracy very well indeed, and played on them cleverly. Someone asked him once if the United States would ever adopt fascism. "Surely, son," replied the Kingfish, "but we'll call it 'anti-fascism.'"

Smear also uses a technique of false logic which runs about like this: "Communists say they favor peace and social justice; Protestant ministers say they favor peace and social justice: therefore Protestant ministers are Communists." Popular suspicion of such clergymen as Bishop Oxnham would probably state its case in a form much like this. This formula ignores the fact that peace and social justice mean very different things to very different persons, especially to persons as different as Communists and clergymen. It also ignores the issue of means: Communists prefer to liquidate, or kill off, those who do not agree with them about peace and justice; Protestant ministers prefer to change the minds and save the souls of those who do not agree with them—and it does seem to me that there is an important difference here. It also ignores the fact that if you define "peace and social justice" according to the Gospels, the Communists might as well be lying, because they use the words so differently. Finally, this fallacy also "proves"—if anything—that "therefore Communists are Protestant ministers." But as far as I know this last absurdity has not been suggested yet. Perhaps I should not even have mentioned it.

Probably the favorite smear technique is based on the concept of guilt-by-association. This was definitely the technique followed in the case of Bishop Oxnham, and it calls for careful evaluation.

"Guilt-by-association" means just what it says: that under certain conditions the close associates of a guilty person are assumed to share his guilt; or that if a group or some of its members are held guilty, all of its members are assumed to share that guilt. Common sense makes it clear that this concept has some basis in fact and may serve useful and legitimate purposes. Common sense also makes it clear that to avoid injustice, this concept should be interpreted and applied with all discretion.

When this concept is used as the basis of a smear technique, it is used without any semblance of discretion and serves highly questionable purposes. It contains just enough fact and truth to make its lies go down smoothly. The assumption underlying these smears is that guilt is automatically and inevitably transmitted by any association at all. If this were true, of course, the Communists would have converted the whole country long ago simply by associat-

ing with everyone, and our present problem would not exist at all. Another underlying assumption is that associations are infinitely inter-locking, and therefore everyone is more or less guilty, actually or potentially so (which, by the way, is the assumption on which totalitarian governments use their secret police). Yet another assumption underlying these smears would seem to be that Communism is overpoweringly attractive, especially to "intellectuals." This is a colossal over-simplification: a justification in practice for suspecting those who think. And also we should not forget that some of the most intelligent and effective criticisms of Communism have come from those who have had enough "association" with it to have first-hand knowledge; and that we can forestall its recruiting officers only by understanding why some persons have found it attractive.

Guilt-by-association as a smear technique ignores the nature and degree of association, the time and the circumstances. These are the factors of overwhelming importance if we are to understand the nature of Communism with any discrimination and clarity. It may help us if we consider what their associates meant to the Communists themselves: namely, protective coloration. In their own right, they won amazingly little popularity, especially while they were under orders to bespatter liberals with such meaningless epithets as "social fascists." They were somewhat more successful when they were ordered to persuade people that Communists are liberals only much more so: which has always been untrue, of course. They had two important resources in this process of persuasion. The first was the undeniable fact that some conservatives and many reactionaries had been saying for years that liberals and Communists are really identical. The second was the use of the front organization, on the concept of "innocence-by-association," which was as misleading as its contemporary counterpart.

The front organization was just what its name implies. In *The Origins of Totalitarianism* (New York, Harcourt, Brace, 1951), Hannah Arendt has analyzed its importance very clearly. These organizations delude the Party members about the nature of the world, and the world about the nature of the Party. They surround criminal conspiracy with an appearance of respectability and

(Continued on page 7.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Last Minute

There are many things that we wish did not end and certainly not abruptly. They bring joy and satisfaction, and in our hearts we would like for them to continue. There are other things that we wish would end quickly and abruptly, if possible. They do not mean joy of satisfaction to anyone. We are glad when the last minute is gone.

It has been the custom of Elon College to open the first Tuesday in September unless Labor Day comes later. This year is one of those years. It has seemed a long summer. It has been a long, hot, dry spell. Many are hoping and praying earnestly that this drought that has wrought havoc with the crops in this section of North Carolina will come to an end and abruptly, but at present there is no end in sight. To our dismay the weather man promises no relief. He indicates that there shall be a scarcity of rain for this section for ninety more days. If his prognostications are true, no mortal can begin to estimate the damage that will be done. Already, the towns of Burlington, Graham, Mebane, Elon College and Raleigh are experiencing a serious shortage of water. Unless relief does come, ninety more days will bring disaster and suffering to our citizens. May the Good Lord open the heavens and send the rain.

At Elon College we have seen the end of summer school and now we are at the end of vacation. The last minute touches are being put on the campus, buildings, and equipment to make sure that the physical accommodations at our college are in the best possible condition for occupancy and that a cordial and hearty welcome may be extended to every student who selects Elon College as his college. The faculty meets Saturday morning September 5, for a period of examination of the curriculum, a period of study and orientation, that the faculty itself may be in readiness and prepared for the best year's work in the history of the college. The faculty is complete and we are anticipating a good year's work.

These last minute preparations have been strenuous, yet thorough. We are grateful to pastors, Sunday

school officials, alumni, and friends who have spoken a good word to prospective students and otherwise used their influence to increase our student body and make the year's work at Elon a success and a joy.

* * * * *

Apportionment Giving

It is interesting how contributions from the Sunday schools and churches on conference apportionment for the college run rather consistently from year to year. Of course, each church has its own apportionment. It knows exactly what it is expected to give. There is no required time in which to give the amount apportioned other than within the given conference year. Each church is advised that it would be helpful to the college if it would make its contributions in four equal quarterly installments. This, however, is not always convenient but every church is expected to raise the total amount apportioned prior to the meeting of the conference in annual session.

A check comparing the contributions on apportionment for 1952-53 with 1951-52 shows that there is only \$112 difference. The advantage is with 1951-52. I am confident, however, that the total amount apportioned, or nearly so, will be received before or by the time 1952-53 is an item of history.

The loyalty of the church means the life of the college.

Previously Reported	\$ 6,557.72
N. C. and Va. Conference:	
Elk Spur	\$ 8.50
Western N. C. Conference:	
Bennett	\$ 4.00
Bailey's Grove	4.00
Pleasant Grove	10.00
Virginia Valley Conference:	
Mt. Olivet (R) S. S.	\$ 24.00
	51.50
Total to date	\$ 6,609.22

"A LETTER TO THE EDITOR"

(Continued from page 6.)

social prestige. They tried to choose, for their apparent purposes, programs with which few liberals could quarrel. Their usual method of organization was to place Party members or trusted fellow-travelers as executive secretaries and treasurers,

and to place liberals as presidents, vice-presidents, sponsors and the like—where they would have a maximum of prestige and a minimum of power. Therefore the fact that a person was listed, say, as a sponsor of such a group, does not necessarily prove that he was a Communist: in the absence of other evidence, it might well tend to prove that he was not. It hardly proves that he was overcautious; but in the absence of other evidence, it does not prove that he was disloyal, subversive, or a potential traitor.

Moreover, not every organization which is now on the patriotic blacklists was a front organization. Some organizations were not founded as such, but later came under Communist control. Some organizations realized that Communists were attempting to get control of them, and managed to throw them out. And so on, through innumerable variations.

Therefore, it is risky procedure to assume that anyone who was connected with an organization now regarded as subversive, was really a Communist or fellow-traveler. This is what smear will try to prove, and what the suspicious will assume. This is not what the critical mind can accept. The critical citizen will consider the history of the organization and the nature of the individual's participation. I understand that in some cases, the super-patriots have taken the mailing lists of such organizations as solid evidence of a mass of sympathizers: which is absurd. If getting literature unasked for and unwanted would make sympathizers, *The Daily Worker* would have long ago created sympathizers by the millions, simply by sending them free copies. As a final caution, Party groups are reported to have appropriated the use of some well-known names without the consent of their owners.

Time and circumstances are more important in these cases than the simple-minded will acknowledge. It was no proof of Communism to criticize capitalism, or even to curse the Republican party, when our economy slumped into collapse after 1929. It was no proof of Communism to praise the Russians when they were holding the Nazis outside of Stalingrad. At times, however, the House Committee and some of its witnesses seem to ignore these facts.

(A remarkably objective and useful study of this group, *The House Committee on Un-American Activities, 1945-1950*, has been published by

(Continued on page 11.)

Missions at Home and Abroad

Students from Other Countries to Study in American Theological Schools and Seminaries

Forty young Christians from fourteen different countries arrived in the United States this fall, under the auspices of the Ecumenical Scholarship program of the National Council of Churches, for a year's study in twenty-nine theological seminaries and graduate schools of religion across the country.

The group includes a young woman from Burma, two young men from Ceylon, two from India, others from the Philippines, Egypt, Greece, Holland, France and other countries of Europe. The largest single national group is nineteen, including two young women, from Germany.

This group brings to 322 the total number aided by the project since it was begun eight years ago.

"This is one of the most valuable projects in inter-church aid," one denominational executive has said. "Without exception, the students are of high calibre, and the seminaries are enthusiastic over their being in residence."

Dr. Robbins W. Barstow, National Council executive in charge of the scholarship exchange, calls it a program which benefits everyone concerned.

On the one hand, Dr. Barstow pointed out, the year of study and experience in the United States broadens the horizons and contacts of students who return to become the leaders in the Christian churches of their own countries. And the students from abroad, in their turn, contribute to the life and thought of the schools and communities that welcome them. They are in demand as speakers, interpreting the achievements and problems of their home churches, and helping to develop a sense of world-wide community in Christian life and thought. During the summer, before they return to their own countries, they usually attend youth conference or share in some form of American church work.

Typical of how the schools receive them is a quotation from a seminary president's letter: "We feel that our student body has benefitted greatly

by the visits of these foreign students. They are very fine young men, and we are pleased with the work they have done as well as their influence here."

Comments from students themselves cover a wide range of impressions of American churches, American life, their own studies and friendships, and their feelings about the world Church.

An Australian theological student called his year of advanced study "a big experience." It was, he wrote, "a help for me to understand your country better now than by means of press and propaganda and radio, and I hope I could lead the American fellows also to some understanding of our problems."

A young woman from Ceylon, studying religious education, commented on American friendliness and sense of humor and the greater independence of American girls, all of which she liked.

A divinity student from Holland found that "the reality of Christian fellowship and ecumenical spirit became most real" to him in his friendship with American, German and Japanese fellowstudents.

A German seminary student wrote that his year at a seminary with other students of a half-dozen denominations brought home to him "the unity of the one Church of the one Lord . . . which is true across all the differences and divisions."

Scholarship grants are awarded by the seminaries and schools the students attend, and their round-trip travel costs are paid by the Ecumenical Scholarship Exchange program. European scholarship students are nominated by their own church bodies and selected by the Scholarship Committee of the World Council of Churches. From other areas, they are chosen by the national Christian councils of their own countries.

* * * * *

An Associate Secretary of Missions Council Elected

The election of Miss Jennie M. Doidge as associate executive secretary of the Missions Council of Congregational Christian Churches has recently been announced by Dr. Hen-

ry Smith Leiper, executive secretary and minister of the Missions Council.

Miss Doidge, who has been the executive director of the Council of Interchurch Cooperation in Bridgeport, Connecticut, for the past seven years, returned only last month to the United States from an extensive world tour during which she visited churches and missionary work in all the major accessible countries of Africa, Asia, the Near East, Europe, Australia and New Zealand. In June she attended the International Congregational Council Meeting in St. Andrews, Scotland.

Beginning this month, until January, Miss Doidge will be visiting Congregational Christian Home Mission work in the United States, in preparation for taking over her new administrative duties on January 1, 1954, with headquarters in Boston, Massachusetts.

* * * * *

Prominent Japanese Leaders Visit in the United States

Three prominent Japanese leaders in the fields of education and government are now in the United States on behalf of the International Christian University. They are: Dr. Misoji Nishimoto, Professor of Audio-Visual Education; Dr. Yoshito Sinoto, Professor of Biology and Genetics; and Dr. Junzo Sasamori, a member of the Japanese Diet, and of the Executive Committee of the I. C. U. Board of Trustees.

Dr. Nishimoto is president of the Japanese Council of Corresponding Education and is a well-known expert in the line of audio-visual education in Japan. He is in the United States as an official delegate to the Fourth International Conference on Correspondent Education at Pennsylvania State College, and to study programs which are relative to his field of work at I. C. U.

Dr. Sinoto is in the United States upon the request of several universities to observe and survey the latest developments in the teaching of biology in general education.

Dr. Sasamori, former president of Aoyama Gakuin University, will be in Colorado for a great part of his time while in America. He received his doctorate in political science from Denver University. He will make a nation wide tour of speaking engagements for International Christian University while in the United States.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

Graham Wisseman Turns Poet

Each year, in August, the circles of the Women's Auxiliary of the First Church, Greensboro, have their annual meeting—a big affair.

At the meeting this year, Mrs. H. G. Ballinger, the retiring president, was surprised with the gift of a silver tray, appropriately inscribed, which was presented on behalf of the auxiliary by the pastor's wife, Mrs. W. E. Wisseman. She used the following poem in presenting the gift, and was properly "insulted" when some of the women wondered who wrote it. Some thought surely it came from the pen of Mrs. O. H. Paris; but Graham Wisseman, herself in person, was the one who wrote this tribute in verse:

In our church, so says our pastor,
We have women tried and true.
Some can teach, and some can visit—
Each has found a job to do.

We could list them, sing their praises,
Shout the good things which they share.
But tonight we hail our prexy—
She is one beyond compare.

She has won our admiration
By the fine work she has done.
She's worked at being president
As if she thinks it's fun.

We've marvelled at her patience;
Her wit we cherish too.
How can she be so cheerful after
All that she's been through?

The thing I like about her
Is her wisdom—and her tact—
I've never seen her lose her head,
Nor heard her answer back.

When she appoints committees
She has a certain skill.
She seems to pick the right one
For each job she has to fill.

At conference and convention,
And at School of Missions, too,
She's been our representative—
And a mighty fine one, too.

And there's not a single task
Too small for her to spurn—
She even keeps the nursery
When we forget our turn.

Oh! the trials and troubles—
We know she's had her share,
But we need not worry overmuch—
She's a woman, too, of prayer.

When things have got too difficult
She couldn't see her way,
She left what she was doing
And took the time to pray.

So tonight we sing her praises
And a gift we give her, too.
But we cannot tell our love for her—
Our words are just too few.

This is simply a reminder
Of your presidential days.
It brings our love and gratitude,
Our sincere thanks and praise.

This year four members who attended the School of Missions, reported on that meeting—Mrs. W. M. Paris, Mrs. H. G. Ballinger, Mrs. Russell Powell and Mrs. Carl Monroe.

It was reported that nine Life Memberships were given and three Memorials for the late Rev. Robert House.

The film, "The Hidden Heart," was shown, with the devotional given by Mrs. Martin Garren.

* * * * *

Special Projects with Juniors and Young People

The Woman's Missionary Society of the Henderson Congregational Christian Church has completed another year of our work under the able leadership of our president, Mrs. T. A. Park.

In cooperation with the other city churches of all denominations, we have observed the World Day of Prayer, World Community Day, and May Fellowship Day. There is a fine spirit among these groups, and our programs have been outstanding and inspirational.

This year, in our special projects, we have worked with and through the young people in an effort to keep them more interested in the work of the church and to enlist them in more missionary activities. Our gifts to Ellis Island were sent through the junior group. Instead of exchanging gifts at their annual Christmas party, each child brought a gift to be sent to Ellis Island. As a special project, this group also has sent \$3.00 monthly to keep one girl in Rachan-yapuram School in India.

Once a month our young people invite the Christian Youth Fellowship from Liberty Vance to meet with them in their regular Sunday night meeting. On this night one of our

circles prepares supper at the church for the entire group. The young people are interested in missionary work and make a yearly contribution to the educational fund for Jose Dabuet.

We look forward to another year's work in the service of the Master, and pray for inspiration and guidance as we go forward.

MRS. VICTOR LANGSTON,
Sec'y-Treas.

* * * * *

A President Shows Appreciation

As the year draws to a close, and my term of office expires, I wish to express my admiration and love for the women of the Congregational Christian Temple. Serving them for the past three years as their president has been a delightful and happy experience. They have been most cooperative in any undertaking, following through any suggestion to the point of the second and third mile.

Six active circles comprise the Woman's Council. The youngest, and one of which we are very proud, is the Pilgrim Guild. This circle is made up of business women and young mothers of our congregation. It is the most enthusiastic group, sponsoring the Sunday Morning Nursery, Girl Scout work, teacher and staff work in the Sunday school, serving wherever and whenever needed.

Making dresses for the Cancer Clinic has been a very happy and successful project this past year. This work will go on.

It was our joyous privilege to send fifty dollars to Mr. Bhonsle in India at Christmas time to help relieve the suffering in his area. We also took care of three underprivileged children, and the Pilgrim Guild provided for three.

We anticipate a happy and interesting year under the guidance of Mrs. Frank W. Wilson, who comes into office in October. I could wish her no happier fortune than to be the president of the Woman's Council of the Congregational Christian Temple.

MRS. L. W. VAUGHAN,
President.

Eight news dealers in Walden, New York, decided that kids were getting too much "blood and thunder." They voluntarily pledged not to sell or display any more crime comics. Civic leaders and churchmen commended them publicly for the action they had taken.

A Page for Our Children

MRS. JUNE JOY HOUSE, *Editor*, Elon College, N. C.

"Levi Gives a Party"

By BESSIE P. SLOAN.

It was a great day in the house of Levi. There was to be a great feast in honor of the teacher, Jesus. The host stood in the doorway ready to receive the first guests. As he stood there waiting, his mind raced back over the happenings of that eventful week.

First was his climb up the hill from the seashore to hear for himself, at first hand, this Jesus, about whom he had for some time been hearing. He had been too late that time; but the next day, sitting at his place of business, he had heard a voice speak his name, and glancing up from his papers and money boxes, he had looked straight into the dark, luminous eyes of Jesus.

In that moment he knew that he had never wanted anything as much as he wanted to follow this man, to be with him, to talk with him, to learn to be like him. But the wonderful thing was that Jesus, understanding the deepest wish of his heart, had asked him to become one of his band of followers. Since that moment Levi had been planning about his business and all the other details that needed to be considered before he began his new life. Really though, his new life had already begun. His heart was singing and he felt like laughing for very joy.

Just then the sound of children's voices immediately in front of the house attracted his attention. From the doorway he could see a crowd of tiny boys and girls dancing and singing together in a mock wedding procession. There was the little bride in her long veil; there was the small boy marching sturdily along with the dignified and possessive air of a bridegroom.

The man laughed happily. It was so good to be alive! Levi had planned his feast somewhat as a farewell to his friends, most of whom were in the same business as he, and none of whom were interested in religious things. He had invited Jesus at the same time so that they might have a chance to know him too. Rich foods and special delicacies had been prepared in his honor. It was time the guests were arriving.

Just then there was the sound of many footsteps. Looking down the street, Levi saw Jesus and his disciples coming from the direction in which the children had gone. With the elaborate courtesy of his race, Levi welcomed his guests. But while a servant was bringing water to bathe their feet, harsh voices were heard in the street. Peering out, Levi saw that two Pharisees had accosted one of the disciples who had not yet come inside. Seeing that Jesus had gone into Levi's house, they demanded: "Why does your Master eat with tax collectors and sinners?"

Levi looked as if someone had struck him. But Jesus, who had turned around in time to catch the question, answered it himself.

"It is not well people, but the sick, who have to have the doctor! Your question answers itself. You who are already so religious don't need anyone to persuade you to be. But I must eat with tax collectors and irreligious people because they *are* tax collectors and irreligious."

Sometime later as they were eating, Andrew turned to ask Jesus a question: "Master," he began thoughtfully, "when we were following John the Baptizer, we kept all the fasts. The Pharisees, too are always fasting, it seems; but we don't fast?"

"Do a bridegroom's friends fast at the wedding?" asked Jesus.

Levi smiled to himself, remembering the gay little procession that had passed down the street.

"The Kingdom of God is full of joy," continued their leader. "Why should we fast?"

"John's disciples are not happy," continued Andrew, "they're afraid."

"I don't think the Pharisees are happy either," said Peter.

The others laughed, remembering the argument at the door. But Jesus did not laugh. A shadow seemed to have fallen across his face.

Just at that moment they heard voices at the street door, and a servant entered to inform the host that Jesus was wanted. A man at the door said his little girl had just died, and wouldn't Jesus please come? Immediately Jesus got up from his place and apologetically to Levi for having to leave. Some of his disciples went with him. Levi's friends were as-

tonished. To think of his leaving before the dinner was over! Why, it had been prepared in his honor!

Then Levi stood up before his guests, and their conversation suddenly ceased. "Fellows," he began, "I've been trying to tell you what Jesus is like. Now you see for yourselves. It was not rude of him to leave, since he knew I wouldn't be offended. And he would much rather help that unhappy father than to stay here feasting. That's what I call a real friend, and I'm for him."

* * * * *

"They Are Off to School"

By ANNIE L. GAETZ.

Issued by the National Kindergarten Association.

The hectic vacation days have ended, and children are going joyously back to school. How pleased they were when those vacation days arrived! And for two whole months they have wandered at will, exploring the bluffs, keeping tally on the birds' nests, gathering wild flowers and berries, and except when hunger has interfered, have totally disregarded the hands of the clock.

But now, they are glad that the vacation days are over, and they can once more be a part of the school upon the hill and of their own special club. When Bill feels like boasting about the bear he almost saw, or the time when he swam further out in the lake than any of the other boys, in fact, when he wants to talk of any of his summer triumphs, he can be sure of an appreciative audience.

This morning, it is early September, there seems an unusual chattering of birds on my front lawn, and I go to see what it is all about. I find my little feathered friends are making preparations for a journey to the South and they have gathered to talk over their plans.

I watch them and, at the same time, I watch my neighbor, perhaps a bit enviously, as she walks to the gate to start her little brood off to school. It seems such a few short years since I, too, walked to a gate starting off my little ones.

Now, there is an extra flurry among the children. Bill has forgotten his scribbler and must run back; Mary drops her pencil box and there is a mad scramble to gather up the contents. Then, the mother asks the usual question, "Are you sure you all have handkerchiefs?" And she admonishes, "Do take good care

(Continued on page 11.)

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Relax With Max

A New York youngster, who was more accustomed to manmade wonders than the marvels of nature, was treated to a vacation in the country. There he saw his first rainbow. The attitude of the child, as he gazed upon the gorgeous phenomenon, was one of wonder and perplexity.

"Mother," he finally exclaimed, "it's very beautiful, but what does it advertize?"

* * *

After attending the weekly church service, a woman with a reputation for being critical, was talking to her neighbor. She said the seats in her pew were hard, the hymn singing was not very good and the preaching was poor.

At that point, her little girl, who had gone to church with her spoke up, "But, Mama," she said, "what can you expect for a nickel?"

* * *

I know that last week-end there was a rally in the Western North Carolina Conference and an Officers' Retreat in the North Carolina and Virginia Conference. As yet, I have been sent exactly nothing about both of these meetings. First of all, it's bad publicity not to print stories of these meetings, and secondly, it is bad religiously. One of the main features of religion is that of sharing. Don't you think you should share your experiences with others?

FOR THE CHILDREN.

(Continued from page 10.)

of Amy, and don't let her get run over." Amy is starting to school for the first time.

The mother walks with them to the gate, holding Amy by the hand, very tightly, as if loath to part with her; then, after a bit of urging, she walks to the maple tree. She kisses each one, giving Amy an extra hug, and in spite of the many household tasks awaiting her, she retraces her steps slowly, with many a backward glance. At the gate she watches until the last bright frock has disappeared around the bend. As she dashes away the unbidden tears, I, with millions of other mothers, know just how she feels. It matters not whether it is

the first child to start out on the big adventure or whether it is the tenth child to go to school for the first time, it calls for real courage on the part of the mother, for she knows she will never again feel her little one clinging so close.

If you watch the robin when her fledglings are old enough to leave the nest, you will find that she almost pushes them out. She gives them every encouragement to learn to use their wings and fly independently. Some of us, as mothers, find it difficult to display the wisdom of the robin.

Watch the child just home from kindergarten. His urgent desire is to *show* Mother, to *tell* Mother—and oh, he has so much to tell her! "Mother" means more to him now than she did before teacher and the class talked together about "home."

When we send our children off to school for the first time, it should be to a kindergarten, but if there are not enough young children in the community to form a class, we still have no cause to feel any misgivings, for education today, when the grades are not overcrowded, is made interesting as well as practical. By the means of music and beautiful pictures, children are taught to find a joy in life; through nature study, they are taught to observe and appreciate the wonders around them; by lessons of respect for law, they are taught to be good citizens. In fact, the education system of today tends to make children feel that they are partners with those in authority. And, too, they are taught friendliness, so they are being prepared to mingle freely and usefully with others in social and business undertakings.

Yes, the children are off to school. They have left behind the world of makebelieve and have entered the larger realm of reality. Day by day, we shall see their sense of values change. Let us not forget that *we*, quite as much as the school, will be responsible for *how* they change. These children are still our boys and girls. We should encourage them in every desirable thought and effort and constantly inspire them with faith, patience, and perseverance.

"A LETTER TO THE EDITOR"

(Continued from page 7.)

the Cornell University Press, Ithica, New York. I recommend it highly to anyone interested in the background of the Oxnam case: it is criticism as we have defined it. By Robert K. Carr, professor of law and political science at Dartmouth College, it is one of a series of studies in civil liberties, made possible by a grant from the Rockefeller Foundation. It seems that to some members of Congress, such a grant is now a sign of subversive activity.)

On the other hand, in some cases a documented pattern of association and activities leaves us with the only sensible conclusion: this person must have been a Communist, or, to quote Whittaker Chambers, "a fellow-traveler so far within the fold that his not being a Communist would be a mistake on both sides." In these cases, the associations were many and various, over a long period of time and usually lasting after the Hitler-Stalin pact; and the activities were the same. A man who joins many of these organizations and holds key positions in them, who writes articles and makes speeches defending the Soviet Union through thick and thin, is apt to be quite a different character from the man whose name appears on a few letterheads now and then. It is primarily by actions, not merely by associations, that we can be guided.

The suspicious mind can never understand this. It does not ask "did this clergyman preach sermons defending Communism? Did his congregation become Communist, or did it complain that he was neglecting the Gospel and the cure of souls?" It asks "did he join one of these organizations? Did he read Karl Marx?" It ignores pertinent facts to concentrate on its morbid imaginings. For example, there seem to be about a half a dozen clergymen who were noisy fellow-travelers or possibly members of the Party, and their influence became negligible years ago. There are many, many more who have criticized capitalism on occasion, and who have criticized the professional Anti-Communists. But on these facts, and on most inconclusive additional "evidence," J. B. Matthews has tried to prove that Protestant clergymen as a group are pawns of Moscow. In the early thirties, we remember, he tried to prove them pawns of Wall Street.)

(Editorial Note.—We do not feel (Continued on page 13.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Counsel for Christians"

LESSON XII—SEPTEMBER 20, 1953.

MEMORY SELECTION: "Let our people learn to apply themselves to good deeds; so as to help causes of urgent need, and not to be unfruitful." -Titus 3:14. (R.S.V.)

LESSON: Titus 2:7-8; 3:1-11.

DEVOTIONAL READING: Psalm 24:1-6.

Titus was pastor of a church on the Island of Crete. It was not a very desirable parish. The Cretans were ignorant, perverse, contentious, untruthful, even brutal and gluttonous. But Paul writes to Titus, a young minister, that it was for this very cause that he left him in Crete. Those people needed the gospel of Christ and the grace of Christ. And in his letter to this young minister, Paul gives him some suggestions as to how he can help the Cretans, and as to what he should say to them.

The Power of a Good Example.

It was important that Titus preach sound doctrine, that his words should be serious, that his attitude should be reverent. But there was something even more important than all this. He was to give a good example. "In all things showing thyself an example of good works." There is no substitute for that in the life of a minister or a Sunday school teacher. No amount of learning or skill or ability is a substitute for Christian character. The preacher's life, and the teacher's life, is the life of his preaching and his teaching. Let us be frank about the matter. The world does make heavy, it sometimes seems like unfair, demands on the preacher and the teacher. And it is a fact that preachers and Sunday school teachers just cannot do some things that other folks do. That is, if they want their lives to count for the most, and if they want their preaching to count for the most. We teach not simply, or so much, by what we say, as by what we do and what we are. As Emerson once put it, "What you are makes so much noise that I cannot hear what you say."

But lest it seem that Paul's words apply only to ministers and teachers,

it should be added that they apply to Christians in general. Like ministers and Sunday school teachers, Christians are "in all things to show themselves examples of good works." It is no valid excuse, but it is a quite general excuse that many folks give as a reason why they are not members of the church—the way in which so many church members live. Indeed, there are many folks not in the church who are as good as some folks in the church. One of the most effective pieces of "church work" that any man or woman can do, is to live a simple, sincere, serene Christian life.

There is no argument against that. "He that is of the contrary part may be ashamed, having no evil thing to say of us." Those Cretans might not like what Titus said. They might disagree with him on theology. They might differ with him on some church matters. But there was nothing that they could say against a good life. There just isn't any argument against a good life, against one who has the spirit of Christ in his heart, and who shows the spirit of Christ in his daily life.

Obedience to Government.

Paul never advised men to obey authority when that authority was wrong; in that case men were to obey God rather than men. But Paul knew that obedience and respect for good government lies at the basis of the hope for peace and the good life of any community or state. Hence, he advises these Cretans—or he tells Titus to advise them—to obey the authorities, and "to be ready for every good work." All too many people think they are good citizens if they criticize the City Council, or the leaders of government. And all too many good men and women refuse to run for office, and allow communities and states and the nation to be run by selfish, unscrupulous men and women. Sometimes it is the duty of Christians to run for office. Politics need more people of character. Positions of leadership in government call for the nation's best people.

God's Gentlemen.

"Not to be contentious, to be gentle, showing all meekness toward all men." There are a lot of people who

are just mean and cantankerous and contentious, downright "onery." They are a pain in the neck. One finds them in the home, in school, in the shop, in the church. They make great demands on the patience and friendliness of those who come in contact with them. They constitute a challenge to our Christian character. We are to be gentle and meek toward them. To be sure these words of Paul also apply to them. They are to give up their meanness and their spirit of contention and to be gentle and meek themselves. The spirit of Christ would make them gentle and kind and considerate, if they would but let him have his way with them.

Looking at Ourselves.

Paul gives Titus a simple, but quite startling reason for treating other men with consideration and concern. He reminds the young man that except for the grace of God, he would be like those fellows. Indeed, "we were once also foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another," says he. But when the kindness of God our Saviour, and his love toward man appeared, things became different. Here is evidence from that far off day that Christ did make a difference in men's lives. By his mercy, he saved them, "through the washing of regeneration and the renewing of the Holy Spirit, which he poured out upon them richly, through Jesus Christ." Christ created new hearts within them, and renewed a right spirit within them. He did it then, and he can do it now.

And all this is the work of grace. A man cannot get salvation by works done in righteousness. It is the free gift of God, an act of grace. Men are saved by grace, being justified by faith in Jesus Christ. And through him they are made heirs according to the hope of eternal life.

It helps to remember this when we deal with others. If we have any superiority of goodness or character, it is no cause for boasting. It is a grounds for gratitude and humility. It finds expression in the classic remark of the man who said, "There, but for the grace of God, goes John Newton."

Maintaining Good Works.

"That they who have believed God may be careful to maintain good works." We are not saved by good
(Continued on page 15.)

"A LETTER TO THE EDITOR"

(Continued from page 11.)

that we can print the above paragraph without observing that it not only seems, but has been conclusively proven that the Communists have in instances infiltrated the ranks of the clergy, and that, though we think Mr. Matthews greatly overestimated the number of Protestant clergymen that he claimed sympathetic to Communism, even that large number would by no means make Protestant clergymen "as a group" the pawns of Moscow. This must be said in defense of the Protestant minister.)

There is a definite area in which legal measures can be applied to this problem of association. Although the common law and our whole system of government stress the principle of individual responsibility, they also make due allowance for the concept of collective responsibility which underlies the vague doctrine of "guilt-by-association. The conspiracy laws are the clearest example of this, and for our purposes the most relevant.

A conspiracy is legally defined as an agreement by two or more persons to commit an act against civil or criminal law. If the existence of a conspiracy be established in court, the conspirators may be punished even if the act have not been carried out; and if the act be carried out, all the conspirators are considered equally guilty of it. Because conspiracies are generally as secret as possible, and evidence therefore very difficult to obtain, laws defining them are much more flexible than usual and provide the court more leeway. Therefore these laws are capable of abuse and must be used with great care. It is extremely dangerous to apply them to groups seeking social changes by legitimate means on behalf of citizens who freely and openly support these changes—to such groups as corporations and labor unions.

But in these laws the government has a safe weapon against Communism, which as a Party is in fact a world-wide conspiracy. Lenin's own writings state that absolute agreement and discipline must prevail in the Party, and that any and all means, including revolutionary violence, are necessary and justified. Under the tzardom, the Party was a criminal conspiracy because it could hardly be anything else, and it did not change when it came to power, with one exception: it ceased to be secret. It announced its true nature, because no one would believe that

people who intended to use criminal means would advertise the fact. (This was Hitler's technique also.) Even now, some people refuse to accept this; but I think it may be acknowledged as fact. Moreover, the Party seeks not merely social changes, but the abolition of democracy as we know it, and it is not primarily concerned with winning free and open support. It acts in the interests of Moscow, not of the working class anywhere. It says these interests are identical, which is not so.

Therefore under the conspiracy laws, the courts may convict Communists without waiting for them to commit espionage or treason, without infringing the right of freedom of speech (the illegality being not what they saw but what they are agreed to do), and without raising the problem of ultimate ends—complicated and debatable questions of sociology, political science, and economics. This leaves every one the right to criticize society and the government as much as he pleases. It leaves those who wish to alter things by legal means perfectly free to do so if they can. It does not resort to laws against sedition and subversion, which by construction may become real threats to criticism and to legitimate change. It rests upon the distinction clear in the title of Sydney Hook's recent book, *Heresy Yes, Conspiracy No*.

And this distinction is all-important. Without it, freedom of thought (and therefore of religion) may be lost. There is a legal tradition: "The thought of man is not triable, for the devil himself knoweth not the mind of man." Ideas are not for courts to settle. They are not for Congressional committees to settle. In fact, I doubt if they can be settled until they are quite dead. But they can be confused out of all recognition; and if they are, their consequences may be extremely unfortunate. This is especially true of such ideas as loyalty, freedom, democracy. And the surest way to make confusion universal is by irresponsible smear and suspicion.

When such confusion prevails, suspicion has come into its own. No one can trust any one else. Society breaks down; and the individual, alone, without free associations, is helpless before the state. The state as an entity is suspicious of all its citizens, and the powerful men of the state are all suspicious of each other. Loyalty is impossible in this atmosphere. The

result is chaos, channeled by force into widening devastation: it is the end of civilization as we know it. It is precisely the condition prevailing in the Soviet Union. I do not think our domestic Soviet sympathizers can bring this condition upon us; but I am afraid that there is an outside chance that we may bring it upon ourselves.

To preserve ourselves, and our most cherished freedoms, we must understand that criticism sustains the health of our society, and that smear destroys it. Criticism reveals the truth; smear ignores it. It is a basic principle of the free society that no one is above criticism. No one—least of all such responsible persons as clergymen and congressmen! It is the solemn duty of the citizen to study and to offer such criticism. It is the special duty of the Christian to do so in the light of the stringent standards of the Bible. If he shirk this duty in the face of smear attacks upon the clergy and the press, he should not be surprised if his country is defeated when it tries to fight fanaticism with ignorance. And if he assume this duty, he should not be surprised if the smearmongers find him an object of suspicion—for, like the Communists, they fear and hate what they cannot control. "To be above suspicion" in public life today is almost to be beneath attention.

In our church, we do not need to resort to so empty a slogan. We already have two principles which have served us through the years—better, perhaps, than we have served them. They can serve us now—as guides for our clergymen and our laymen. The first is this: "The Lord Jesus Christ is the only Head of the Church." This means that the clergyman who serves any other cause above that of Christ has forfeited his standing. It means that if he waver in serving the cause of Christ, for fear of becoming suspect or for any other reason, he is unworthy of the name of Christian. The second is this: "The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all." This means that smear must have no place among us. It means that the narrow and dangerous "orthodoxies" of the smear-mongers must be repudiated with all the vigor we command. I firmly believe that only by these principles can we maintain our freedom.

MARY ANN HARRELL.

Durham, N. C.

The Orphanage
J. G. TRUITT, Superintendent

Dear Friends:

Thanks to many friends and fifteen churches for the funds sent in this week, amounting to \$541.74. That is just about half what our expenses for the week are

Now with school opening this week, we are being pressed for new shoes, new clothes. The work of caring for little homeless children is a real joy; but I do not know how long I can stand having bills pile up here away beyond our income. We are having to buy booster feed for our dairy and try to hold it together on an economical basis. We are also having to buy food that we would ordinarily have raised here on the farm and in the gardens. We are feeling the results of the drought amongst our friends, Sunday schools and churches. I know you will realize these things and govern yourselves accordingly. It is that faith that keeps me going, that and the faces of these fine boys and girls.

Since my last letter, I have received nine new children: Kay Rich and her brothers and sisters—Johnnie, Ann, Velma, Floyd and Jerry; and three Coggins girls—Frances, Joyce and Peggy. Two sets of children were turned down during the past week, and one set of four is being considered. These four are from a family of seven children—the mother died recently of heart failure, and the children need more help than the father can give them. Our Board of Trustees feels that since we have to pay the overhead expenses, we should take every needy child we can, up to our limited capacity. Deciding which are the most needy is a real problem for the committee, especially when we have so many applications. This takes time on the part of the superintendent, making investigations, seeing the children wherever they are, and coming up with the facts.

While I write these lines (September 3), we are looking forward to one of the biggest "Home Coming" Sundays we have ever had. To date, we have 156 reservations, and we will have more. Some will come, we hope, who have not sent in reservations. All will be welcomed. It is fun to have them back here, and they all seem to enjoy it so much.

When I was in college I used to

tell about two girls who were being reared at the orphanage, who had the same father and the same mother, yet were "Knott" sisters. Yesterday I visited in the home of one of those sisters. She has five married daughters and eleven grandchildren. She has two sons—one of whom is in the service of his country, stationed in England. The other son is a high school boy and lives at home.

As I write these lines, I am praying that God may give us funds with which to meet our increasing expenses. I am praying that we may have friends who can spare something extra now when the orphanage is sort of up against it.

JOHN G. TRUITT,
Superintendent.

REPORT FOR SEPTEMBER 3, 1953.

Commodities for the week.

Woman's Miss. Society, Auburn Christian Church, Clothing.
Mrs. Burton Daniels, Beaufort, N. C., Clothing.
Mrs. E. W. Vickers, Elon College, N. C., Clothing.

Sunday School Monthly Offerings.

Amount brought forward \$ 9,811.65
Eastern N. C. Conference:
Mt. Auburn S. S. \$ 9.75
Pleasant Hill 9.67
Wake Chapel 42.21
61.63
Eastern Va. Conference:
Liberty Spring, Special . \$ 50.00
Rosemont, Special 25.00
Portsmouth, First S. S. . 13.33
88.33
N. C. and Va. Conference:
Elk Spur \$ 4.38
Greensboro, First 36.82
Mebane 6.00
Reidsville S. S. 71.00
Union (Va.) S. S. 5.00
123.20
Western N. C. Conference:

Flint Hill (M) \$ 10.40
Pleasant Cross S. S. 8.87
Pleasant Grove 10.00
29.27
Virginia Valley Conference:
Mt. Olivet (R) S. S. \$ 24.00
24.00
Total \$ 326.43
Grand total \$10,138.08

Special Offerings.

Amount brought forward \$12,667.74
Mr. & Mrs. Wm. F. Lawrence, Portsmouth, Va., in memory of Mrs. Mary E. Knoyles \$ 3.00
Mr. & Mrs. E. Willard Duke, Walters, Va., in memory of Richard Joyner 2.00
H. V. Harman, High View, W. Va. 1.00
Young People's Class, First Christian Church, Reidsville, N. C. 15.00
Miss I. West, Smithfield, Va. 3.00
Collection from Southern Convention Women ... 12.00
Chester H. Roth, Inc. (interest) 30.00
Mrs. J. L. Foster and Family, Elon College, N. C., in memory of Rev. James L. Foster 10.00
New Hope Christian S. S., Roanoke, Alabama ... 4.15
Mrs. Margaret Morey, Fredericktown, Pa. ... 2.00
H. O. Byrd, Suffolk, Va. . 10.00
Woman's Miss. Society, Auburn Christian Ch. . 5.00
Mr. & Mrs. W. D. Freeze, Greensboro, N. C., in memory of Mrs. J. M. Darden 10.00
Special Gifts 108.16
215.31
Grand total \$12,883.05
Total for the week \$ 541.74
Total for the year \$23,021.13

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

.....
(Name of Deceased) (City) (Date of Death)

.....
(Survivor to be Written) (Address)

Name.....

Address.....

Church Building Loan Fund Campaign

All churches in the Southern Convention have been asked to file Declarations of Purpose in connection with the Church Building Loan Fund Campaign with the Convention Office as soon as they can do so. Those that have not done so are urged to do so as soon as possible.

Through Sept. 3, 1953, Southern Convention Declarations of Purpose received at the office were as follows:

Church and Pastor	Amount
Va. Valley Central Conference:	
Bethlehem—Ralph M. Galt	\$ 106.00
Bethel—Vacant	377.00
Winchester—R. A. Whitten	1,101.00
Wissler's Chapel—Ralph M. Galt ..	60.00
Eastern Va. Conference:	
Berea (Nans)—H. S. Hardcastle ..	\$ 372.00
Bethlehem (Disp)—John Gallo ..	459.00
Cypress Chapel—Earl T. Farrell ..	1,321.00
Franklin—Harvey L. Carnes ...	2,132.00
Holy Neck—Allen Hurdle	1,270.00
Holland—J. H. Lightbourne, Jr. ..	1,913.00
Liberty Spring—Jesse H. Dollar ..	1,591.00
Newport News—A. Lanson Granger, Jr.	3,264.00
Norfolk, Second—J. Everette Neese	877.00
Oakland—H. S. Hardcastle	1,570.00
Oak Grove—Earl T. Farrell	265.00
Portsmouth, First—W. P. Smith ..	1,410.00
Portsmouth, Shelton Memorial—	
Portsmouth, Elm Ave.—R. Eugene Tally	704.00
Thomas H. Britton	683.00
Richmond—Roy C. Helfenstein ..	1,459.00
Suffolk—Duane N. Vore	6,290.00
Union, Southampton — Clyde Fields	928.00
Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Antioch—W. A. Rich	203.00
Beulah—Carl Wallace	517.00
Bethlehem—W. A. Rich	132.00
Chapel Hill—R. L. Jackson	509.00
Fayetteville—F. C. Lester	300.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Mt. Auburn—W. A. Rich	523.00
Mt. Carmel—W. A. Rich	203.00
Mt. Gilead—W. A. Rich	332.00
Lee's Chapel—Fred P. Register ..	†166.00
Plymouth—John Littikin	299.00
Raleigh—W. L. Parker	975.00
Sanford—Will B. O'Neill	1,000.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood ..	300.00
Wake Chapel—F. P. Register ..	1,500.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Flint Hill (R)—Avery Brown..	127.00
Hanks Chapel—R. T. Grisson ...	694.00
High Point—Guy H. Veazey ...	426.00
Liberty—L. M. Presenell	361.00
Pleasant Ridge—Max Vestal ...	595.00
Pleasant Union—B. H. Lowdermilk	300.00
Spoon's Chapel—Max Vestal ...	132.00
N. C. and Va. Conference:	
Burlington:	
Beverly Hills—W. W. Snyder ..	\$ 400.00
Lakeview—John G. Truitt, Jr. ..	82.50

Elon College—H. P. Bozarth ...	2,450.00
Greensboro, First—W. E. Wisseman	3,292.00
Greensboro, Palm St.—Mack V. Welch	1,243.00
Haw River—Dwight Jackson ...	1,065.00
Hines' Chapel—Julius Rice	697.00
Ingram—W. T. Madren	975.00
Monticello—Julius Rice	460.00
Pfafftown—W. J. Andes	258.00
Pleasant Grove—W. T. Madren ..	814.00
Pleasant Ridge—W. E. Wisseman ..	364.00
Reidsville—T. G. Humphries ...	3,211.00
Shallow Ford—R. M. Petersen ...	1,057.00
Union (NC)—K. D. Register ..	1,395.00
Winston-Salem—W. J. Andes ..	814.00
Zion—Fred H. Wrenn (Student) ..	75.00

†Paid.
What church will be next to send in its Declaration?

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

works; but we are saved for good works. Herein is our Father glorified that we bear much fruit. Would you be like the Master? Here is a simple way to be like him—maintaining good works. For he went about doing good!

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

Dr. and Mrs. Millard Stevens spent their vacation at lake Winnisquam, in New Hampshire. During his vacation he supplied three pulpits: Salem and Newburyport, Massachusetts, and Manchester, Connecticut.

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195..., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

- It was agreed that our church would seek to reach this goal by:
(Check below the statement which applies to your church.)
- [] 1. A special solicitation of our church to be held the week beginning, 195..., in which we will endeavor to secure a pledge from each member of the church.
 - [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
 - [] 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195...
 - [] 4. By annual solicitation each year for years.

..... Church
By Secretary or Clerk
Address
..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

The Sweet Savor of Goodness

By RICHARD K. MORTON

Our Hebrew-Christian tradition produces many blessings properly shared by Jew and Gentile alike. I am always pleased when it is possible to work out, with the local Jewish community, some fitting interfaith community program at Easter when the Jews mark the Passover, and at Christmas when the Jews observe Hanukkah.

At this particular season, the Jewish world is observing its High Holy Days, along with the beginning of a New Year.

One part of the celebration of these days involves the eating of something sweet. One of the most popular delicacies for this season is the dromedary date. This fruit is usually a delight to most of us.

I like this sort of an observance. It can be made to suggest much, for us as well as for the Jewish world.

We of the Congregational Christian tradition and heritage should remember that we find readily at hand much that is sweet to the taste. "O taste and see that the Lord is good." The things of God are of a sweet savor. How much we lose by spending so much time with that which is sour and unpleasant, bitter and critical. Sometimes I think that one of the very greatest dangers in our free churches is that of the easy, irresponsible, unnecessary criticism. Many fine people I know have at times become disgusted with church work because of the constant criticism they have encountered and the seeming inability to please some people.

Some religious groups, large or small, seem at times to be little more than constantly stirred centers of criticism and disagreement.

Let's start out again now, this fall, by tasting and offering to others something that is sweet. Of course, there are times for criticism, but we do not need to overstress them.

Our physicians, psychiatrists, social workers, and others, are showing us, more clearly than ever, what can be done by cheerful, loving, positive thinking. If we think the pure and the good, and cleanse the mind and spirit of the bitter, unloving, prejudiced and evil, we work a therapy which is vital and miracle-

filled. It is nothing new that physical illness and many other distresses come from the fact that we so much fill our lives with the unworthy, selfish and hateful. We cannot be physically or spiritually healthy if we do this.

Goodness is wisdom. Goodness is power and happiness. But goodness is also health. It is, that is, a necessity for that health which preserves both body and mind.

In these days we have become too much a selfish, material generation. Our surveys show that we are subordinating love and responsibility and ethical values, and seeking our happiness and power through money and pleasure and power and the things of earth. We are steeped in things sensuous and self-indulgent, and we labor day by day to get relaxed and amused—and we still do not find a satisfactory adjustment. And this because we have not exalted goodness. We are developing our bodies and increasing the life-span. We have more money and more possessions. We have enlarged our world, but we have not purified our hearts and raised the moral level of our lives.

We talk of lifting projectiles to distant planets, but cannot lift our hearts above the earth. We grasp more and more of the abundance, the power, the richness of the earth; yet lose more and more of the moral goodness which alone can give all this meaning to us and guarantee their preservation from disaster.

It will be a tragic turn in the evolution of man, if he can soon live to be 100 and have nothing worth living for; if he can master the physical forces of nature, but corrupts his own heart; if he can investigate the deep secrets of knowledge, but cannot find a meaning that comforts his soul; if he can find a force that works in the atom, but cannot find a Person who created the atom.

What a satanic triumph it would be if man should master the physical world and at the same time be a slave in the spiritual world!

Let's learn, let's be free, let's work, let's adventure, let's branch out to live in a bigger world. But the core of all this lies in moral goodness and spiritual awareness and depth.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VIRGINIA, SEPTEMBER 17, 1953

NUMBER 37

"Why I Believe in the Church"

By HARRY EMERSON FOSDICK



FOR ONE find my faith in the Church of Christ gaining new dimensions. For one thing, in these evil times, it becomes apparent that a merely individualistic religion is not enough.

"Lord Jesus, I love thee, I know thou art mine." That is basic for a Christian, but it is not enough. Personal religion thrives best in a fellowship; it needs a community to kindle, sustain and express it. So the apostle Paul, the great exponent of inner spiritual life, was also the great builder of the church.

Consider, in the second place, that it takes the church to do some practical things that need to be done, for some things are done in the fellowship of a church that it takes a church to do. When I think of the families rescued in times of need; of the children introduced to the heritage of Christianity in the only way a child can really be introduced to it—in a group; when I think of the practical day-by-day service that can run out from an organized Christian fellowship into the community, and the support of good causes that reach the ends of the earth, I see that a man's influence, when it is invested in a church, is endlessly multiplied. It takes a fellowship to do the job.

Come further, in the third place, to see that in these evil times we need every international agency there is to help hold the world together, and the church is one of them.

Sometimes on the Maine coast the stormy wind blows in from the open sea at the same time that the tide flows out from the great tidal rivers that indent the shore. Then let the boatmen look to themselves. There is tumult in the waters when those contending forces meet.

So, today, from one side comes the countless agencies that produce proximity in our world. However, while countless forces crowd us together, many tear us apart: economic forces, breaking us up into angry and competing groups; racial antipathies, making us hate one another; national hostilities, making us fight one another; and, through all these, the moral factors—envy, covetousness, prejudice, and all uncharitableness—that prevent community. So I repeat, that in these evil times we need every international agency there is to help hold the world together, and the church is one of them.

Imperfect, yes, but the church, an international fellowship, is one of the few we have to believe in when it comes to an interracial and international community. And we critically need it now.

There is something eternal for which the church stands, against which, "the gates of hell shall not prevail." And I, for one, want to be a living part of that historic Christian community—the church universal—not merely a parasite living on its benefits. I want to be a helper in its continuance, and the place to take hold is the church to which each of us belongs.—Advance.

News Flashes

During the month of August, Rev. and Mrs. Melvin Dollar took their vacation by touring the West. While they were away, the Kenneth Registers occupied the pulpit and parsonage. The Rosemont people were very much impressed with this fine couple.

There is on this page, this week, a news item of the Revival Services held at Liberty, Vance, in July of this year. It was only received in Richmond this week. Material of this kind should be address to THE CHRISTIAN SUN, 1536 E. Broad St., Richmond 19, Virginia.

We have received the announcement of the arrival in the home of Rev. James W. Madren of Wakefield, Virginia, on August 26, 1953, of Silas Arthur Madren. He weighed 8 lbs., 7½ ounces, when he came, and is gaining weight rapidly. His name honors his grandfather, Rev. Silas E. Madren of Albemarle, N. C., and Mr. Arthur C. Moore of Suffolk, Va. We predict that he will be called "Sam."

Miss Pattie Lee Coghill writes, "The theme for Christian Education Week, September 27-October 4, is 'For All Children Faith in God.' A new film, *For Every Child*, will be on radio and television during that week in many different places. The film will be in our Southern Convention Office for distribution after that week. Rally Day programs and materials have been sent to all ministers from *Pilgrim Press*.

A new book by American Board Missionary, Alice Margaret Huggins, who has already written two books on China, will be off the press October 19. The title is *Day of the False Dragon*. It was written among the Communists about the sort of things young people out there have been up against. Miss Huggins was one of three American Board Missionaries held by the Communists for over a year and a half after she desired to leave. Her other books are *The Red Chair Waits* and *Fragrant Jade*. The publisher of *Day of the False Dragon* is the Westminster Press, and the price is \$2.50. Miss Huggins says that any bookseller assured of a sale will order one for you to be delivered on October 19.

Liberty, Vance Holds Successful Revival Services

On Sunday evening, July 5, the annual revival services began at Liberty, Vance, Congregational Christian Church, with Rev. Kenneth Register doing the preaching.

Mr. Register based his entire week's thoughts on topics based on faith, his subject on Sunday night being "Tap Root for Faith. Other subjects included, "Committed, But to What," "Faith, a Quality of Christian Living," and "Needed, a Christian Experience."

Every service was most inspiring, and the thoughts were of the type so much needed today.

Mr. Register gave some causes he thought responsible for losing faith, but he said: "Keep on holding the beacon light which guides others in the right. Take your opportunities and make good of them. There are many in despair. If Christians can not help them, or if the church cannot, what kind of faith have we?"

He said that a man's life will be committed to something. Will it be moral evils or a faithfulness to a commitment where men pledge themselves to the truth, so that others rely upon their word as their bond.

He called upon his hearers to specialize in Christian faith, to recognize the necessity of committing their lives to something worth while. He said that unless the people of today wake up, they will probably be blown up. The secret of strength lies in giving

our lives to God and submitting to his ways. If man does not keep moral pace with this atomic age, he is in a dangerous position. Unless we give our lives to Christ, we are of little value in life. The supreme need of today is faith in God.

Mr. Register's messages were of the highest type, and were enjoyed by all. It was a week of Christian fellowship, and his visit to Liberty, Vance, will long be remembered.

MRS. FLETCHER FULLER,
Reporter.

A Correction

In the pamphlet that was distributed among the churches just a few months ago regarding the Building Loan Society, there was an incorrect advertisement, a picture of the Rosemont Church, along with a statement saying that we had received help from the society. It must have been placed there by mistake, as Rosemont has never received any help from the Building Loan Society, nor has it ever asked for any help. We would not want other churches to think that Rosemont had received help when other churches need it more.

We feel that the Building Loan Society is a wonderful opportunity for our churches, and we hope that the Southern Convention will support it, as there are so many churches who are deserving and can only exist or expand with this aid.

MELVIN DOLLAR,
Pastor.

Southern Convention Dates to Remember

- | | |
|----------|---|
| October | 1—Eastern Virginia Woman's Missionary Conference
Congregational Christian Church, Franklin, Virginia

6—North Carolina Woman's Missionary Conference
First Church, Greensboro, N. C.

8—Virginia Valley Woman's Missionary Conference
Place to be announced

14-15—Virginia Valley Annual Conference Session
Bethlehem Church

20-21—Eastern North Carolina Annual Conference Session
Shallow Well Church

28-29—Eastern Virginia Annual Conference Session
Rosemont Church, South Norfolk, Va. |
| November | 3-4—Western North Carolina Annual Conference Session
Pleasant Hill Church

10-11—North Carolina & Virginia Annual Conference Session
Congregational Church of Christ, Tryon, N. C. |
| December | 8—Eastern Virginia Christian Missionary Association
Shelton Memorial Church, Portsmouth, Va. |

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

“Churchman’s Week”

This year, prior to the observance of Laymen’s Day, the men of our churches will be observing “Churchman’s Week.” Beginning on Sunday, October 11, with “Men and Missions Day,” the entire week will emphasize the theme, “Christ Calls Men.” Sunday, October 11 has been set aside as a day for alerting men for world missions, with the hope that men may be made to recognize the vital relationship of the world mission of the church to the vital needs of today. It is also hoped that it will be possible to enlist more in support of the missionary program of our churches and to guarantee new resources and new vitality so that the ambassadors of the church at home and abroad may seize upon great opportunities for Christian advance. It would be fine if our men can hear a missionary speaker on this occasion. Where this is not possible, a short statement during the morning worship service by a layman in the church or a special vesper service at which a missionary film may be shown would be especially helpful.

One feature of the week which should be especially helpful is the mid-week observance which should dramatize churchman’s unity of action in the community. For this occasion, it is to be hoped that the men of our denomination will plan union programs with the men of other denominations represented in the community. There are many fine ideas for this type of program. One which would be particularly helpful is the suggestion of a community-wide church supper. People could be invited to come, bringing baskets of food and then serve it in traditional “pot luck” fashion. These programs will emphasize again the fact that we are all united in a common task. It will help to relate our work in the various denominations and be valuable because of the fellowship which will be shared. The week’s program will be concluded with Laymen’s Sunday, October 18. We expect to give ideas and suggestions in this column concerning Laymen’s Day in the next issue.

Men at Bethlehem Consider Organization

Last Sunday evening, your column editor had the privilege of meeting with the men of Bethlehem Church at Altamahaw, North Carolina, for a dinner and then discussion concerning the possibility of the organizing of a local Men’s Fellowship. The men who were present expressed an interest in the organization and asked questions about its purposes and the work which we are attempting to do. They agreed at that time to attempt a Father and Son banquet in early October, at which time further progress will be made toward organizing a fellowship.

It is indeed encouraging to talk with a group of men who plan such programs, and it is only to be hoped that more churches will recognize the need and follow in the footsteps of the men at Bethlehem.

We never seem to know what anything means until we have lost it. The full significance of these words, property, ease, health—the wealth of meaning that lies in epithets, parent, child, friend, we never know until they are taken away; till in place of the bright, visible being, comes the awful and desolate shadow where nothing is—where we stretch out our hands in vain, and strain our eyes upon dark and dismal vacuity.

—O. Dewey.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

- 1. The Lord Jesus Christ is the only Head of the Church.
- 2. Christian is a sufficient name for the Church.
- 3. The Bible is a sufficient rule of faith and practice.
- 4. Christian character is a sufficient test of fellowship and church membership.
- 5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

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From the EDITORIAL *Viewpoint*

Salvage Work for Our Churches

By RICHARD K. MORTON

Salvage enterprises form an important phase of marine affairs. Much has been written about the regulations, written and unwritten, governing the rights and obligations of salvage vessels and operations. If a vessel is wrecked, who may claim recovered cargo? What compensation is due a vessel rescuing another from shipwreck? These are samples of the issues involved.

Receipt recently of a pamphlet from an insurance organization, set me to thinking about what salvage operations our churches may engage in. Sometimes we must salvage entire church buildings or fellowships. For the most part, however, it is a question of whether or not to salvage some individual.

When I was growing up in New England, it was more or less accepted as policy that those who found themselves in the gutter would be rescued, if at all, by the Salvation Army. There were certain patterns of Sunday worship and church conduct which did not include dealing with criminals, and the impoverished, and the tramp. It just was not done. Even the working man—if he could not conform to certain policies and behavior, and if he could not dress in a suitably formal style—was not very welcome. The church I was familiar with, in my youth, did not engage in salvage work.

Our thoughts and procedures are changing, however. Perhaps that is partly due to the fact that quite a wide assortment of people is getting wrecked these days, and is in need of salvage. And it may likewise be due to the probability that we understand better today the gospel of Jesus Christ and the mission of the church. If we cannot salvage and save, we cannot really minister, and we do not understand the function of faith today.

The world pounds harshly upon many a life, and there are many shipwrecks along the way. So there is something insolent and impious about church fellowships continuing serenely on their way; singing, working, following their own programs, yet ignoring situations like this.

There are many reasons for human shipwrecks. When one of these is sighted, who should respond? Should it be simply a matter for the Salvation Army? Would we ourselves approach a task of salvage with distaste, unwilling to soil ourselves with such unpleasant work? Then again, if we persuaded ourselves that Christian action called for salvage work at times, have we taken any trouble to perfect ourselves in the art of salvage? We

would need to be reminded that salvage is a far broader proposition than trying to help some poor sinner who has no money or standing or reputation, who lacks a job, and who perhaps has become entangled with the law, or who does not live by a very high standard.

Salvage, indeed, may enter in when people have wrecked their lives by their very success and the very richness of their personal endowment. It may enter in when otherwise competent people find their marriage wrecked, or their business, or their health. It may enter in when life has had too much suffering or sorrow, or when there has been great fear or disappointment. It may enter in when some temptation or habit has had its way.

Salvaging is a profitable business in maritime commerce. It is now regulated by many codes and laws. A vessel is towed in, or raised from the bottom. If cargo is recovered, then so much less must be paid by the insurance company involved.

According to the pamphlet sent me, the contract form in use today says: "No cure—no pay." In other words, salvagers get no pay unless they save something. Nowadays, too, salvaging companies have all sorts of equipment, and very highly trained personnel. They have all this deployed in places where it may most likely be needed and may be called upon. They learn how to recognize distress signs, how to deal with water depths and with very large vessels and those found in difficult situations. They learn what cargoes are most worthy of salvage.

Can the church, and the churchman, in a difficult and different field, do less?

Let us claim no reward for Christian service until and unless we can save someone or something. Let us learn how to salvage the life that is so easily broken today. Let us develop the equipment and the personnel to do real salvage work. Let us make this available, and keep it working.

We are not thinking of trying to save simply the tramps and the gutter dwellers of the world. We are thinking of all those types of lives that will be in weakness, evil and despair, unless church people do salvage work. There will be people wrecked by their nerves, their relationships, their habits, their work, their weaknesses, unless we do the required salvage work. And in doing this, we may find that we have produced some of the very finest treasures and sources of strength for the Christian Church of our day!

A Recipe for . . .

*"Making Life Whole"*By MRS. W. W. SLOAN, *Elon College, N. C.*

Is your religion an "ought to" religion? Some friends were taunting a young woman evangelist with being tied down by her religion: "Who wants to follow a Master who won't let you have any fun, but makes you go to church all the time?" they asked.

"Jesus doesn't make me do anything," was her answer. "I like to go to church; he doesn't make me go. Jesus lets me run loose, and I run to church three times a day." Hers was a "want to" religion.

The religion of Jesus was not an "ought to" but a "want to" religion. When he said, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind," and "your neighbor as yourself," he was not issuing a decree to be obeyed. He was advertizing a recipe for happiness, one which he had found to be successful in his own life.

The cry of man's soul for happiness, fulfillment, is nothing new. It is expressed in two very ancient poems found in our Bible. In the eighty-fourth Psalm we find these words: "My heart and my flesh cry out for the living God.

In the forty-second Psalm we read: "As a hart longs for flowing streams, so longs my soul for thee, O God. "My soul thirsts for God, for the living God."

The same deep hunger and thirst for God is expressed by Augustine, one of the early saints of the church, in a familiar prayer which probably grew out of his youthful years of not too saintly living: "O Lord, thou hast made us for thyself, and our hearts are restless till they find rest in thee."

This universal yearning of man for something to satisfy his deepest need has not changed with the centuries. A disillusioned poet of our own time exclaims at last, after listing the joys he has "tasted" in vain: "I shall lie down lean with my thirst and my hunger!"

Yes, God has made us for himself, and our hearts are restless till they find rest in him. But, also, he has made us for each other, and we never shall find complete fulfillment until

we find it in one another. The "abundant life" Jesus talked about is not for us as long as we hold God at arm's length. Neither can wholeness or "salvation" be ours while we keep our brother at arm's length.

Yes, Jesus was more successful than anyone else ever has been in the search for happiness, and his Sermon on the Mount gives us detailed directions of the recipe he followed. The Beatitudes are simply a statement that happy is the man who does this and this and this. It is as easy as that, and as dependable. It is as scientific as making bombs, or bread. It is like a Betty Crocker recipe; anyone can make it by following the directions.

Also, as in some recipes, too close and too frequent inspection is undesirable, like taking off the cover to see if the dumplings are done. In raising a cake, or a crop, for example, opening the oven door to see if the cake is rising, or digging up the beans to see if they have sprouted. Probably that is what Jesus meant when he advised his followers in their giving not to let their left hand know what their right hand was doing. Certainly he meant that when he said, "Whosoever would save his life will lose it." Happiness cannot be had by seeking it or saving it for ourselves.

But, "whoever loses his life for my sake and the gospel's sake will save it." The "gospel"? Jesus defined it as: good news for the poor, release to the captives, recovering of sight to the blind, liberty for those who are oppressed. Naturally, anyone who loses himself in such efforts as these is going to find life, abundant, brimful, overflowing.

Because they could see that Jesus had found happiness, lonely people came seeking him. Jesus also sought out lonely people, people who were dissatisfied with life. Take the woman of Samaria, with whom Jesus talked at Jacob's Well. Evidently she had followed the second part of the recipe; she was very much interested in people, especially men. Still she was lonely. Why? Her heart was unsatisfied because she hadn't found God. Jesus answered her ques-

tions and told her where and how to find God.

On the other hand, the rich young ruler had worshipped and served God from his youth up. Yet he was unsatisfied—because he was not interested in people; he was interested in things—money, possessions.

Jesus made out an individual prescription to fit each case. The woman followed hers, and, as far as we can tell from the story, she found wholeness of life, salvation. But the young ruler went away, sorrowful. He did not trust the prescription, would not try the recipe. And yet Jesus was giving him the only advice that could possibly bring him happiness.

Probably Henry Ford knew more about Ford cars than anyone else did, and naturally Edison knew more about the electric light, because the man who invents a machine knows what makes it tick. He knows how it runs. If in our ignorance, we try to make it run our way, we are going to be badly disappointed or injured. God, who invented this mechanism we call life, knows how it runs. He who created man a living soul surely knows our thirst and our hunger.

Patiently, in our groping after life, full, complete, running over; in our reaching out for happiness; God has guided our search until at last in Jesus we find the fool-proof recipe: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind"; and "your neighbor as yourself."

Yes, God has made us for himself, and our souls are restless till they find rest in him. And just as truly, he has made us for each other, and we can find complete fulfillment, complete satisfaction, only as we find it in all our neighbors, in all our fellowmen. We are lonely until we find each other. As Paul wrote in the twelfth chapter of his letter to the Romans: "We, though many, are one body . . . and individually members one of another . . . having gifts that differ according to the grace given to us."

Every single person we know makes our life more meaningful; enriches it, rounds it out. If we know only one kind of people: only the good or the bad, only the poor or the rich, only farmers or city-dwellers, only college people or eighth graders; only Americans, only white, only English-speaking, only Christian, then our life is one-sided, and we are as far off in our idea of the truth as were the proverbial blind men about the ele-

phant. One, you will recall, felt of the animal's tail and straightway proclaimed that the elephant was like a rope. One felt of his leg, and declared the elephant to be like a tree. Another, leaning against the animal's broad side, thought it was very much like a wall, while yet another reached up to its flopping ears and forever afterward insisted that an elephant is like a leaf. Which one was telling the truth?

Did God make a mistake when he created people, and as a result we all turned out to be different? Or did God plan for people to be different from each other in order that no one of us could boast, "I have the truth," but rather that by putting our differences together, we might find the truth? God gave man the ability to invent the airplane and other space saving devices, in order to bring us all together into one world. Then he prescribed love so that our one world might be a good world.

But we have not yet reached that stage. We are like people living in an apartment house in a city—neighbors, yes, but only "due to circumstances beyond our control," and not yet knowing each other, neighbors who are not acquainted with one another, who go to work in the morning and come home in the evening without speaking to the man down the hall. Shall we begin getting acquainted? Here are some neighbors you would enjoy knowing.

In a small town in France is a comfortable old house with a rose garden. This is home to a family of three: a physician, his wife, their teen-age daughter. Last summer a girl friend from England spent a month in Jacqueline's home. Now it is Jacqueline's turn to spend a month with her friend in England. That is closer than America, where she would very much like to exchange visits.

Four years ago Jacqueline's mother made herself my friend for life by helping me out of a tight place. I was having difficulty in getting some money changed in a Paris railway station; to me, an utter stranger, this woman graciously lent enough francs to meet the emergency. She was a real friend.

In a big old house in Frenndenstadt, Germany, there is a screened in balcony, bright with potted geraniums, where my husband and I had supper with the first woman to be elected to the council of that city. Church bells

chimed; daylight softened into darkness, while we talked of the problems a Christian must meet in America or in Germany.

Our hostess of that evening wrote us not long ago that she had lost her seat in the council, but two other women had been voted in. Her only comment was:

I leave this chapter of my life to God. He knows if it is better for me to be more free for some other work. I had a very hard time working with the men, who never before knew about working with women. It was a strange feeling being awakened that morning and looking into the morning newspaper and seeing myself on the outside of things, after being so busy before.

Regarding the world situation, this German woman added:

Here everybody speaks about America where people are expecting a new war. The wife of our burgermeister flew to Rio to see her parents who live in Brazil, because the father wished her to come before the war. I cannot believe that. I pray to get strength not to think negatively, not to have fears. If women of the whole world would resist those fears the would not become reality.

The Burlington, North Carolina, *Times News* for August 6, tells of two teenagers, a girl from Denmark and a boy from Italy, who are returning home after spending a year studying in the United States. When asked their impressions of America, gay, pretty Annette Boegelund, of Charlottenlund, Denmark, answered in dead seriousness: "People here bring their religion into their everyday life. That puts all doubt out of my mind over America's sincerity in her belief in peace."

Paola Berteli of Bologna, Italy, explained: "In Europe, they think sometimes America only gives help to get something in return. . . . I was most impressed by America's sense of community living, how hard they work and how everyone has a good chance to make a living and get what he wants."

A short time ago, when we attended the pageant, "Unto These Hills," at Cherokee, North Carolina, it was our good fortune to sit next to an attractive woman of my own age, who works in New York as an office secretary to a national religious organization. She was a native of Virgin-

ia, but had left that state at the age of nineteen. She was deeply impressed, as were we, by the high ideals expressed throughout the pageant. Over against the continued injustices suffered by the Indians in their efforts to live at peace with the white man, was the repeated assertion in the words of the chief characters: "The thing that matters most is not the color of a man's skin, but whether he be good or evil."

The woman beside me was unprepared, by her experiences in the South of thirty years ago, to hear such sentiments expressed in public before a mixed audience. During the intermission, she turned to me, thrilled, and said, "I never expected to listen to such words spoken here." At the close of the pageant, she exclaimed, "I still cannot believe it, to sit here in North Carolina, listening to a plea for racial justice! I shall certainly have something to tell my friends in New York."

We should have liked to spend more time getting acquainted with our new friend over a cup of coffee, somewhere. But where? We did do what we could however. We took her to the bus station, then carried her bag around to the back and set it inside a door marked "Colored."

In a little Christian village in Portuguese West Africa lives Pastor Gonga, whose life bridges the distance from an illiterate childhood in a pagan village to his present responsibility as shepherd of a Christian Church. When we asked him what difference Christianity had made in the tribal ideals of loyalty, generosity and courage which he had learned as a boy, he answered, "But all those qualities of character applied only within our tribal group, our village. When I became a Christian it enlarged my circle."

How large is our circle? We, ourselves, are the losers if it is small. Jesus was happier than anyone else who ever lived, and his life richer, fuller. Why? Because he knew God better; because he knew all kinds of people. How many kinds of people do you know?

Christianity is a "want to," not an "ought to" religion.

*Out of his greatness and power
God built the universe,
Breathing his loneliness of heart
into man's living soul.
From dust and star-dust he made
us all,
And gave us to each other to
make life whole!*

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Address to Freshman During Orientation Period

For the ambitious young men and women today, education seems to have become a must. There are things, of course, that you can do without an education, but many of these things that you can do without an education, you could do better with an education. The regrettable fact is that many young people today who have the opportunity of an education refuse to take advantage of it. Too many enter college and drop out before completing the requirements for graduation. As a rule, they live to regret their failures.

Elon College is prepared to give you the best advantages in the field of higher education. It has an excellent faculty, prepared by training and experience to assist you in your pursuits of an education. It has an unusually good library for a college the size of Elon. Stacks and stacks of books, forty to fifty thousand, the products of the best minds, of the best people of all ages of the world's history. These are not dead books; they are live books. Open any volume and the author is there staring you in the face. He speaks to you from every page and paragraph. His information and counsel will instruct, inspire and guide you as onward through life you go.

By matriculating in Elon College, you become a part of a great student body; not only the ones who are here now but the hundreds and thousands who have come and gone. Those who have gone found an inspiration here. They are certain that you will be benefitted and blessed as they were. The student body is not so large but that you may know everyone and yet it is large enough to provide association, fellowship and inspiration that will mean much to you through the years.

As a student in Elon College, you stand at the fringe of a wonderful career. You stand in the limelight of marvelous opportunities, on the sands of time, looking out over the broad expanse of the uncharted ocean of truth.

Have you ever had a thought? Have you ever had an idea? Have you ever had a dream? Thoughts are

creative, ideas are dynamite, dreams are wealth, riches untold.

Morse had a thought, an idea, He dreamed of telegraphic communications. We have telegraph stations everywhere. Hundreds and hundreds of thousands of dollars are invested in this type of equipment.

Fulton had a thought, an idea, a dream. He saw the day when the powers of steam would drive vessels up and down rivers, across lakes, and out into the wide seas. As a result, boats sail the seas, trains cross the earth, steam power has helped to make civilization. We have hundreds of millions of dollars invested in this kind of equipment.

Bell had a thought, an idea, a dream. He dreamed of talking over a wire from room to room, house to house, town to town, nation to nation, until today you pick up the telephone in your home or office and talk to the ends of the earth. Millions and millions of dollars are invested for the convenience of mankind.

Edison had a thought, an idea, a dream. He dreamed of the time when you could touch a button, light up a room, light up a home, light up an apartment house, light up a city, light up the world. Millions and hundreds of millions of dollars are invested in this particular industry.

Thoughts are creative, ideas are dynamite, dreams are wealth, riches untold. The inventive genius of man has not been exhausted, neither is it dead. Marvelous things are yet to be wrought by the mind of man. The wealth of the world lies beneath the mountains, buried in the heart of the earth. In the State of Louisiana, they drill for oil. An oil company is now in the process of drilling. This particular well is already 17,000 feet deep, three and one-half miles. No oil; but the company continues to drill.

You are here to survey the limits of truth. Truth is wider than the world's horizons and deeper than the earth could ever be. You shall not reach the limits of truth or discover its depths, but now is the time to begin. Do not waste your time. You may redeem a dollar, but when a minute is lost, it is lost forever. Today offers you an opportunity, do not neglect it.

Apportionment Giving

Did you ever have the experience of having a person indebted to you for a sum of money with a definite period during which that debt was to be settled in full? You had your obligations created depending on the settlement of the indebtedness to you, that you might pay your obligations; then to have your debtor for some reason unknown to you delay his payments which, of necessity, compelled you to delay your payments. Your creditor in turn was puzzled if not displeased, for you had always been prompt in taking care of your obligations. Of course, you knew that your debtor would eventually pay; you were not worried about that, but the delay was what worried you. If you have had this experience, you can easily put yourself in the place of Elon College and experience the watchful waiting for contributions with which to meet obligations.

This kind and benevolent church of ours has obligated itself for a definite amount for our college. Our college has assumed its obligations and is dependent upon the church for funds through conference apportionments with which to meet these obligations. The administration of the college knows that these obligations will be met, and the college's creditors know that the college will meet its obligations, but delay in the first place causes delay in the second place, and questions arise as to when the college will meet its obligations.

The Conference Year is fast drawing to a close. We are still far short of the half-way mark of the amount apportioned to the college. In view of the excessive demands upon our college and evident dwindling of income from investments, I am sure that our churches and Sunday schools will put forth extra efforts to meet their obligations, that our college may be enabled to meet its obligations.

Previously Reported \$ 6,609.22

Eastern N. C. Conference:

Morrisville\$ 7.79
Mt. Auburn S. S. 6.50
Pope's Chapel 5.00

Eastern Va. Conference:

Bethlehem (Nans.) S. S. . \$ 33.13
Newport News S. S. 23.20
Windsor S. S. 20.94

N. C. and Va. Conference:

Burlington S. S.\$ 70.84
Ingram S. S. 20.86

Virginia Valley Conference:

Joppa\$ 9.00
Bethel S. S. 17.68
Mt. Olivet (G) S. S. 10.00
Winchester S. S. 8.34

233.38

Total to date \$ 6,842.60

Missions at Home and Abroad

Dr. and Mrs. David McKeith, Jr., Sail for the Foreign Field

Dr. David McKeith, Jr., executive vice-president of the American Board of Commissioners for Foreign Missions, sailed this week on the *Queen Elizabeth* from New York in route to Ceylon, India and Turkey. Dr. McKeith is making an administrative tour of the work of the American Board in these areas. He is being accompanied by his wife, Mrs. Miriam Scheibe McKeith.

During his visit, Dr. McKeith will confer with Indian and Ceylonese Christian leaders as well as with American and other missionaries, especially those in the Bombay area. He will do considerable speaking in the churches of Ceylon and South India and will attend an important meeting, November 5 to 10, of the National Christian Council of India, which will be held in Gunter.

This will be the third intensive administrative visit made by Dr. McKeith to his world parish. In 1949, he visited Africa, Turkey, Syria, Lebanon and Greece; in 1951, the Philippine Islands and Japan; and in the summer of 1952, he attended the International Missionary Council meeting in Germany.

"There are great areas of spiritual vacuum in the world at the present moment," says Dr. McKeith, "and into those areas many conflicting forces are rushing. It is the duty of the religious forces of the world to meet the challenge of the powerful adversaries facing them. The task is not to extend western culture or propagate any particular organization, but to spread the Gospel of Christ and to penetrate all areas of life with his spirit. Our missionaries are working side by side with the national leaders of other lands helping to shape the new pattern of life which is emerging. We need more missionaries and many, many more Christian national leaders."

Dr. and Mrs. McKeith will fly from Paris to Colombo, Ceylon, and will continue on to India by plane, after a ten day visit. They will also fly from New Delhi to Istanbul, Turkey.

Dr. McKeith will leave for America around December 4, by plane by

way of Lisbon. Mrs. McKeith will remain in the Near East until around December 14, coming home by boat from London.

* * * * *

Associate Minister of the Missions Council Flies to Europe

On Tuesday of this week, Rev. R. Norris Wilson, associate minister of the Missions Council of Congregational Christian Churches, flew from New York to Paris, en route to Athens, Greece, where he will begin a visit to the relief projects and refugee schools of the Congregational Christian Service Committee in Greece, Syria and Italy.

A major objective of Mr. Wilson's European visit is attendance at the Annual Consultation of the World Council Department of Inter-Church Aid and Service to Refugees, in Geneva, Switzerland, October 6-8.

One of the younger of our national church leaders, Mr. Wilson has been chiefly responsible for the relief and reconstruction fund of our fellowship. He has been the chairman of the Administrative Committee of *One Great Hour of Sharing* in which more than thirty denominations cooperate.

From Athens, Mr. Wilson will go to Beirut, Syria, to visit the refugee schools and other relief projects in that area conducted by the Congregational Christian Service Committee, and then go on to Istanbul, Turkey. From Turkey he will go to Naples, Italy to see the amazing work being done by Dr. Teofilo Santi under the Service Committee, and then will tour key refugee centers in Europe under the direction of Church World Service, acquiring first-hand information on some of the problems that are involved on the European side in the new Refugee Immigration program authorized by the 83rd Congress.

* * * * *

Rev. David H. Sandstrom Elected a Missions Council Secretary

Rev. David H. Sandstrom, since 1952 the minister of Stewardship of the New York Congregational Christian Conference, has recently been elected to the position of associate secretary of the Missions Council.

He will start immediately on his new national duties, with his office at 19 South La Salle Street, Chicago, Ill.

Mr. Sandstrom was born in Seattle, Washington, the son of a minister in the Swedish Mission Covenant Churches. He was educated at the University of California, Harvard University and Union Seminary.

During his student days he served Swedish Mission Covenant Churches in which he was ordained, but later transferred his ministerial standing to the Congregational Churches.

In 1950 he was called to the position of minister of Stewardship for the New York Conference, due to his exceptional ability along the lines of stewardship and Christian promotion in which he has been singularly successful.

Among Mr. Sandstrom's major responsibilities in his new field, will be the promotion of the Christian World Mission of the Congregational Christian Churches through increased emphasis on Christian stewardship. He will also have the direction of the Midwest Regional offices of the Missions Council.

Mr. Sandstrom is married to the former Evangeline Marie Burkland, of Minnesota, and they have two daughters, Carolyn, a graduate of Oberlin College, now doing graduate work at the University of Connecticut, and Paula, a high school freshman.

Facing the New Church Year

Every pastor sincerely prays that every member of his church will resolutely and prayerfully seek to do what one person can do in helping to make this new Church Year the best year in the history of his church. God wills that it shall be, and every member is responsible for helping make it to be. "Forward, march," is God's call to every church.

What blessings and what joy will be theirs if with enthusiasm everyone will respond to God's call.

Some churches have three kinds of members—"those who are willing to let others do what ought to be done," "those who are willing to have nothing at all done," and "those who are anxious to do their full share." Which kind of church member are you? The old jingle has a very persistent question which every member of every church should put to himself or herself—"If every member of my church was just like me, what kind of a church would my church be?"—*Roy C. Helfenstein.*

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

North Carolina Women's Board Meets at Moonelon

Mrs. Wm. T. Scott, president of the North Carolina Women's Conference, writes enthusiastically concerning the recent meeting of the North Carolina Woman's Board held at Moonelon.

Mrs. Howard Gerringer, at present the official hostess at Moonelon, had everything in readiness for the meeting. Lovely flower arrangements added much to the setting. And ice cold orange juice and ice water, which she served to the group both morning and afternoon, helped out tremendously.

The Gibsonville society, under the direction of Mrs. G. A. Daniele, Jr., president, served a most bountiful picnic lunch to the group. Mrs. Scott indicates that the chicken, ham, pies and cakes amounted to a "real feast." Rev. and Mrs. J. Lester Stanley of our Gibsonville church were present to participate in the fellowship.

One indication of the success of the meeting is this: seventeen of the twenty-one who were supposed to be present were there! That is fine! And how much the four who were absent missed. We hope that no sickness kept them away from the meeting—but, on the other hand, we hope they had good excuses!

Dr. Scott was on hand as an important "observer" at his wife's meeting, and Mrs. Essie Truitt Simpson (sister of Dr. John G.) was present as a guest.

The main business in hand, of course, was planning the fall conference. All signs point to First Church, Greensboro, for the meeting on October 6. Local society presidents may be on the lookout for a letter from Mrs. Scott concerning complete plans for the conference.

* * * * *

Eastern Virginia Changes Place of Meeting

Mrs. Garland Spratley, president of the Eastern Virginia Woman's Missionary Conference, has asked us to call attention to the change of the place of meeting of the fall conference. She says: "Mr. McCauley noti-

fied me last Saturday that due to their church undergoing repairs, it would not be in readiness by October 1, for our meeting. The women of Franklin Congregational Christian Church have kindly consented to entertain us, so the meeting will be held there." Do not forget the time and place, October 1 at Franklin.

WOMEN'S CONFERENCES

The three Conferences for our women's groups will be held as follows:

Eastern Virginia—Thursday, October 1—Franklin.

North Carolina—Tuesday, October 6—First, Greensboro.

Valley of Virginia—Thursday, October 8—Bethlehem.

Rev. Quentin Leisher, whom many of our women met at the School of Missions this year, is to be the featured speaker at each of these meetings.

Plan now for a carload (or two or three cars full) of women to attend from your society. That is the way to get the year off to a good start!

Suggestions for Use with "The Hidden Heart"

Mrs. Ralph Galt, minister's wife in our Valley of Virginia Conference, sends the following valuable suggestions to keep in mind when using the film, "The Hidden Heart," which Congregational Christian Churches are expected to use this year. Often it will be the women's group which sponsors the showing, and so this article is found on the women's page. However, if some other group is sponsoring it in your church, please remind them of these suggestions.

1. There is a reference early in the film to the boy who is in a *work camp*. I believe that the whole point of the discussion is lost unless people understand what a *work camp* is. The second chapter of the study book, "Where'er the Sun," describes an international work camp in Siam. Part of this chapter or some other description of work camps would help where the congregation is not familiar with the work camp idea.

2. Young people who have taken part in a work camp might give a description of a camp program.
3. A local work camp might be set up if there is time for discussion after the film. This might be just a one-day project to improve some specific condition about the church or in the community.

* * * * *

A Reminder

The World Community Day services are scheduled for Friday, November 6, 1953. The theme is for the day is "Building Lasting Peace," and the program materials must be ordered before October 3, at a cost of 35c, from the Department of Publication, National Council, 120 E. 23rd Street, New York 10, N. Y.

It takes time to plan a good program and as most of the women from other denominations are urged to participate in these programs, why not get together?

Besides our prayers for peace, we are asked to give materially, and this request is two-fold. The collection of money will be used to help make more comfortable the refugees sheltered in camps and recreation centers, youth hostels, orphanages and children's homes, hospitals, sanatoria and invalid homes, rehabilitation centers, and homes for the aged. Goodness, it will take a lot of money to do this in a substantial way!

The second request is for bright and gay wash cloths and towels, double or single or crib-size sheets, pillow cases, warm but light-weight quilts and blankets, curtains, drapes and table cloths, that are not fancy or elaborate. Send these to the Church World Service Center, New Windsor, Maryland.

MRS. H. E. ROBINSON.

* * * * *

Berea, Great Bridge, Virginia, Reports

The Ladies Auxiliary of the Berea Christian Church (Great Bridge) is now closing another year of work and good fellowship together. We have enjoyed a very successful year. We had a very conscientious president, Mrs. D. W. McClain. She has led us in an inspiring way toward true fellowship and cooperation to advance the work of our church and our Master. May we ever remember the special efforts and thoughts she has given to our auxiliary.

(Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

"They Are All Looking for You"

PART I.

As Peter climbed the steep hill back of his home town of Capernaum, the morning sun blazed down indifferently on his tired back. Peter was too much in a hurry to stop and rest in the shade of any chance trees along the way. It was still early, but the sun was so hot that Peter swore under his breath. He couldn't understand why Jesus had risen at such an unearthly hour, or why he had gone off by himself, nobody knew where.

Now the whole town was wondering where he was. The many friends he had made the evening before through his sympathy and kindness, his healing touch with the sick who had been brought to his door—they had told others about this friendly Jesus; and as a result dozens of men and women were crowding around the house at this early hour. Not only beggars and people suffering from disease, but some of the rich of the community, the leaders of the synagogue, and Pharisees. Some were curious and rude, some very eager, some of the more dignified pretended nonchalance. But all had come to see Jesus. They had been told he was staying there for the night.

"Yes—why yes, of course. He is within. I will call him," the servant had stammered out, noting the large number of people before the house. But Jesus was *not* within, he discovered to his surprise; and it was with considerable embarrassment that he had disclosed the fact to James and John and Peter, who also had been housed there for the night. Peter had been quite upset over the disappearance, and had started a searching party immediately, while James and his brother, feeling a responsibility for their leader's reputation, had broken the news to the crowd as tactfully as possible, even attempting to engage some of the more distinguished in conversation, until Jesus could be found.

Meanwhile Peter, with Andrew and Levi, had scoured the town, finding only one clue as to his whereabouts. The night watchman, just leaving his post, said he had seen the teacher before daybreak, making his way to-

ward the path that leads up from the plains toward the hills to the west. He hadn't seemed to be in a hurry, and was deep in thought.

Peter *was* very much in a hurry, so much in fact that he had soon out-distanced the other two disciples, and was now plodding up the pathway alone. "Yes, the Master must have gone this way," he thought to himself, wondering what might be the reason for this early morning walk. John had surmised that Jesus had gone away alone to pray. Peter pondered the thought.

(To be concluded.)

* * * * *

"Preparing A Welcome"

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"Baby sleep!" Three-year-old Larry Cameron smiled at his tiny brother and repeated his solemn pronouncement, "Baby sleep!"

"Yes, Larry," his mother answered gently, "little Marvin needs to sleep now, because that makes him grow. Before long he'll be a big boy like you. Then he can play with the toys you've been saving for him. Would you like to show Marvin's toys to Miss Mallory?"

I was calling at the home of a friend where a new baby had recently joined the family. Until that visit I had been somewhat apprehensive about Larry's reception of his new brother. In all of Larry's three years his mother had given him so much devoted companionship that one could not help wondering if the little fellow might not feel defrauded when her attention must be divided. It was gratifying to see that my small friend had no such feeling.

At his mother's suggestion he promptly brought to us a light wicker basket of toys. There was a soft rubber ball, a rattle just the right size for a tiny hand, a yellow duck for a baby's bath tub, and a white woolly lamb. Larry's eyes shone as he showed me each of his brother's toys.

"I think Miss Mallory might like to see the little truck you are saving for Marvin to see when he is old enough to play with you," his mother continued. "Then you can take your own trucks out to the sand pile. It's

nice and warm in the yard today."

From a miniature garage made of cardboard Larry brought some small metal trucks painted in bright colors. "This one for Baby," he said, pointing to a red one.

"I'm sure Marvin will like his playthings," I commented, as the little fellow carefully put the red truck into the garage and then went out into the yard with his own toys. Turning to his mother I expressed my appreciation of the scene I had just witnessed. "You have handled a difficult situation with wisdom," I told her. "Often an older child greets a young one with resentment instead of pleasure."

"My husband and I have tried to make the baby's arrival a happy time for both children," my friend replied. "We began by telling Larry that he was going to have a little sister or brother who would be a playmate for him.

"Just by chance we discovered that our son was expecting somebody of his own age," she continued. "When my brother visited us last winter he brought Larry a fleet of toy trucks, and the child put away the red one to save for his new playmate.

"We realized that Larry would be disappointed when the playmate proved to be a tiny baby that could do nothing but eat and sleep. It happened that a baby boy had just come into the home of a friend who lives near us. When that baby was old enough to have visitors I asked the mother if I might bring Larry to see him. My neighbor was glad to cooperate, so Larry was given an opportunity to learn what the expected member of his own family would be like. The mother showed Larry the light, soft toys provided for her baby and told him it really wouldn't be long before his little new neighbor would be old enough to enjoy the kind of toys Larry likes for himself.

"After that visit Larry shared happily in all of our preparations for the baby's coming. He helped me put away the shirts and booties, and the soft, warm blankets which we would wrap around the baby. The little red truck is being saved as a sort of symbol that the new brother will actually become the playmate we had promised."

"I'm sure the strain of adjustment that so often comes into the home with the advent of a new baby would be eased if all children shared in preparing a welcome as Larry has done," I commented, as my friend

(Continued on page 15.)

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Holland Pilgrim Fellowship Reports

The Pilgrim Fellowship of the Holland, Virginia, Christian Church held its final meeting of the year on a lake near Holland, on Sunday, August 30. Each member had the privilege of inviting a guest.

Just as the sun was setting, a very thought-provoking and inspirational vesper service was conducted by Ed Felton. Following the service we transacted business. We voted to send \$10 to the earthquake victims of Greece, read a letter from Miss Angie Crew, which acknowledged the receipt of a box of woolen sweaters which was sent to be for distribution. We then had the election of officers for the ensuing year.

The officers are as follows: Betty Jean Underwood, president; Billy Bittle, vice-president; Nadine Pulley, secretary; Mary Virginia Bittle, treasurer; Jo Lynn Holland, program chairman; Ed Felton, co-chairman. Chosen as reporters were Ann Campbell, Leon Duke and Hamnah Hannah. Mrs. J. D. Rawles and our minister, Rev. J. H. Lightbourne, Jr., will be our counsellors again this year.

After saying goodbye to six of our members who are leaving this year, we had a covered dish supper in the clubhouse near the lake.

Afterwards the recreation period was led by Hamnah Hannah. We then formed a friendship circle; the outgoing president, Lois Jean Grizzard, made a few remarks; and we sang "Blest Be the Tie That Binds."

HAMNAH HANNAH,
Reporter.

* * * * *

Apportionments for the Moonelon Project

Perhaps some of you in the North Carolina and Virginia Conference have forgotten what is your share for the Moonelon Project. If you have, this is a reminder.

Let's get this money in and see if we can urge the advancement of some building begun on the Moonelon Conference site.

The apportionments are:

Apple's Chapel	\$ 35.00
Asheville	25.00
Belew Creek	15.00
Berea	30.00
Bethel	20.00
Bethlehem	25.00
Beverly Hills	15.00
Burlington, First	75.00
Carolina	25.00
Danville	35.00
Durham	55.00
Elk Spur	15.00
Elon College	50.00
Gibsonville	10.00
Garham	25.00
Greensboro, First	100.00
Greensboro, Palm St.	35.00
Greensboro, Calvary	20.00
Happy Home	40.00
Haw River	20.00
Hebron	10.00
Hines Chapel	60.00
Hopedale	15.00
Ingram	15.00
Kallam's Grove	15.00
Lakeview	10.00
Lebanon	20.00
Liberty	35.00
Long's Chapel	20.00
Mebane	15.00
Monticello	40.00
Mt. Bethel	25.00
Mt. Zion	25.00
New Lebanon	40.00
Pfafftown	10.00
Pleasant Grove	20.00
Pleasant Ridge	20.00
Reidsville	55.00
Rocky Ford	10.00
Salem Chapel	10.00
Shallow Ford	10.00
Tryon	30.00
Union (N. C.)	25.00
Union (Va.)	40.00
Winston Salem	50.00
Zion, Burlington	10.00

Total \$ 1,305.00

In fellowship,
CURTIS YOUNG,
President,
N. C. & Va. Fellowship.

* * * * *

Youth Fellowship Meetings

October 4—Eastern Virginia Youth Fellowship, Fall Missionary Rally, Windsor Church, Windsor, Va.

October 11—The Valley of Virginia Youth Fellowship Fall Rally. The place to be announced.

October 18—North Carolina and Virginia Youth Fellowship Rally, Bethlehem Church, Altamahaw, N. C.

October 24—Work Day for Christ.

October 25—Eastern North Carolina Youth Fellowship Meeting. Place to be announced.

PATTIE LEE COGHILL,
Educational Secretary.

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Young People's Retreat at Sylvan Beach

Miss Ruth Dunn sent us a program of the Young People's Retreat, to be held at Sylvan Beach on September 12 and 13, but it was received too late for publication. We hope that the retreat was a great success and that a full report will be sent in for later publication.

* * * * *

Relax With Max

It is more important to know where we are going than to get there quickly. Do not mistake activity for achievement.—Mabel Newcomber.

* * *

Have you ever noticed that it often takes a couple of efforts on the part of the minister in a good many of our churches to get the congregation to stand for a hymn? Wonder if it wouldn't help if we all remembered that a hymn is a prayer?

* * *

Die when I may, I want it said of me by those who know me best that I always plucked a thistle and planted a flower wherever I thought a flower would grow.

* * *

LET US PRAY:

For a faith strong enough to
move mountains,
And for wisdom enough to
know where to move them.

The bad physiological effects of alcohol are largely due to the fact that it supplies calories to the body, but does not supply vitamins or minerals. The calory-vitamin ratio in a balanced diet should approximate 2.7. The man who consumes an average 2500-calory food diet daily will bring his calory total to 4100 if he drinks a pint of whiskey, but will not increase his intake of vitamins and minerals at all, so that the ratio will fall to 1.66. He will inevitably suffer from nutritional troubles, some of which may be very serious indeed. Calories derived from alcohol cannot be stored in the body or used for tissue repair. The food calories for which they substitute may, however, accumulate and cause fat.—M. C. S.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"A Slave Becomes a Brother"

LESSON XIII—SEPTEMBER 27, 1953

MEMORY SELECTION: "*There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.*" — Galatians 3:28. (R.S.V.)

LESSON: Philemon, verses 8-21.

DEVOTIONAL READINGS Isaiah 61:1-3, 10-11.

The Master.

Philemon, the owner of Onesimus the runaway slave, lived in Colossae. He was a wealthy householder who had been brought to Christ by Paul. He began at once to use his wealth and his influence for Christ and the Christian cause. He opened his fine home to the Christians in the community to be used as a church. He helped the members of the church with his gifts. He was a fine layman, a man of large heart and great faith. It was no reflection on him that he owned slaves—that was the accepted custom of the day. He and Paul had a warm friendship for each other. And Paul's letter to Philemon is one of the finest examples of Christian courtesy and Christian love to be found anywhere in all literature, perhaps the finest of all such letters. Incidentally, the letter is unique in that it is the only letter in the New Testament which is concerned with a purely private affair.

The Slave.

Philemon had a slave named Onesimus. He was a Phrygian slave, a sorry, vagabond, undependable kind of fellow. Furthermore, he was dishonest, and stole from his master. Then he ran away. He went to Rome, where he thought he would escape arrest and return to his master, and where he could live by his wits. By some coincidence, and certainly by the providence of God, he came in contact with Paul who was a prisoner in Rome. He was soundly converted and became a completely changed man. Furthermore, he became a valuable helper to Paul. And he became very much beloved by Paul. The fact is that Paul wanted to keep him at Rome and to have him as his assistant and helper. But with the

courtesy and the consideration that was characteristic of Paul, he felt that it would not be right to keep Onesimus without Philemon's consent. Accordingly, inasmuch as he was sending a letter to the Colossian Church by Tychicus, he also wrote a letter to Philemon, and sent it, along with Onesimus himself, to the slave's owner, and to his dear friend. It took tact and grace to write that letter, and it took grace to return the slave. It also showed that Onesimus had been soundly converted—he was willing to go back to his master with the risk of incurring the heavy penalty that often fell to the lot of runaway slaves.

The Mediator.

Paul acted as the mediator between the two men, the master and the manservant. He was the common bond between them. He used his good offices in an effort to effect reconciliation and restoration. And restoration on a new basis or new level. As will be seen, he urges Philemon to receive Onesimus, not only as his slave, but as his fellow-brother in Christ! With tact, with charity, with love, he pleads the cause of the redeemed slave.

The Message.

The letter is a model of its kind. Paul begins with a heart-warming and complimentary, but genuinely sincere appreciation of the faith and works of Philemon, and an expression of the great joy, and the consolation in love, which he has because of the Christian life and works of his dear friend. He intimates that he really has a right to ask Philemon to do what he is asking him by virtue of his office as an apostle, and also because Philemon is indebted to him for the new life which he found through the preaching and the personal work of Paul. But he makes his appeal on a higher basis and to worthier motives.

"Yet for love's sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ"—that was a powerful appeal. In other words, Paul says that it is a matter, not of compulsion, but of the constraint of love. "I beseech thee for my son—my son Onesimus, whom I have begotten in my

bonds." Here was the great apostle, a man of culture and character, calling this converted slave his "son" and his "brother beloved" and as his "very heart." That is brotherhood in action.

He then makes a plea in behalf of Onesimus. He admits frankly that he had done wrong, that he had been unprofitable, that he had been a thief, that he had run away. But he states clearly that this runaway slave had been soundly converted. He says frankly that he would like to have him as his helper. But without Philemon's mind he would do nothing—whatever benefit Onesimus was to be to him was not to be "as it were of necessity, but willingly." So he is sending the man back to his master.

He asks him to receive him, "not as a servant, but above a servant, a brother beloved, especially to me, but how much more unto thee, both in the flesh and in the Lord." It took grit and grace to write that. And it took a lot of grace on Philemon's part to act accordingly. Paul adds the striking statement, "If thou count me therefore a partner, receive him as myself." Ah, the spirit which this man had! And the spirit which he demanded of another in regard to life's broken relationships!

Then the old prisoner adds another powerful appeal. He tells Philemon that if Onesimus cannot or does not pay Philemon what he owes him, if he does not make good on his defalcation, that he himself will pay it. "If he hath wronged thee or oweth thee ought, put that on mine account. I Paul have written it with my own hand, I will repay it." He adds that Philemon will hardly do this in view of the fact of how much he owes Paul.

And what does Paul expect? He says, "Having confidence in thine obedience, I wrote unto thee, knowing that thou wilt do more than I say." That really did put Philemon on the spot. With the request that Philemon get a room ready for him—he hopes to be coming his way before too long, he sends greetings from some of his companions at Rome. And then farewell.

What was the result? We do not know. It is not hard to guess, however; and we cannot regard lightly the tradition that Philemon received the converted slave, forgave him, and sent him back to Rome to serve Paul as a servant and a helper.

And what are the lessons from this letter? Well, here is evidence of

Christ's power to convert and to transform men, all men. Here is evidence of the fact that in the Early Church, there was no bond or free in Christ, but all were one in him. Here is an expression to Christian forgiveness at its best. Here is an example of how a good Christian man can become an agent of reconciliation between estranged people. Here is an example of the spirit of courtesy and consideration finding expression in the art of letter writing.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

The attendance has been good at our meetings each month. We enjoy the good fellowship of a covered dish luncheon at each meeting. We have also had good attendance of our ladies at all of the rallies and the conference.

Our members have enjoyed serving our Youth Fellowship after each of their meetings during the year.

Christmas bags were sent to Ellis Island for the children, and Christmas-cheer baskets were sent to the sick, aged and shut-ins of the church and community.

Mrs. J. F. Morgan reviewed our mission book for us this year. We always enjoy hearing her and having her visit us, as she enjoys the work of her Master, bringing a wonderful message whenever she is called upon.

Our pastor, Rev. H. E. Crutchfield, brought us our Bible study this year, as he has before. These messages have been truly great and we have appreciated them very much.

Our auxiliary sponsored a very successful and gratifying experience by having a Family Fellowship Supper during Family Week.

We made a contribution to the muscular dystrophy fund this year. The auxiliary also worked with the Sunday school in collecting clothes to send overseas. We have contributed to the care of a child in India for the year, which gives us an opportunity to share in spreading the light of Christ in a dark country.

Mrs. T. S. Sory,
Reporter.

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Second Church, Norfolk, Reports on Year's Work

The Woman's Fellowship of Second Church, Norfolk, has held its regular monthly meetings with a planned

worship service and program. In a series of six special meetings, our Bible study was presented by our minister, Rev. J. Everette Neese. Both Mission study books have been studied and a review given. Rev. C. C. Thomas of First Church, Berkley, reviewed the Home Mission study book at a Sunday evening worship service, thus reaching more of the women of the parish.

We presented our minister with a Life Membership certificate, and we have recently shown in our church the film, "The Hidden Heart."

In community work we have provided Christmas toys and clothes for three children in foster homes. We have been responsible for the contribution of \$20 to the Norfolk Cancer Clinic for equipping a new room.

A box of clothing has been sent to the Near East Relief and we have sent Glory Bags to Miss Corinne M. Nordquest at our Mission station in South Africa.

During Family Week we sponsored a Family Night Dinner with music, games and movies. We have observed World Community Day, World Day of Prayer and May Fellowship Day. On Inauguration Day we sponsored a prayer service for the nation which was held in our church in cooperation with other denominations in our area.

Mrs. J. E. Neese, our minister's wife, has been of invaluable help to us in our year's work. Not only have her labors been in our society, but she has worked in other areas of our church program. Also, she has served as superintendent of the Norfolk District for the past two years, and has served during the past year as president of the Norfolk Council of Church Women.

Plans are being made for the organization of another circle for daytime meetings.

Mrs. M. D. JOHNSON,
Secretary.

* * * * *

Portsmouth First Reporting

The Women's Fellowship of First Congregational Christian Church of Portsmouth, Virginia, has had varied activities throughout the year.

Last fall we had eight members and our pastor to attend the Woman's Missionary Conference at the Christian Temple.

We have studied the book of Colossians in our circles and received spiritual inspiration. Our fourth circle is composed of the younger women of

the church. This group has been busy and is doing a wonderful work for the church.

We had the pleasure of uniting with the Shelton Memorial Church for a review of our home mission study book, "These Rights We Hold," given by Rev. Thomas H. Britton.

In November, Mrs. Spong, president of our local school board, gave a most interesting talk on her trip to the Holy Land.

We have observed World Community Day, World Day of Prayer, and May Fellowship Day, working with our United Council of Church Women.

At Christmas a very interesting program was given around a Christmas tree decorated with United Nations flags. Gifts were put under the tree for the immigrants at Ellis Island.

Miss Marjorie Lou Cross gave a review of our foreign mission study book, *Africans on Safari*, which was enjoyed very much, and a nice box of clothing was sent to Africa as one of our frinedly service projects.

Our pastor, Rev. W. P. Smith, presented a program on the meaning of church symbols which was very impressive.

We had eight members to attend the Missionary Rally at South Norfolk, and three members to attend the Woman's Convention at Burlington, N. C.

The picture, "More for Peace," was used at the July meeting, and for our August meeting we enjoyed a family picnic and program at the city park.

We are planning and hoping to do an even greater year of service in His name next year.

Mrs. H. W. LEE,
Secretary.

Dr. Wayland Zwyer, associate director of Church World Service, says: "Winter clothing contributions should be forwarded promptly to the Church World Service Center, New Windsor, Maryland, if they are to reach the refugees overseas in time to protect them against the cold days ahead. . . . To be fully effective in the winter months ahead clothing should be shipped during September and October. The refugees in the Near East and Korea are unable to earn enough to purchase clothing, . . . and voluntary agencies are practically the only source of clothing for refugees from Germany and the East."

The Orphanage
J. G. TRUITT, *Superintendent*

Dear Friends:

I know the people will respond to the appeal of the orphanage this fall in a generous way. Our needs are emphasized by the severe summer. And I know God can and will move on our hearts to support the homeless and orphaned children who have been entrusted to us.

An orphanage is not the best place in the world for a child, but I do not know how the homeless child is going to do any better. There are many folks who have found great joy in sharing liberally what God in his goodness and they in their work have had. They will do it again this autumn. If I did not have faith in God, faith in the work done here, faith in these boys and girls, and faith in folks, I would now be of all men most miserable. But as it is, I am glad and happy to be doing my best, with faith that God will bless the efforts of all of us to give these little folks "home."

It was such a joy to feel the thrill in the air about this campus the past Sunday, when alumni returned from many places in several states. They greeted one another as "Boots," and "Shine," and "Hello! there Skinny." "Skinny" was a lady with a little extra, but she responded in like manner. They seemed to overrun each other in their inquiries and exclamations. Their joy at being back and seeing one another was obvious.

Young returnees watched the older ones in openeyed amazement. There were seventeen of the alumni here who had gone out since I came to the orphanage. I was pretty proud of that. I knew them so well, and was glad to check up on "How are you doing, David."

Mrs. Foster and Mary Lee were here. Mrs. Foster, the first orphanage mother, and a long-time teacher in the Elon public school, saw many of her friends, and they were glad to see her. Several members of the J. J. Ingle family came, along with Mr. Ingle, and were folks glad to see them! They were neighbors to the orphanage when neighborliness was in flower! Miss Hattie Brakefield was back to the delight of everyone. And many others helped by their presence to make the day a big success.

During a business meeting, presided over by Clyde W. Rudd, Mr. V. R. Holt, president of the board of trustees, talked to the alumni about what they meant and could mean to the institution, and praised them for their devotion to the institution that had served them so well. The meeting voted appropriate resolutions the death of Mrs. V. R. Holt, and several alumni expressed the fact that Mrs. Holt had been one of the best friends the orphanage had ever had.

Those present were delighted with the newly painted buildings, the well mown lawns, the signs of progress, and especially were they appreciative of the Holt Memorial Chapel now in the process of erection. They voted thanks to the Kirk Holt family for the so valuable gift.

Our little town has renewed its life with the opening of school. Our children are returning to their grades and seem right glad to see their school mates again. The opening of Elon College brings life to our town. It looks good to see so many fine young men and young women here. We wish for the college one of its very best years. I am reminded of the years I spent on its campus and am proud of them and the college that made them possible.

Thanks for the good report this week.

JOHN G. TRUITT,
Superintendent.

REPORT FOR SEPTEMBER 10, 1953.

Commodities for the week.

W. K. Holt, Jr., Dothan, Alabama, Clothing.
Ronnie Black, Burlington, N. C., Clothing.

Bamby Bakers, Burlington, N. C., Pies.
Woman's Auxiliary, Bay View Church, 2 quilts.
Rev. & Mrs. Richard Jackson, Chapel Hill, N. C., Clothing.
Mrs. T. H. Kenimer, Landrum, S. C., Clothing.

Sunday School Monthly Offerings.

Amount brought forward	\$10,138.08
Eastern N. C. Conference:	
Morrisville	\$ 5.10
	5.10
Eastern Va. Conference:	
Bethlehem (Nans) S. S. .	\$ 38.40
Mt. Carmel S. S.	18.49
Windsor S. S.	10.00
	66.89
N. C. and Va. Conference:	
Greensboro, Calvary ...	\$ 18.00
	18.00
Virginia Valley Conference:	
Bethel S. S.	\$ 2.00
Joppa	9.00
Newport S. S.	21.15
Winchester S. S.	8.34
	40.49
Total	\$ 130.48
Grand Total	\$10,268.56

Special Offerings.

Amount brought forward	\$12,883.05
Mary Sue Brittle S. S. Class	\$ 5.00
Reliable Bible Class, Portsmouth, First Church ...	10.00
Mr. & Mrs. Wm. F. Lawrence, Portsmouth, Va., in memory of Mrs. Wm. J. Chenoweth	3.00
C. S. Clayton, Charlotte, N. C.	400.00
Eugene Neu, Charlotte, N. C.	5.00
O'Kelley Bible Class, First Church, Greensboro ...	50.00
Special Gifts	357.10
	830.10
Grand total	\$13,713.15
Total for the week	\$ 960.58
Total for the year	\$23,981.71

MEMORIAL GIFTS
"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name.....
Address.....

Church Building Loan Fund Campaign

All churches in the Southern Convention have been asked to file Declarations of Purpose in connection with the Church Building Loan Fund Campaign with the Convention Office as soon as they can do so. Those that have not done so are urged to do so as soon as possible.

Through Sept. 3, 1953, Southern Convention Declarations of Purpose received at the office were as follows:

Church and Pastor	Amount
Va. Valley Central Conference:	
Bethlehem—Ralph M. Galt	\$ 106.00
Bethel—Vacant	377.00
Winchester—R. A. Whitten	1,101.00
Wissler's Chapel—Ralph M. Galt ..	60.00
Eastern Va. Conference:	
Berea (Nans)—H. S. Hardcastle ..	\$ 872.00
Bethlehem (Disp)—John Gallo ..	459.00
Cypress Chapel—Earl T. Farrell ..	1,321.00
Franklin—Harvey L. Carnes ...	2,132.00
Holy Neck—Allen Hurdle	1,270.00
Holland—J. H. Lightbourne, Jr. ...	1,913.00
Liberty Spring—Jesse H. Dollar ..	1,591.00
Newport News—A. Lanson Gran- ger, Jr.	3,264.00
Norfolk, Second—J. Everette Neese	877.00
Oakland—H. S. Hardcastle	1,570.00
Oak Grove—Earl T. Farrell	265.00
Portsmouth, First—W. P. Smith ..	1,410.00
Portsmouth, Shelton Memorial— Portsmouth, Elm Ave.—R. Eu- gene Tally	704.00
Thomas H. Britton	683.00
Richmond—Roy C. Helfenstein ..	1,459.00
Suffolk—Duane N. Vore	6,290.00
Union, Southampton — Clyde Fields	928.00
Eastern N. C. Conference:	
Amelia—John Littikin	\$ 400.00
Antioch—W. A. Rich	203.00
Beulah—Carl Wallace	517.00
Bethlehem—W. A. Rich	132.00
Chapel Hill—R. L. Jackson	509.00
Fayetteville—F. C. Lester	300.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Mt. Auburn—W. A. Rich	523.00
Mt. Carmel—W. A. Rich	203.00
Mt. Gilead—W. A. Rich	332.00
Lee's Chapel—Fred P. Register ..	†166.00
Plymouth—John Littikin	299.00
Raleigh—W. L. Parker	975.00
Sanford—Will B. O'Neill	1,000.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood ..	300.00
Wake Chapel—F. P. Register ..	1,500.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Flint Hill (R)—Avery Brown..	127.00
Hanks Chapel—R. T. Grisson ...	694.00
High Point—Guy H. Veazey ...	426.00
Liberty—L. M. Presenell	361.00
Pleasant Ridge—Max Vestal ...	595.00
Pleasant Union—B. H. Lowder- milk	300.00
Spoon's Chapel—Max Vestal ...	132.00
N. C. and Va. Conference:	
Burlington:	
Beverly Hills—W. W. Snyder ..	\$ 400.00
Lakeview—John G. Truitt, Jr. ...	82.50
Greensboro, First—W. E. Wisse- man	3,292.00

Elon College—H. P. Bozarth ...	2,450.00
Greensboro, Palm St.—Mack V. Welch	1,243.00
Haw River—Dwight Jackson ...	1,065.00
Hines' Chapel—Julius Rice	697.00
Ingram—W. T. Madren	975.00
Monticello—Julius Rice	460.00
Pfafftown—W. J. Andes	258.00
Pleasant Ridge—W. E. Wisseman	814.00
Reidsville—T. G. Humphries ...	3,211.00
Shallow Ford—R. M. Petersen ..	1,057.00
Union (NC)—K. D. Register ..	1,395.00
Winston-Salem—W. J. Andes ..	814.00
Zion—Fred H. Wrenn (Student)	75.00

†Paid.

FOR THE CHILDREN.
(Continued from page 10.)

concluded her story. "It helps immeasurably for the older children to understand in advance that time must elapse before the newcomer can take part in their interests."

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING
LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195.,, voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

It was agreed that our church would seek to reach this goal by:
(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195.,, in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
- [] 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195...
- [] 4. By annual solicitation each year for years.

..... Church
By Secretary or Clerk
Address
..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

In Memoriam

RAWLES.

We, the Board of Deacons of Liberty Spring Christian Church, take cognizance of the passing of one of our members. Brother Rawles had served as a member of the Board of Deacons for more than thirty years. He loved his church, and stood firmly for what he thought was right.

Therefore, be it resolved: that we record his passing (June 18, 1953) with regret and extend to the family our heartfelt sympathy; commending them to the Heavenly Father for His care and comfort.

Also, be it resolved: that we, through the Secretary of the Board of Deacons, express our sympathy to the family through a copy of these resolutions, and that a copy be filed with the Secretary of the church for permanent record.

LUTHER W. WILKINS,
Secretary.

"God and the Dinner Table"

By CARL R. KEY

In the Bible is an "account of Moses, Aaron, Nadab and Abihu and their seventy companions who saw a vision of God upon the mountain, 'and they saw God, and did eat and drink' (Ex. 24:11). Their dinner table on the mount was spread with a ritual meal, and as God made a covenant with them, they ate and drank in his presence—for the signing of a covenant was always followed by a meal through which the signers showed their kinship with each other in the act of eating.

"Abraham's servant in the house of Bethuel, where he sought a wife for Isaac, refused to eat when meat was first set before him, saying, 'I will not eat until I have told mine errand.' Afterward, when the covenant was made and Rebekah was given to return with the servant as a bride for Isaac, he ate and drank with them (Gen. 24: 33, 54), this ratifying the covenant.

"The Passover was another ritual meal, which the Hebrews first ate in Egypt, and kept up as a memorial of God's covenant with them in delivering them from their captivity in Egypt. At the last Passover which Jesus ate with his disciples, he instituted another ceremonial meal which we call the Lord's Supper. He called it 'a new covenant.' . . . Thus we can see how 'God and the Dinner Table' featured in these special ritual feasts. But the idea goes further and deeper than ceremonial dinners; there is a close link between God and the dinner table in every-day living."

So spoke the Rev. W. L. Lynch, pastor of the First Baptist Church of Siler City, N. C., in a recent broadcast over a local radio station.

Unknowingly, Mr. Lynch was speaking to all American citizens who live today in this land of plenty. If we would live up to our Christian confession and be Good Neighbors to the refugees, flood, famine and war victims of the world today, we must invite the unfortunate peoples to our dinner table over which God is watching. God is saying to us that "we must share out of our abundance."

By giving through the channels of the Christian Rural Overseas Program, we put many, many extra "leaves" in "God's Dinner Table," extending it the length and breadth of the world, so that his needy children may eat a fellowship meal with us. How many guests will you invite to "God's Dinner Table" in the next few months? How much cash will the people of our area give to purchase needed processed commodities—dried milk, cheese, cotton seed oil, oleomargarine or canned meats? How many carloads of life-giving foods will Christian people help load from now until Thanksgiving for shipment to the needy in Korea, in Pakistan, in India, in Palestine, in Austria and Germany, in the flood stricken islands of Japan and the earthquake stricken islands of Greece?

Resolve now to give time, money and food to extend "God's Dinner Table" the world around. Remember it makes a man far happier to give than to receive.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VIRGINIA, SEPTEMBER 24, 1953

NUMBER 38

New Recreational Center of Richmond Church



Shown above is the new Social and Recreation Room of the First Congregational Christian Church of Richmond, which was made possible by wisely using the large waste space under the Sanctuary. A group of youth and adults are enjoying a social hour. The story will be found on page 6.

News Flashes

Mr. Luther W. Wilkins has asked us to state that the "In Memoriam" in the September 17 issue was "for Edward B. Rawles of Liberty Spring Church." The item failed to so state.

We learn with regret through his sister, Mrs. L. W. Staggs of Norfolk, that Dr. N. G. Newman is a patient in Duke Hospital at Durham, N. C. It comes as a surprise, as up to this time Dr. Newman has been in such very good health. We hope that he will soon be restored, and we know that this wish will be echoed by all of our readers.

From Rev. E. T. Cotten, minister of Pilgrim Congregational Church of Cincinnati, Ohio, we received the following: "Dr. Harry K. Eversull died Sunday from a coronary ailment. I am mailing you two clippings from *The Cincinnati Times Star* concerning him. He was very active until this attack a week ago. Dr. Eversull gave the main address in the service when I became the minister of this church more than seventeen years ago, he was a friend, and I shall miss him very much."

Rev. Mr. Devapragasam, whose letter appears on page 8 of this issue, adds the following interesting postscript: "On the back page I found my name split into two, as 'Deva Pragasam.' Of course it is alright so far as the meaning is concerned, Deva meaning God, and Pragasam is the word for Light. My parents wanted me to be a minister (light) for Christ and his people from my birth, and brought me up, and I am glad that they will be happy in Heaven to see me fulfilling their wish, with all my limitations."

Dr. H. S. Hardeastle, pastor of the Oakland Church at Chuckatuck, Virginia, and writer of our "Sunday School Lesson Notes," in a personal note, says: "Mary and I are grandmother and grandfather again. Hardy and Mary Ann have a fine baby boy, born on Monday morning (two weeks ago now). He has been named Howard Scott Hardeastle, III, but will be called 'Scott.' Too many Hardys might complicate matters." Congratulations to all of the Hardeastles.

Revival Services Concluded at Waverly, Virginia

On Sunday morning, September 13, Dr. John G. Truitt, superintendent of the Christian Orphanage at Elon College, came to the Waverly Church to conduct a series of evangelistic meetings. He continued throughout the week, preaching each evening and visiting throughout the day.

His messages were well prepared in thought, in spirit, in challenge and in simplicity. From the beginning to the end, there was a spiritual atmosphere that made those who attended feel that they were in the presence of the Divine.

The church and the community feel that we have really had a wonderful meeting. The church membership had been preparing for the meeting for some time. There were five adults and two children added to the church as a result of the week's work. There were other professions made which will likely lead to membership in other churches.

J. E. McCauley,
Pastor.

Wm. Kincaid Newman says "The first million is the hardest—in business, yes—in a campaign, no. The real challenge is the last million. The Church Building Loan Fund Campaign now stands at about three and one half millions. To reach our national goal, each conference and association must reach its goal in full." The chance to participate in the campaign is a privilege to each church as well as a duty.

Dr. H. K. Eversull Dies of Heart Failure

Dr. Harry K. Eversull of Cincinnati, Ohio, died in Bethesda Hospital, Sunday night, September 13, from a coronary ailment, after an illness of one week.

Dr. Eversull received his bachelor of arts degree from Wabash College, Crawfordsville, Ind., his bachelor of divinity degree from Yale University, his doctor of divinity degree from Elon College, and his doctor of law degree from Washash. He was ordained in the Congregational Church at East Haven, Conn., on April 7, 1924, becoming minister of Walnut Hills Congregational Church in December, 1924. He remained there until 1937, when he became the president of Marietta College, Marietta, Ohio. He returned to Cincinnati in 1942 to become secretary of the Cincinnati Council of Churches. He accepted the pastorate of the First Presbyterian Church in 1946, which pastorate he held until his death.

Dr. Eversull was a thirty-third degree Scottish Rite Mason, Worshipful Master of his Hyde Park Lodge, Commander of Cincinnati Commandery Knights Templar, and a member of the Eastern Star, the Grotto, and the Shrine, in which he was a chaplain.

Dr. Eversull had been for many years a member of the Board of Trustees of Elon College, and had made many friends in the South.

THE CHRISTIAN SUN extends its deepest sympathy to his widow and two sons.

Southern Convention Dates to Remember

- | | |
|----------|---|
| October | 1—Eastern Virginia Woman's Missionary Conference
Congregational Christian Church, Franklin, Virginia
6—North Carolina Woman's Missionary Conference
First Church, Greensboro, N. C.
8—Virginia Valley Woman's Missionary Conference
Place to be announced
14-15—Virginia Valley Annual Conference Session
Bethlehem Church
20-21—Eastern North Carolina Annual Conference Session
Shallow Well Church
28-29—Eastern Virginia Annual Conference Session
Rosemont Church, South Norfolk, Va. |
| November | 3-4—Western North Carolina Annual Conference Session
Pleasant Hill Church
10-11—North Carolina & Virginia Annual Conference Session
Congregational Church of Christ, Tryon, N. C. |
| December | 8—Eastern Virginia Christian Missionary Association
Shelton Memorial Church, Portsmouth, Va. |

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Real Encouragement

From time to time, for the last several weeks, we have been writing in this column about our desire to complete a survey of the laymen's work in the Southern Convention and have at times expressed the fact that the results have been very slow coming in. You will recall that recently we announced that questionnaires would be sent out again, but this time to the ministers instead of to the laymen. That action was taken this week. This morning when I came to the postoffice, I found reports from seven churches. I am deeply appreciative for this response and highly encouraged.

"Hats off" to the ministers for this immediate reaction to the request for this information. Your assistance is a real source of encouragement. We hope that the next mail will bring more of the same, and that within the next few days, we may be able to complete the survey.

* * * * *

Beverly Hills Meeting

The Laymen's Fellowship of the Beverly Hills Church of Burlington is meeting on Saturday, September 19 for a hamburger feed. This organization should be an inspiration for all of us. Although the church is young and the men's group was organized only recently, there are 22 men who are regular members and who participate in the monthly meetings. These men sponsor a boy scout troop and have made a very sizeable pledge to the building program of our denomination. It is a real pleasure for the editor of your column to join with them in this program on Saturday night.

* * * * *

Winston-Salem Reports

The Men's Fellowship at our Winston-Salem church is only two years old, but we are happy to report that these men are at work. John T. Johnson is the president of the group, and Irvin Kelly is the secretary and treasurer. This group sponsored a family night for the church, has redecorated the interior of the church, and has underway other projects for

church improvement. They also have given support to the Moonelon project.

* * * * *

Laymen's Day Observance

October 18 has been set aside as Laymen's Day throughout the nation. As soon as you have made plans for your laymen's observance, please send them to us so that we may, in turn, pass them along for the use of other churches.

* * * * *

A secretary's definition of a secretary (as opposed to a stenographer): "A female who spends all her time and best abilities aiding her boss, so that his boss won't find out how little he knows." Can any of you men improve on this definition?

Notice of Meeting

The Committee on Education and Standing of the Ministry of the Eastern North Carolina Conference will meet in the Piedmont Room of the S. & W. Cafeteria, Raleigh, on Monday evening, October 5, at 7:30 o'clock. It is requested that all candidates for the ministry, licentiates, and others who seek ministerial standing in this Conference please meet with this committee at the above stated place and time.

WILL B. O'NEILL,
Chairman.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

The Status of the Licentiate

By JAMES H. LIGHTBOURNE, JR.

The Department of the Ministry of the Congregational Christian Churches recently prepared a booklet on "The Congregational Christian Ministry—A Handbook of Standards, Procedures and Services." It is an interesting and helpful discussion of the ministry and sets forth excellent and suggestive outlines of procedures and services in regard to this particular Christian office. While there are differences between traditional and accepted Congregational practices and the ways we have followed in the Christian churches, in the main there is fundamental agreement and intent.

There is one aspect of the functions of the ministry as related to a particular classification that is a matter of concern to many, including the writer. It pertains to the status of "Licentiate." According to the booklet, "Licensure is the status through which a candidate in training for ordination in our churches is recognized and certified by the association or conference as qualified to preach the Gospel, and, as a licentiate, to serve a church." The significance of the phrase "as a licentiate" in reference to serving a church becomes apparent in a paragraph that follows.

"Licensure in itself cannot 'confer' the right to administer the ordinances of Baptism and the Lord's Supper. According to historic Congregational practice, however, a licentiate may be requested by vote of the local church in and for itself alone, to conduct these services. This is to be commended only where there is no practicable way of securing the services of an ordained minister. The right to unite persons in marriage is governed by state laws."

The status as a licentiate should not, as a rule, be a permanent one for the individual. The licentiate should be engaged in securing the qualifications to meet the full standards of the ministry, and, unless there are convincing reasons otherwise in a particular case, this should mean successful completion of college and seminary work, and examination by a designated committee or council.

All of this being true, it is difficult for many to see why the licentiate, serving as the pastor of a local church, should not be permitted the right to administer the Lord's Supper and Baptism and to unite persons in marriage, in and for the church or churches he serves alone.

Experience in the past makes it painfully obvious that when difficulties arise between a licentiate and the church he serves it is through the spoken word and in the administration of the affairs of the church. On a practical basis there is

far more reason for withholding the right to preach, teach and counsel than for withholding the right to administer the services of Communion, Baptism and Marriage. The last can be safely guarded by the traditional practices of the local church and the larger fellowship of churches.

The practice in our Convention has been in keeping with that suggested by the booklet. Now is as good a time as any to raise question concerning the practice. If the principle of "the priesthood of all believers" is taken seriously, it is difficult to see how the principle of an ordained ministry can be justified other than on the basis of good order and specialized training for a particular vocation. To appropriate certain services of the churches for one class alone, the ordained ministers, either must be done for the sake of good order or certainly it seems to constitute a denial of the principle of "the priesthood of all believers." If for good order, then when good order can be achieved with other participants, there is no reason to deny them the right and privilege. Of course, the writer would argue that any practicing Christian has as much right to conduct the services of the Lord's Supper and Baptism as any other practicing Christian, whether ordained or not. Marriage is in a different category because it also is governed by civil law.

When the licentiate serves as the pastor of a church; when it is he who preaches and teaches the Word; when it is he who visits the people and who shares with them the joys and sorrows of life, it seems a breaking of the fellowship to deny him the right to conduct the service of the fellowship of the Lord's Supper, to baptize those whom he has extended the right hand of fellowship, to baptize the babies he has helped to welcome into the world, to marry the young couples to whom he has given guidance.

Frequently the denial of these rights to licentiates has been on the ground that they serve as an incentive to continue to train for ordination. But another factor has been operative. Candidates serving as pastors have been ordained without meeting the prescribed standards precisely because they are serving as pastors.

The ideal situation would be that in which there is no need for a licentiate to serve as pastor of a church. The time of the realization of that ideal certainly appears remote. Therefore, since there is the need for such service, it appears to us far better to permit the licentiate to serve fully as pastor of the church rather than to a certain degree.

In All Essential Matters . . .

"We Are One"

By W. W. SLOAN

Professor of Bible at Elon College

"How can you live with an American? Your language is different, your food is different, your customs are different. How can you do it?" This question was put to a young French acquaintance of ours by her friends who learned that she was teaching in a school sponsored by American Presbyterians and French Protestants in the Cameroun in West Africa. As we ate together in her home, she told us how she answered: "These little things are so unimportant. In the big things we are alike. We all want to help people understand God and discover the abundant life that is Christianity."

As Mrs. Sloan and I visited seventeen countries of Africa during the summer of 1952, and as we have visited many other groups from time to time in Asia and Latin America, we have discovered how Christianity "breaks down the dividing wall of hostility." Nationality and language and denomination are forgotten. In the northern part of Angola (West Africa) we found Canadians, Swiss, English, Germans, and Americans, living together and sharing the Christian gospel. In Central Africa, we found Portuguese, Canadians, and Americans, making a home together which carries the message far and wide that Christianity is bigger than nationalism.

As we ate and visited and worshipped with Dr. Albert Schweitzer in his Lambarene hospital near the equator, we forgot that we in the room were from many parts of the world; and in our common interests, we scarcely realized we were using French, German and English. Nothing else is as big; nothing else can be as unifying as Christianity.

Perhaps it was in Angola that we discovered the secret of all men becoming one in Christ. We asked Pastor Paulina Gongo to tell us about the pagan village from which he came, and what the ideals of his tribe were. He said his people considered the ideal of man one who put others before himself, gave himself to help other people. "But how is that different from Christianity?" we asked. "Oh, that's easy," he answered, "We

were interested only in our own village, our own tribe. Christianity enlarged our circle. Now we are interested in helping everyone. We are all God's children."

Christianity was born in Asia among a people who had once lived in Africa for 400 years. It came on to us because foreign missionaries went to Europe. The true Christian cannot help but be interested in all people of the world. In the jungle of northern Siam, we ate together and visited well into the night with a group of Christian young people, talking about the problems Christianity faces. We discovered the problems in Siam are similar to those at home. As we came out of the building into the moonlight, one young woman took Mrs. Sloan by the arm and urged, "When you get home and see the moon or the sun remember we have just seen the same moon, the same sun. Remember there is only one moon, only one sun, only one God."

Some years ago in Chicago I took part in a convention of seminary students. At the close of a day of fellowship and study we met in the church sanctuary. The only light in the room shone upon the Communion table. As the organ drew our thoughts to God, 300 of us, young men about to go out to minister to people of eighteen or twenty different denominations in all parts of the world, partook together of the bread and wine in memory of Him whom we serve. As members of that group today administer these elements in their churches of all types, we are brought to remember that at the Lord's table we can commune together regardless of denomination or creed.

At a Methodist seminary I knelt at the Communion rail beside a Russian who was about to return to his native land where, to proclaim that he was a Christian, was fraught with danger. At the same rail knelt Negroes. I realized that Christian fellowship overcomes barriers of land and race. As we took part in a Communion service in a Lutheran cathedral in Denmark and again in a Baptist church

in Mexico we felt that in Christ "the whole structure is joined together."

Many times we have been in a service where the words were strange to our ears but the hymn tunes familiar. We sang in English, the same tune, the same thought. One evening hymn, a century old, always brings tears to my eyes. We have joined with Christian groups of all denominations in singing it in Bangkok, Siam; Buenos Aires, Argentina; Elisabethville, Belgian Congo; Alexandria, Egypt—"The Day Thou Gavest, Lord, is Ended":

As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away.

Christianity eliminates distance. Here are extracts from three letters received from friends all within a few days. From Paris a young mother wrote us: "Your visit in France is now only a memory, but across the thousands of kilometers friendship is possible and God is everywhere. Is it not good to know this?" From Germany a professional woman wrote: "Do you feel how I send my best thoughts to you both every morning when I read in the Bible my daily words?" From a Japanese teacher to whom we had sent a CARE package, we had a letter saying: "I will let my students know your warm friendly attitude toward the nation once your enemy."

Not only in Christianity do we forget differences and distances, but Christianity brings us together in common interests. A Moslem girl of the Anglo-Egyptian Sudan, who is a student in a Christian school there, was selected along with a Greek girl to represent the Sudan at a Conference of Girl Guides in England. The Moslem young woman was heard to say, "I am glad the girl going with is a Christian, for we can study the Bible and have devotion together."

I have lectured in many countries. If I used illustrations from history or literature or industry, many did not understand me, but when I used illustrations from the Bible, faces lit up, for we all have the same Book, try to follow the same Christ.

The influence of that Christ is reaching far beyond the membership of Christian churches. We made a twenty-four-hour trip to Madras after having had a visit with Mahatma Gandhi. One of Dr. Gandhi's students, a Hindu youth, was on the train with us. We visited and ate
(Continued on page 11.)

Our Churches Report . . .

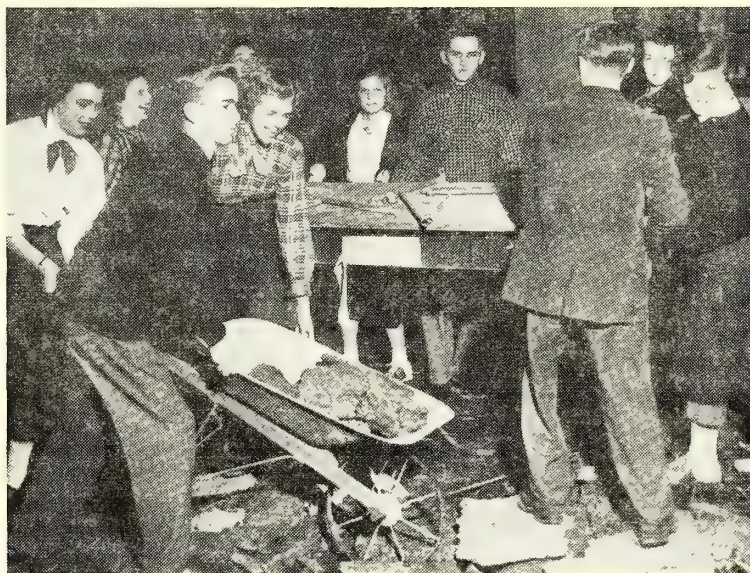
Our Richmond, Virginia, Church Moves Forward in New Year

The past year has been a good year for the Richmond Church, which began the new church year on the first Sunday in September. Dr. Roy C. Helfenstein is pastor of the church, and some of the choice spirits of Richmond constitute the membership. "Forward Together" is the church motto for the year.

Twenty-two new members were received into the fellowship of the

ble, skittle board, box ball, etc., piano, Victrola, artistic folding tables and folding chairs.

Mr. C. E. Jacobson, director of Physical Education at the City Y. M. C. A., a member who, with his wife and son, was received into the fellowship of the church last year, is the chairman of the new Recreation Committee. With his wide experience in Young People's work and in recreational activities, this new asset in the church program offers very great promise. The Pilgrim Fellowship



The Waste Space as it was—a Group of Youth cleaning away disintegrated floor and debris, as their contribution to the project.

church the past year, ten of whom united with the church on confession of faith.

Our Richmond church has just been notified that it has been selected as one of eleven churches of the metropolis to be presented room in a special Inter-Church television program.

Just before the vacation period, this church had the high privilege of consecrating its new Social and Recreation room which promises to be of incalculable value to the church in its program of service and to the "community round-about." This new asset to the church program of activities was made possible by wisely using the large waste space under the sanctuary. The room was beautifully decorated under the direction of a graduate in interior decoration, and is equipped with various games, such as shuffle-board, ping pong ta-

group and the new Young Adults Club in process of formation, as well as all other groups in the church will be greatly benefitted by this new provision for social and recreational activities.

On the program leaflet for the Consecration Service of this large, new and modern recreation room, the following significant item was printed:

A DREAM COME TRUE.

The long cherished dream of First Church, having an appropriate and attractive Social and Recreation Center, properly equipped with games and other paraphernalia for the pleasure and entertainment of all ages represented in our Church Family, is today realized. For this fact, we devoutly thank God and all who have helped to make this realization possible!

Not until the books of the Judg-

ment unfold will we know how much to how many this new asset in our church program will mean. As numerous visitors have declared, we now have one of the best Recreation Centers in our city.

The Consecration Program was as follows:

Greetings by the Pastor.

"Why We are Here"—Denis Cofer, Chairman, Work Project.

Music by Sunday School Orchestra.

Invocation—Jas. A. Rawls, Chairman, Board of Deacons.

Song by Junior Choir.

Scripture Lesson—W. J. Stephenson, Chairman Emeritus, Deacons.

Prayer—Miss Peggy Proctor, President, Pilgrim Fellowship.

Group Singing, led by Mrs. Rhoda Bond.

"Presentation"—A. A. Dofflemeyer, Chairman, Official Board.

"Acceptance"—John T. Kernodle, Chairman, Board of Trustees.

"In Tribute"—Roy C. Helfenstein, Pastor.

"Our New Asset"—C. E. Jacobson, Chairman Recreation Committee.

Singing of The Doxology.

Consecration Prayer—L. L. Bond, Chairman, Planning Committee.

Following is the "Prayer of Consecration" offered by Mr. Bond, who is also general superintendent of the church school.

PRAYER OF CONSECRATION.

Our Heavenly Father, we come before thee this afternoon to express our grateful appreciation for thy guidance and inspiration to those instrumental in the financing and building of this attractive Recreation Room.

Help us, we beseech thee, fully to realize its value to the church, not only as a Recreation Room for our young people, but as a meeting and recreation room for all our church groups, both young and old.

We pray that these facilities may inspire in us a re-creation of interest in our church—that it will serve to further our efforts in thy service—that it will be one of the means that will enable our church to render a larger service for thy Kingdom in thy Name.

Towards this end, O God, in the name of our Lord Christ, we do, this day, consecrate this New Recreation Room to thee and to thy Kingdom. Amen.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

A New Beginning

Elon College is getting off to a good start for the new college year. A number of students registered for the fall at the close of the last summer session. All through the summer they were applying for admission. The Admissions Office was busy securing records, examining high school transcripts and character references in an effort to determine the ability and the character of Elon College Student Body for 1953-54.

School opened September 8. Freshmen began arriving, took placement tests on Wednesday and registered. Thursday upperclassmen enrolled. All were assigned classes and work began in earnest on Friday. Students are still arriving. To our amazement and very pleasant surprise, to date 649 college students have been registered. They will be permitted to register through the week of the 20th. It is anticipated that there will be at least 655 college students. This does not include specials. We usually have between 15 and 25 specials. This will give Elon College a very good student body; a larger number than we had anticipated.

New members of the faculty have adjusted themselves to the campus and are entering into their work in earnest and with enthusiasm. The whole program of the college is moving very smoothly and efficiently.

As we enter the 1953-54 session, we begin planning for the new year. I would like to express appreciation to all of our pastors, Sunday school superintendents and teachers, interested members of our churches, alumni and friends for their interest and cooperation which has contributed largely to the good beginning for Elon's new college year. We shall need your help in planning for and launching the program for the ensuing year.

* * * * *

Night School

Elon College began last year to depart from our usual custom of instructing regular college students during the day sessions only. There was a demand on the part of a group of veterans living in Burlington for

night classes. The majority of them had families. They could hold their jobs during the day and could attend school at night. We granted the request and started a night school. Dr. William Moseley Brown, a very efficient and enthusiastic instructor, agreed to teach at night instead of during the day. We had about 30 veterans to enroll. It was necessary for some other members of the faculty to take one night class each. The experiment last year proved successful and not too difficult to carry on. The demand for a night school for this year was made, more so than last. To date we have registered 72 veterans in night school, 71 of whom are men. These are mature individuals. They realize the need of an education and are anxious for the opportunity to apply themselves. The night school means a break from the precedent set by Elon College but it also means an unusual opportunity for these veterans whose education was either delayed or interrupted by being drafted by our government for military service.

Elon College feels very happy about this new adventure. It is not only a service rendered the students enrolled in college but it is very definitely a community service. It emphasizes anew the importance and opportunities of a college located in a growing industrial community. In many ways, Elon college is not only serving the church and the church's constituency, but it is serving its local community in a very definite and helpful way. I feel that all who are interested in Elon College will hail this effort on the part of their institution with acclaim and satisfaction. The administration will greatly appreciate any reactions that you may have to this new beginning.

* * * * *

Apportionment Giving

The days, weeks, and months are passing rapidly. Only a few more weeks before the annual Conferences of the Convention will be in session. All churches, I am sure, are planning to see that their entire apportionments are secured and forwarded to the proper authorities. Elon College finds itself facing some obliga-

tions carried over from the summer and excessive demands for the new year. The college shall certainly need every penny of its apportionment. I am sure that our Sunday schools and churches are aware of this fact and that they shall put forth every effort to see that their apportionments are paid in full. It is useless to express appreciation for your cooperation. We are indeed grateful for any and all assistance given.

Previously reported \$ 6,842.60

Eastern N. C. Conference:

Martha's Chapel\$ 4.00

Wake Chapel 30.29

Fayetteville 7.00

Eastern Va. Conference:

Liberty Spring S. S.\$ 24.00

Little Creek 5.00

Shelton Memorial 14.00

N. C. and Va. Conference:

Long's Chapel\$ 9.95

Union (Va.) S. S. 16.00

Western N. C. Conference:

Big Oak\$ 20.00

Pleasant Union 10.00

Virginia Valley Conference:

Bethlehem S. S.\$ 23.00

Linville S. S. 37.50

200.74

Total to date \$ 7,043.34

Three New Faculty Members Join Elon Staff

Three new faculty members joined the instructional staff as Elon opened its sixty-fourth annual session.

The new faculty members include Prof. Charles W. Cox, who will direct the Elon dramatics program as a member of the English Department; Miss Elizabeth Nelms, who joined the staff of the Music Department; and Prof. William T. Reece, who is in the Business Administration Department.

Prof. Cox, who is a native of Wilmington, N. C., took his undergraduate training at Roanoke College, Salem, Va., and received his Master's degree from Cornell University. He has completed course requirements for the Ph. D. degree in the field of theatre at Northwestern University.

Miss Nelms, is an instructor in voice, is a native of Jacksonville, Ill. She received the Bachelor of Music degree from MacMurray College, of Jacksonville, Ill., and then pursued graduate study at Julliard School of Music. She later received the Master of Music degree from Indiana University, where she has had additional graduate work toward the doctorate in music.

Prof. Reece, who will teach accounting, tax procedure, and other courses in the Department of Business Administration.

(Continued on page 15.)

Missions at Home and Abroad

"The Gospel Band" at Work

The Editor,
THE CHRISTIAN SUN,
Richmond, Va.

Dear Sir:

After a "wonderful busy day with full happy jobs to do," as Mr. Paul C. Sherbert, American Consul, Madras, South India, would put it, we all retired to our respective places.

This morning, Mr. Sherbert opened an orphanage at Kallimandayam, with 27 pupils, whose parents are either dead or migrated to far-off places and not yet returned. These 27 were selected from a host of destitute children, since this is the most badly affected area by drought and famine. Many villages are deserted, and the migrants, if they were to return, would not find any trace of the huts they left some three or four years ago. The children whom they have left have been sheltering under the roof of some relatives who stayed behind, with less than one square meal a day. We have taken 27 of them, and we had a very fine opening function this day.

Kallimandayam, a village in the center of the famine area, an obscure village, has been selected by the Gospel Band, of which I am the director, five years ago, and as many as one thousand and three hundred were converted from Hinduism since February 12, 1947. This is an area where literacy is less than 2 per cent, one Higher Ely School for a radius of twenty miles, one dispensary with a man trained in native medicine for a radius of twenty-five miles, one midwife for nearly one hundred and fifty thousand women. We selected this most backward area deliberately, since the people have not been cared for for centuries, and if we do not, who else will? The four evangelists of the Gospel Band and I are given the daily strength by our Lord to carry on the work left by him.

Since I was weary, I could not sleep. By chance my eyes fell on a magazine, THE CHRISTIAN SUN, dated March 19, 1953, given by a missionary friend of ours this noon (Rev. R. R. Keithan). I was interested to go through the accounts of Mrs. McKeith and other articles, and was much excited to find on the back page

my name connected with the Gibsonville and Shallow Ford churches. Then I thought that the good job that we were able to do, and the joy that came along with it this day should be yours and not ours, since you are the people who have done so much work in this part of the world through your prayers and support for the Gospel Band.

The Gospel Band has been responsible for the fine piece of work done in this area, and all the congratulations I received the whole of today for building a beautiful church at a cost of Rs 12800/ at Kallimanthayam, and another at Mandavadi for Rs 3200/, and another at Amblicai for Rs 1800/, last April, and opening of the orphanage today, and opening of a Higher Ely School in another place in the same area, from the State Governor, District Collector, who are Hindus, and hosts of Christians and non-Christians, should go to you and not to me. So on behalf of all those fine persons, I congratulate Gibsonville and Shallow Ford churches. . . .

You will be happy to hear that during the last six months, baptism has taken place in two places where forty-six and ninety-four joined the church from Hinduism. One hundred and sixty persons are being prepared in two places for a baptismal service on September 21. Please remember all of us on that day that we may be strengthened in our Lord and still endeavor more to take the Saving Word of the Gospel. We need your prayers and so please pray for us.

For more than two years, my wife, and I have been much distressed at the sight of these helpless children, who were baked and starved. We admitted some of them and gave them food at noon time. That was not enough. Then we finally decided to start a Boarding Home for the destitute children in this area. When we were praying about it, all of a sudden we had the first fruits from one of our friends at Harvard, Brookline, Mass., who inspired us with her gift to give this bold adventure a start.

The executive committee of the Council hesitated to give us permission to start this, since it could not support the scheme, how lofty it may

be. After five months of persuasion and prayer the executive committee, at its meeting on August 6, gave me permission to start. . . .

With the courage and faith the Master had given and taught us, we launched into the deep; for as someone at the meeting said, "that is one of the constructive pieces of work done in this area."

We know that it is a small beginning, and we have started it with the firm belief that we are doing this to our Lord. Not for a single moment, we have so far worried about tomorrow, in respect to this orphanage. You will be glad to hear that on the opening day, orphans of another Boarding Home under our charge sent these orphans gifts of vessels, and the two cooks of that other orphanage whose salaries are Rs 16/ a month (\$3.38), sent small vessels costing nearly \$.75 each. God carries us in a mysterious manner.

We are making plans to hold a sale in aid of the orphanage on November 6, when Dr. Thomas, of the Mission Hospital, Madura, will open.

Once again I thank you for making it possible for the Gospel Band to bring many souls to Christ and to rehabilitate the people of this area. The task is so big that we feel unworthy to meet it, but we wait upon Him for our daily strength.

So far, we have started one orphanage, three schools, raised an elementary school to a higher elementary school, built three churches, a training center in leather work for young men of the shoe maker community, a rural medical center to be opened September 15, mutual aid societies to help the people economically, etc. I have nearly seventy children from the Kollimanthayam area in the Dindigul Boarding School this year.

The Women's Association kindly sent a parcel quite recently through Mrs. Asa Danieleley of Burlington, N. C., which is of much use to all. We thank all the good friends for this parcel.

Will you kindly communicate this to our good friends in Gibsonville and Shallow Ford, who not only help us by their gifts but by their prayers as well. But for the prayers, I do not think that we would meet with so much success in our work.

Once again I thank you. May God bless you all to be a blessing to all.

With our affectionate greetings,

Yours in the service of our dear Master,

SAM DEVAPRAGASAM.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Just A Reminder

The most important meetings for our women for the entire year are the Fall Conferences. If your society is represented there, you will be well informed for the new year's work.

Several articles have appeared on this page in regard to the North Carolina meeting. No information has come to me concerning the conferences in either Eastern Virginia or the Valley of Virginia, except the dates which I found in the agenda for the recent Southern Convention executive board meeting (and a postal changing the place of one of them). I am sorry not to be able to give our readers specific information about these conferences—but I am sure they will be worthwhile and you will not want to miss them.

Eastern Virginia — October 1 — Franklin.

North Carolina — October 6 — Greensboro, First.

Valley of Virginia — October 8 — Bethlehem.

* * * * *

Speaker At Conferences

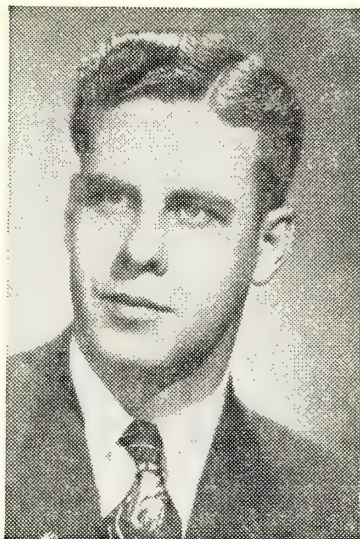
The Rev. Quentin Leisher of our Boston office will be guest speaker at the three women's conferences this fall, according to the agenda for the recent women's executive board meeting.

Mr. Leisher is no stranger to the women of the Southern Convention, for he was one of the guest leaders at the School of Missions last summer, speaking on our foreign mission subject for this year, "The Life and Task of the Church Around the World." As the women who were at that meeting remember, one of his special interests is the Philippine Islands. And that interest he will seek to develop in us at our fall conferences—for our Thank Offering is to be used for special work in that mission field.

In the spring of 1951 Mr. Leisher made a two and one-half months tour of the fields of the American Board in the Philippine Islands and Japan, traveling mostly by air. In both 1950 and 1951 he made an ex-

tensive tour of the American churches with Dr. Frank C. Laubach, our famous apostle of world literacy. And all of this fits in with our thank offering which will help with literacy work in an area in which Dr. Laubach began his missionary work.

Mr. Leisher has varied background. He was born in Iowa. Both his father and his mother are ordained ministers. He has lived on the Pacific Coast and New England, as well as in the middle west. He has served churches with the Methodists in



REV. QUENTIN LEISHER

Hawaii, California and Washington, and with the Baptists in California. His undergraduate work was done at Whitworth College, Spokane, Washington, and his seminary work at Boston University School of Theology—two widely separated geographical points. He was ordained in the Congregational ministry in 1948.

His world contacts began during a hitch in the U. S. Navy, before World War II and before he went to theological school. He visited Australia, New Zealand, Tasmania, Panama, Haiti, and the Dutch West Indies in the line of duty, and wherever he went he took a keen interest in the local churches. It was while he was stationed at Pearl Harbor that he served the first Methodist Church of Honolulu for a year.

Mr. Leisher is a frequent contributor to *Advance* and also to THE

CHRISTIAN SUN. He is a fluent speaker, who will make our women's conferences of especial interest this year. Be sure that you are present at your conference to hear him and the others on the program.

* * * * *

North Carolina Plans Fine Meeting

As a result of careful planning and an enthusiastic meeting of the North Carolina Women's Board, a fine Conference is "in the making." All it requires to make it a great success is your presence—and that means representatives from every local society.

It will meet in our new First Church in Greensboro, which is itself a special attraction. It will give our church women in North Carolina an opportunity to visit our most modern plant. The church is on Radiance Drive which is north of West Market Street (Route No. 70) near the High Point road intersection, Sunset Hills area, according to instructions from Mrs. W. T. Scott, state president.

The date is Tuesday, October 6. Registrations will begin promptly at ten o'clock—or even sooner for those who are smart enough to arrive early, says Mrs. Scott. There will be two new features that will strike delegates at the very beginning: Each district will wear an identification badge and people there from that district will sit together. Before the "regular" program begins there will be a "Hymn Time," led by Mrs. Vance Pegram of Pleasant Ridge (G) Church. This will begin at 10:15. What a fine introduction to the day's worship and work this will be!

And, as you will see from another article on this page which was furnished to me by Mrs. Scott, the featured speaker will be the Rev. Quentin Leisher. Many others will participate in the program—come and see and hear them all!

And, of course, we will all be waiting to know whether or not we reached the \$10,000 mark for our giving.

* * * * *

An Interested "Oldster"

With the report from Waverly Missionary Society comes this note, which I am taking the liberty of printing:

"I am sending in this report feeling that it is a great privilege to be able to do it, as I will be 79 years old (or young) in November. I am glad that I can help to keep up our work."

And so I know you will read with
(Continued on page 11.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

"They Are All Looking for You."

PART II.

By BESSIE P. SLOAN.

Peter paused for just a moment to catch his breath, leaning heavily against a high rock where the path turned sharply. He drew a deep, full breath, and shading his eyes looked out over the valley and the blue Lake Galilee. Far below he could see his brother and Levi climbing laboriously up the winding path. How still it was up here, above the busy streets, away from the noises of men and children, of merchants calling their wares, beggars whining reproachfully. He allowed his gaze to rest for an instant on the snow-streaked Mt. Hermon, far away to the north. A tiny breeze seemed to have sprung up from nowhere.

Refreshed by the moment's pause, Peter hastened on and up. He wondered how far Jesus had gone. Now, again, the sun was unbearably hot on his back. Perhaps the Master had taken some other trail after all. Not far above him was a clump of scraggly trees which looked cool and restful. The nearer Peter came, the more inviting they appeared, dark and refreshing. With lagging steps he turned aside into the shade of the trees. Then—"Oh," he cried, almost stumbling over someone who was sitting under the shade of the first tree. "Master!" he grasped.

"Peter—" the voice of Jesus was quiet and reassuring. Peter sank down on a rock beside him.

"Master, they are all looking for you!" He looked at Jesus hopefully. "Hadh't we better hurry back down before they tire of waiting?" Jesus sat silently gazing down into the valley.

"Why are they all looking for me?" he asked presently.

"Because—" Peter stopped. Why, indeed? "Master, they are all amazed at the things you do. No one else does the wonders that you do."

Jesus' voice was very low as he answered: "Perhaps—no one wants to." Then, with a buoyant smile, he continued: "Let us go somewhere else." He arose, and, stepping around the tree to where he could see as far south as Magdala, and even

Tiberius, Herod's beautiful city on the shore of the lake, he beckoned to Peter. And Peter, following his gaze, was surprised at the number of towns he could see, not only to the south, but also the north of Capernaum, and even across on the farther shore of the lake.

Again Jesus was speaking. "I didn't come just to help people who are ill. Those who are unhappy and in sin need a doctor, too. I must take the good news to all these towns and villages as far as you can see—and farther. That is why I came out here. I wanted to talk it over with my Father." He turned to Peter.

"But Master," Peter began falteringly, "they need to be cured, people like those last night, who came for help."

"Yes Peter, they do. There are many people down there who need to be made well and happy; who need to discover God. It is like looking on a mighty harvest of people, a harvest that is ripe and ready to be gathered into God's Kingdom, but there are no reapers to gather it." He ceased abruptly. For a moment there was no sound, only the call of a bird in the branches overhead. Then, looking Peter straight in the eye, the Master said, "Pray that the owner of the harvest will send reapers to gather it."

* * * * *

"A Merry Heart"

By MABEL-RUTH JACKSON.

Issued by the National Kindergarten Association.

"Mommy! Mommy!"

Mrs. Chauncey, trying to lift the vacuum cleaner out of the crowded kitchen closet paid no attention.

"Mommy!" the voice came again and something in the tone, gentle though it seemed to command her attention, halting all senses of hurry. She stopped and turned to look down at the little pleading face.

"What do you want, Craig?"

"Please, Mommy, smile at me."

Her four-year old's words came to her with a little shock, and her mind visualized a mirror reflecting a set, unsmiling, busy-Saturday-morning face. It must have looked rather

grim to her small sensitive son. No wonder he wanted a change. He had felt shut away from her. He did not understand that his mother, in what seemed to her to be too short a time, was concentrating on getting all the necessary week-end tasks done. There were sweeping and dusting to do, a cake to be baked, dishes to be washed, beds to be made, and myriads of small things awaiting her attention. What did he know of this?

She sat down and lifted Craig to her lap, giving him a tender kiss and a warm, loving smile.

"I always love you darling," she said, "even if I'm not smiling."

"But I want you to look that way, too," he insisted.

Well, she thought, why not? He means, really, that he wants happiness, and since he is so young and small, he must gain some of it, at least, through us grownups. What a little thing he asked for, and yet how far-reaching it is in its influence!

She smiled down at the curly head against her breast. "Look," she said, "Look at that yellow flower peeking through the window. Do you think it's wondering what's going on in here?"

"Wond'rin what's going on," Craig echoed with a peal of childish laughter.

Suddenly, as she laughed with him, she felt worries and tension slip from her. The tasks before her lost their heavy significance and urgency. She would do them, of course, but what about doing them with joy? Joy should be a part of childhood and would be naturally if it were allowed to be. But the spontaneity would be crushed if the home atmosphere became solemn and unsmiling.

Here she was, wanting the best in life for her boy, wanting him to grow up into a well-adjusted, contented being, and yet she was not doing her part to bring this about. It had not occurred to her how much her unsmiling, harried face might depress the child. From now on, she was going to try never to be too busy nor too engrossed to remember how vital is the joy of living.

The Bible, she recollected, speaks often of joy—love and joy. Strange how the human race too often has overlooked this. Even the phrase in our Declaration of Independence, "pursuit of happiness," she considered, has become merely that—just a phrase. Our Founding Fathers must have recognized the importance

(Continued on page 15.)

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Valley Leaders Hold Planning Retreat

A planning retreat was held for the leaders of the Congregational Christian young people of the Valley recently. The first part of the retreat was held on Saturday afternoon, August 22, at the Merek Rod and Gun Club cabin, near Elkton, Virginia. Several activities and problems of different youth groups were discussed.

The remainder of the retreat was held on Sunday afternoon, August 23, at Massanetta Springs. Several financial problems were discussed, and the meeting was concluded with a picnic. The meetings were led by Donnie Litten of Quicksburg, Va., with the assistance of Rev. Hank Harman of High View, West Va.

ROBERT GREEN,
Reporter.

* * * * *

Jose Dabuet Gets Hymnals

Many of our young people and also some of our groups contributed some money some time ago to buy hymnals to be sent to Jose Dabuet to help in his work in the Philippines. You will be pleased to know that these hymnals have been purchased and are on the way—\$119.25 worth.

* * * * *

Relax With Max

Bishop Sheen is reported to have given up reading his sermons from manuscript when he heard of a Bishop who read his sermon. After the sermon, one of the members asked this question: "If he can't remember what he has to say, then how does he expect us to remember it?"

* * *

We preachers, and you young persons, too, have to be careful of our use of scripture. If we pick out only isolated passages, we may come up with something like this: Cain killed Abel. Go thou and do likewise.

* * *

Miss Dora Etta Luck, one of our fine young persons from Spoon's Chapel, has begun classes at Presbyterian Junior College. She is continuing her career as a nurse at Lar-

inburg Hospital. Our best wishes go with Dora Etta as she begins her new studies.

"WE ARE ONE"

(Continued from page 5.)

together and as we neared Madras he asked where we planned to stay in the city. When we told him our plans were not quite sure, he invited us to his parents' home—"but of course you couldn't eat there." His high caste Hindu parents would not eat with such as we, but Gandhi, getting his inspiration from the "Sermon on the Mount," had enabled the youth to break down the wall of separation as far as he was concerned. The next day we ate curry with the teachers and students of a Christian school, young people of all castes. The experience of sitting together in the classroom, competing for honors, playing on the same teams in Christian schools is destroying caste in India.

Christianity knows no nationality, no language. It also knows no race. As I write this I am almost the only paleface among a splendid group of Negro Christians at Franklinton Center in North Carolina. I am here to lead a group of church workers in thinking through our relations to Africa. We are living here together in a great fellowship—eating, worshipping, playing together.

The most responsive high-school graduating class I ever addressed was that of an American Indian school. We forgot they were the real Americans and I the foreigner, for we were trying to think through together our aims as Christians. As Christianity is destroying caste in India, so will it in America.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

special interest the report which follows.

Waverly Reporting

Once more our Waverly women's society sends in a report of our work for the year. We have sent in our full Conference report for women's society, young people, junior and cradle roll societies.

We observed the World Day of Prayer with the churches of the town attending with us. The World Community Day was held at the Baptist Church and we received a fine offering in cash and a large box of clothing that was sent to Church World Service center in Maryland.

Our Thank Offering service was held in the home of one of our members. It was a fine service and we all fully enjoyed it, as our society has always been interested in the Carroll County work. A free-will offering was taken at the close of the service and was sent in with our conference report.

We are hoping to do more in the coming year, as we all find so much joy in the service of our King.

MRS. O. C. OSBORNE,
Reporter.

* * * * *

Flint Hill (R) Women At Work

The Woman's Missionary Society of Flint Hill (R) Congregational Christian Church has had a very successful year under the leadership of our efficient president, Miss Lola Farlow.

We have had regular monthly meetings, with well planned programs, using the packet materials and suggested Bible and mission studies.

We reached all but four of the achievement goals. We sent clothes to the Elon Orphanage, also visited and sent cards, flowers and food to the sick in our community.

We were saddened to lose two of our members by death, Mrs. Mamie Jones and Mrs. Irene Briles. We held a memorial service for Mrs. Jones in May.

We are grateful for the privilege of serving God in this good work and pray His blessings on our society.

MRS. MARY B. FARLOW,
Reporter.

* * * * *

Pleasant Hill Missionary Society Reports Successful Year

The Lord has richly blessed the Missionary Society at Pleasant Hill, Alamance County, N. C., and we have had a most successful year under the leadership of Mrs. C. E. York, Jr.

Our attendance has been very good throughout the year, and we have had our program each month, with a different leader each time.

In November, we had a Thanksgiving program and gave a Thankoffering to the Carroll County mission work.

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"God's Design For A Better World"

LESSON I—OCTOBER 4, 1953.

MEMORY SELECTION: "*Behold the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be their God.*" Revelations 21: 3. (R S V)

LESSON: Isaiah 42: 5-9; Mark 1: 14-15; John 3: 16-17; Revelation 21: 1-5.

DEVOTIONAL READING: Hebrews 2: 1-9.

We begin today a new series of lessons grouped under the general theme, *Bible Teachings For A Better World*. God knows we need a better world. The lessons for the Quarter will show us God's blueprints or plans for a new world.

A Good World.

Get this straight—this is a good world. When God created it and looked at it, he said it was "good," "very good." It is an orderly, well-planned, well-functioning, well-established, well-stocked world. It has everything in it necessary for man's well-being, and for his progress. It is the best possible world for the purposes for which God created it.

A Good World Gone Wrong.

Good originally, and good basically, the world has become, in some senses, a bad world. It is at least a sick world. Because it was created with freedom of will for man in it, it has many things in it that are wrong, and many things that are not according to the will of God in it. Exploitation, oppression, war, racial prejudice, greed, injustice, bitterness, intemperance, godlessness, impurity, disease, suffering, and many other similar and sinister things are rampant in our world because of the sins of man. It is not fair to blame God for these things. If men had obeyed God, this would still be a good world, or to put it in another way, there would not be so much bad in what is essentially a good world.

A New World in the Making.

In the passage taken from Isaiah's prophecy which comprises a part of today's lesson, God makes clear that He has chosen the Jewish people to

help in the making of a new world. "I Jehovah have called thee in righteousness." Who is this Jehovah who speaks thus? It is the God Jehovah, who "created the heavens, and stretched them forth, he that spread abroad the earth and that which cometh out of it, he that giveth the people that are upon it, and spirit to them that walk upon it. . . . I am Jehovah, that is my name, and my glory will I not give unto another." Here is the pattern for a new world. God chose this people, for a light unto the Gentiles, to open the blind eyes, to bring out the prisoners from the dungeons, and them that sit in darkness out of the prisonhouses—it is symbolic language for the redeeming work which God committed unto His people. If ever there is to be a new world it is to come through new people. God is going to work through righteous people. There can be no new world without new men.

The New Man and the New Message.

Jesus came into Galilee, preaching the gospel of God, and saying, "The time is fulfilled, and the kingdom of God is at hand, repent ye, and believe in the gospel." Jesus was the new man, the pledge of a new humanity. And he came asserting that the *New Order* was at hand. He used the term "the Kingdom of God or the Kingdom of Heaven." It embodied the basic ideas of the Jewish faith—the rule of God in human life, and the social aspects of righteousness. He frankly told the people that they had to do an "about face." They had to repent, which means literally, "change your mind." The kingdom would never come, as they thought it would come by force, by God sending some other-worldly being who would blast Rome off the face of the earth, and establish the Jewish kingdom on earth, with Jerusalem as the capital. The Kingdom of God was not to be meat and drink, but righteousness and peace and joy on the Holy Spirit. The Kingdom of God was present in the Person of Jesus, the King. Obedience to Him, and service in His name and in His spirit, was the way in which the Kingdom was to come.

The New Motive.

"For God so loved the world that He gave His only begotten Son, that

whosoever believeth on Him should not perish, but have eternal life. For God sent not His Son into the world to condemn the world, but that the world should be saved through Him." It would have been so easy, and so much quicker, if God had simply decided to use force and material power to change the world. Was He not the Sovereign, the Lord of heaven and earth? But that would have defeated God's purpose, and been an abuse of God's power. He chose instead the slow, long method of love. The world was to be changed, and men were to be saved by love.

It should be noted that God loved the world, still loves the world, even if it has become in so many respects a bad world. He loves it and everybody in it. And He sent His Son in an effort to save men. It is not the Father's will that man should perish. Men may be lost, but not by an arbitrary decree of God. To say that God's foreknows it, is not to say that God decrees it. Love, and love alone can bring in the new order, the brave new world about which we sing and for which we pray and work.

Blueprint of the New World.

The passage from Revelation presents in glowing and symbolic language the new heaven and the new earth that is to come. The old heaven and the old earth are passed away, and the sea is no more. The new Jerusalem comes down from heaven, a holy city, dressed as a bride for her husband. God is in the midst of His people, He dwells with them—He does that now for that matter—and He is their God. All the things that darken the earth now—tears, death, pain, mourning, crying, have passed away. All things are made new. It is the consummation of the new order, the realization of the new world, the crowning climax of that great event to which the whole creation moves, the time when the kingdoms of this world have become the Kingdom of our Lord and His Christ, and He shall rule forever and forever, Amen.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

A retail store is one of the best places on earth in which to practice religion. It is better than a church, because after all a church is not so much a place in which to practice religion as it is a place in which to acquire religion, and to obtain fresh stocks of it from time to time.

CHURCH WOMEN AT WORK.

(Continued from page 11.)

In February we observed the World Day of Prayer service, joining with a neighbor church and holding the service at their church.

We gave \$221.55 during the year towards the Building Fund on a new church; and sent \$46.00 to the Christian Orphanage at Elon College, to assist in the installation of "showers" there for the children. At Thanksgiving time we assisted in sending 100 bags of cookies to the orphanage, and we have donated towels, wash cloths, used clothing and other items to assist in the work there.

Our society had nine members to attend the Missionary Rally.

We gave two Memorials: for Mrs. Julia Hornaday and Mrs. Rodema Thompson, who passed away during the year. Our dues have been paid in full.

At our August meeting, the following officers were elected to serve for 1953-54: Mrs. Clifford Carter, president; Mrs. R. L. Clark, vice-president; Mrs. Harold Hornaday, secretary and treasurer, and Mrs. M. L. Fogleman, assistant secretary.

We are looking forward to the beginning of the new year, and we trust that we can do more for the upbuilding of Christ's Kingdom, and especially for those in need during this year.

MRS. B. D. HARGIS,
Reporter.

* * * * *

Financial Report for Fourth
Quarter—1952-53

WOMAN'S MISSION BOARD OF THE
NORTH CAROLINA CONFERENCE

Quarter Ending September 15, 1953.

RECEIPTS.

Women's Societies.

Albermarle	\$ 18.75
Amelia	5.00
Apple's Chapel	27.25
Asheboro	59.20
Auburn	3.25
Berea	20.00
Bethel	8.00
Beulah	6.00
Beverly Hills	13.00
Burlington	397.50
Carolina	2.00
Chapel Hill	18.60
Church of Wide Fellowship	30.00
Concord	6.25
Damascus	2.50
Durham	83.15
Elon College	46.18
Eutaw Community	10.00
Flint Hill (R)	3.75
Fuller's Chapel	20.00
Gibsonville	35.00
Greensboro, First	121.50
Greensboro, Palm Street	40.00

Hank's Chapel	9.00
Happy Home	75.00
Haw River	8.75
Henderson	40.00
High Point	16.25
Hine's Chapel	50.00
Hopedale	39.00
Ingram, Virginia	25.15
Lakeview	10.00
Liberty, N. C.	20.00
Liberty, Vance	60.00
Monticello	10.00
Morrisville	5.00
Mount Auburn	24.15
Mount Pleasant	10.00
Mount Zion	10.00
New Lebanon	10.00
Oak Level	3.00
Pfafftown	6.00
Pleasant Grove, N. C. ...	5.00
Pleasant Grove, Virginia ..	20.47
Pleasant Hill	35.00
Pleasant Ridge (G)	25.00
Pleasant Ridge (R)	30.00
Plymouth	5.00
Raleigh	10.00
Ramseur	10.00
Reidsville	20.00
Sanford	64.00
Shallow Ford	30.00
Shallow Well	25.00
Spoon's Chapel	6.25
Turner's Chapel	25.00
Union Grove	7.50
Union, N. C.	35.00
Union, Virginia	10.00
Wake Chapel	100.00
Winston-Salem	13.00
Youngsville	12.50

\$1,896.90

Young People.

Greensboro, Palm Street ..\$	7.50
Reidsville	30.00
Turner's Chapel	9.00

46.50

Junior Societies.

Apple's Chapel	\$ 3.61
Burlington	15.00
Durham	16.90
Elon College	1.05
Greensboro, First	13.47
Greensboro, Palm Street ..	10.00
Henderson	9.00
Reidsville	10.00
Union, N. C.	2.10

81.13

Cradle Roll.

Apple's Chapel	\$ 23.81
Asheboro	19.03
Burlington	32.33
Durham	10.00
Elon College	100.00
Greensboro, First	27.23
Greensboro, Palm Street ..	13.00
Henderson	5.00
Hines' Chapel	32.00
Ingram, Va.	5.00
Monticello	4.50
Pleasant Ridge (R)	5.00
Raleigh	10.00
Ramseur	5.00
Reidsville	20.00
Sanford	5.00
Union, N. C.	7.69
Wake Chapel	2.00

326.59

Miscellaneous.

Sanford Sunday School and Vacation School, for Porto Rican Goat Fund.....	30.00
Total Receipts	\$2,381.12

In Memoriam

WILLIAMSON.

Mr. H. Wesley Williamson, Buffalo Junction, Virginia, passed away August 15, 1953, at the age of 66. He was a native of Mecklenburg County, Virginia, and a son of the late Mr. and Mrs. J. J. Williamson. At the time of his death, he lived just a short distance from his birthplace.

Mr. Williamson married Etta Forlines in 1911. Besides his wife, he is survived by one son, J. Alden, of Raleigh, North Carolina, three daughters, Mrs. Annie Laurie Cole, of Leaksville, North Carolina, Mrs. Christine Marlow, Oklahoma, Mrs. Doris Jones, Raleigh, North Carolina, four grandchildren, and three brothers, Presley, Chesley, and Hesley, all of the Hebron community.

Mr. Williamson joined Hebron Congregational Christian Church, Nelson, Virginia, when a boy and maintained his membership there throughout his life. He served as treasurer of the church for more than 27 years, was ordained a deacon and actively served in that capacity. He faithfully served his church in many other ways. Funeral services were conducted by his pastor, Rev. Mark W. Andies, at Hebron, assisted by Rev. Allen Hurdle. Burial followed in the church cemetery.

May the family and the many others who felt the sorrow of the hour find sufficient grace and strength to return to the daily scenes of life.

M. W. ANDES.

DISBURSEMENTS.

Southern Convention Office, Supplies	\$ 4.90
Expense of the president	13.07
Expense of the treasurer ..	23.17
Payment on Sound Scriber ..	100.00
Susie D. Allen, Transportation to Board Meeting ..	7.60
Mrs. R. L. Jackson, Transportation to Committee Meeting	3.50
Mrs. W. L. Parker, Literature and Postage	4.80
Treasurer, Youth Fellowship	46.50
United Church Women—May Fellowship	4.00
	\$ 207.54
Mrs. W. V. Leathers, Treasurer, For: Life Memberships	\$ 260.00
Memorials	60.00
Thank Offering	10.00
Missions in Africa	32.00
Mrs. Victor Masters	8.60
Porto Rican Goat Fund ..	30.00
Rachanyapuram School ..	9.00
Miss Corrine Nordquest ..	64.20
Miss Margaret Hammaker ..	25.00
Korean Orphan	100.00
Home Missions, Special Fund	19.86
Missions, General Fund ..	1,554.92
	2,173.58

Total Disbursements \$2,381.12

Respectfully submitted,
SUSIE D. ALLEN,
Treasurer.

The Orphanage
J. G. TRUITT, Superintendent

Dear Friends:

Thanks for all your help, your interest and your prayers. Many of you are of sincere humility and faith in your prayers—more of you than anyone of us realizes. I wish you to remember the Orphanage in your prayers. We are in special need of God’s blessings and bounty, and I believe God has sufficient for us. There are too many good Christian people to allow us to suffer under the burden of need following the dry summer.

This week I am in Eastern Virginia and am seeing many good friends of our orphanage. I am preaching each evening in our Waverly Church. The McCauleys are carrying on here in a fine way. They are greatly beloved by their parishoners, and properly so. Their church is being repaired, redecorated and revived. The summer has been exceedingly hard and it is good to get away a little while, especially since I can get some much needed rest in the lovely home of Mr. and Mrs. Paul Hartz.

Since my last week’s letter, we have received four little boys into the orphanage. Their mother died recently and left them and three others under four years of age. Church, neighbors and friends appealed to us to take the four who are in our age limits. Provision is being made for the others. With your help we shall do our part by the four who have come to us. This brings us to eighty-five.

Last week we planted 2,500 cabbage plants and 1,500 collard plants. Already we have hauled water and watered them twice. We are trying to keep them alive till fall rains come. Our turnip seed have been sown, but they have not come up yet. These three vegetables could mean so much to our big family of growing children. We know we cannot reap unless we plant and sow. And we know too if we do our best all will come out right.

Again thanks to you for your generous help.

JOHN G. TRUITT,
Superintendent.

REPORT FOR SEPTEMBER 17, 1953.
Commodities for the week.
Miss Bessie Thomas, Burlington, N. C., Clothing.
The Christian Temple, Norfolk, Coupons.

Burlington Junior Chamber of Commerce, Pies.
Liberty Spring Christian Church, Coupons.
Mrs. J. H. Turner, Windsor, Va., Coupons.
Mrs. Byrd Shepherd, Burlington, N. C., Coupons.
Mrs. J. P. Bennett, Harrisonburg, Va., Coupons.
Greensboro, First Woman’s Auxiliary, Coupons.
Mrs. Andrew Smith, South Narfolk, Va., Coupons.
Mrs. J. H. Booth, Elon College, N. C., Coupons.

Sunday School Monthly Offerings.	
Amount brought forward	\$10,268.56
Eastern N. C. Conference:	
Catawba Springs	\$ 50.00
Eastern Va. Conference:	
Liberty Spring S. S.	\$ 20.00
Newport News S. S.	12.50
Norfolk, First	22.42
Rosemont	60.00
Portsmouth, Shelton Memorial	24.00
	138.92
N. C. and Va. Conference:	
Bethel S. S.	\$ 17.87
Burlington S. S.	120.40
Pleasant Ridge, Special ..	17.00
Union (Va.) S. S.	5.00
	160.27
Western N. C. Conference:	
Big Oak	\$ 13.00
Pleasant Cross	8.27
Pleasant Union	13.01
	34.28
Virginia Valley Conference:	
Bethlehem S. S.	\$ 8.13
Linville S. S.	9.35
	17.48
Total	\$ 400.95
Grand Total	\$10,669.51

Special Offerings.	
Amount brought forward	\$13,731.15
Pisgah Sunday school, Pisgah, Alabama	\$ 10.00
High Point, Friend	90.00
Maude Hedly Bible Class ..	10.00

Wake Chapel Christian Missionary Society ...	20.00
Woman’s Fellowship Bay View Church	5.00
Mrs. W. A. Newman, Henderson, N. C.	50.00
D. C. McLennan, Greensboro, N. C.	50.00
W. B. Truitt, Greensboro, N. C.	100.00
Holt Trust Fund	150.00
Dr. Mary Frances Thelen, Lynchburg, Va.	20.00
E. F. Craven, Greensboro, N. C.	8.00
Memorials for C. R. Faucette:	
Mr. & Mrs. John M. Holt, Burlington, N. C.	25.00
Mr. & Mrs. M. C. Faucette, Brown Summit, N. C.	10.00
Mr. & Mrs. W. R. Sellars, Burlington, N. C. ...	10.00
Mr. & Mrs. Kent Pate, Burlington, N. C. ...	5.00
Mrs. V. E. Swaim, Burlington, N. C.	1.00
Mr. & Mrs. A. D. Pate, Burlington, N. C. ...	5.00
Dr. & Mrs. J. B. Newman, Burlington, N. C.	5.00
Mr. & Mrs. Robert E. Harden, Burlington, N. C.	5.00
Memorials for H. G. McBane:	
Dr. & Mrs. J. B. Newman, Burlington, N. C.	5.00
Mr. & Mrs. W. R. Sellars, Burlington, N. C.	10.00
Mr. & Mrs. Jule Terrell, Burlington, N. C. ...	5.00
Special Gifts	223.80
	822.80

Grand total	\$14,535.95
Total for the week	\$ 1,223.75
Total for the year	\$25,205.46

MEMORIAL GIFTS
“Instead of Flowers”

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:
Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

.....
(Name of Deceased)

.....
(City)

.....
(Date of Death)

.....
(Survivor to be Written)

.....
(Address)

Name.....
Address.....

Church Building Loan Fund Campaign

All churches in the Southern Convention have been asked to file Declarations of Purpose in connection with the Church Building Loan Fund Campaign with the Convention Office as soon as they can do so. Those that have not done so are urged to do so as soon as possible.

Through Sept. 3, 1953, Southern Convention Declarations of Purpose received at the office were as follows:

Church and Pastor	Amount
Va. Valley Central Conference:	
Bethlehem—Ralph M. Galt	\$ 106.00
Bethel—Vacant	377.00
Winchester—R. A. Whitten	1,101.00
Wissler's Chapel—Ralph M. Galt	60.00
Eastern Va. Conference:	
Berea (Nans)—H. S. Harcastle	\$ 372.00
Bethlehem (Disp)—John Gallo .	459.00
Cypress Chapel—Earl T. Farrell	1,321.00
Franklin—Harvey L. Carnes ...	2,132.00
Holy Neck—Allen Hurdle	1,270.00
Holland—J. H. Lightbourne, Jr.	1,913.00
Liberty Spring—Jesse H. Dollar	1,591.00
Newport News—A. Lanson Gran-	
ger, Jr.	3,264.00
Norfolk, Second—J. Everette	
Neese	877.00
Oakland—H. S. Harcastle	1,570.00
Oak Grove—Earl T. Farrell	265.00
Portsmouth, First—W. P. Smith	1,410.00
Portsmouth, Shelton Memorial—	
Portsmouth, Elm Ave.—R. Eu-	
gene Tally	704.00
Thomas H. Britton	683.00
Richmond—Roy C. Helfenstein .	1,459.00
Suffolk—Duane N. Vore	6,290.00
Union, Southampton — Clyde	
Fields	928.00
Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Antioch—W. A. Rich	203.00
Beulah—Carl Wallace	517.00
Bethlehem—W. A. Rich	132.00
Chapel Hill—R. L. Jackson	509.00
Fayetteville—F. C. Lester	300.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Mt. Auburn—W. A. Rich	523.00
Mt. Carmel—W. A. Rich	203.00
Mt. Gilead—W. A. Rich	332.00
Lee's Chapel—Fred P. Register	†166.00
Plymouth—John Littikin	299.00
Raleigh—W. L. Parker	975.00
Sanford—Will B. O'Neill	1,000.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood ..	300.00
Wake Chapel—F. P. Register ..	1,500.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Flint Hill (R)—Avery Brown..	127.00
Hanks Chapel—R. T. Grisson ...	694.00
High Point—Guy H. Veazey ...	426.00
Liberty—L. M. Presenell	361.00
Pleasant Ridge—Max Vestal ...	595.00
Pleasant Union—B. H. Lowder-	
milk	300.00
Spoon's Chapel—Max Vestal ...	132.00
N. C. and Va. Conference:	
Burlington:	
Beverly Hills—W. W. Snyder	\$ 400.00
Lakeview—John G. Truitt, Jr.	82.50
Greensboro, First—W. E. Wisse-	
man	3,292.00

Elon College—H. P. Bozarth ...	2,450.00
Greensboro, Palm St.—Maek V.	
Welch	1,243.00
Haw River—Dwight Jackson ...	1,065.00
Hines' Chapel—Julius Rice	697.00
Ingram—W. T. Madren	975.00
Monticello—Julius Rice	460.00
Pfafftown—W. J. Andes	258.00
Pleasant Grove—W. T. Madren .	814.00
Pleasant Ridge—W. E. Wiseman	364.00
Reidsville—T. G. Humphries ...	3,211.00
Shallow Ford—R. M. Petersen ..	1,057.00
Union (NC)—K. D. Register ..	1,395.00
Winston-Salem—W. J. Andes ..	814.00
Zion—Fred H. Wrenn (Student)	75.00

†Paid.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

ness Administration, is a native of Elkin, N. C. He was educated at Mars Hill College, the University of Alabama and the University of North Carolina, having received his degree

from the latter institution. Prior to joining the Elon faculty, he was connected with the United States Bureau of Internal Revenue.

FOR THE CHILDREN.

(Continued from page 10.)

of happiness when they included it. Happiness must be pursued, and captured. It must be held. Children having memories of lightheartedness at home in their growing-up years have an invaluable possession. She must be on guard, she realized, taking time off frequently—if only a minute or two—to find a laugh or a smile. What was that quotation from Shakespeare that she had had to memorize in high school? Oh, yes: "A merry heart goes all the day, your sad heart tires in a mile-a."

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195..., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

It was agreed that our church would seek to reach this goal by:

(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195..., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
- [] 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195...
- [] 4. By annual solicitation each year for years.

..... Church

By Secretary or Clerk

Address

..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

Our Most Beautiful Words

By RICHARD K. MORTON

What would your selection be if asked to choose the ten most beautiful words in our language, in current use?

According to a recent International News Service dispatch widely published, Dr. Wilfred Funk, famous lexicographer and scholar, reiterated ten he chose some years ago, and added 21 others. The ten original choices were: tranquil, murmuring, dawn, hush, lullaby, mist, chimes, luminous, golden and melody.

Obviously, Dr. Funk was using as criteria phonetic values rather than meanings. He meant those that to him had the smoothest and most pleasing sounds. Such a selection, while having some merit, of course, could result in endless debate, for there could be chosen hundreds of others of similarly pleasing sounds. Other languages would also add their share.

While there may be some interest in such a choice as this, most of us, I think, would be more concerned with the words that might mean the most or be most important in our lives. Here, again, we would encounter differences of opinion. But how would these do for ten great words—words of greatest meaning and associated with concerns of greatest import to human life? My selection, at the moment, would be: love, God, faith, integrity, hope, brotherhood, industry, joy, character, humbleness.

Here are ten great words (maybe on another day I would change some of them). They have almost as beautiful sounds as those Dr. Funk chose, and some of them have a great deal more meaning and importance to human life. One weakness in my selection, so far as their being important words is concerned, lies in the fact that they are all nouns. We need also some verbs, some action words. Ten of these I suggest, as follows: love, pray, seek, forgive, work, hope, thank, rejoice, endure, praise.

The only value, perhaps, in a suggestion like this is in prodding you to make your own selection and to have good reasons for it. We often do not realize how we have emptied some great words of their profound meaning, and how much other words have gained in their significance. At best, these are symbols or signs, and they mean only what we invest them with.

Have you ever made even a tentative selection of the ten greatest words in the Christian faith, leaving out the proper names, such as God and Jesus? Would you include such words as love, eternity, redemption, peace, grace forgiveness, atonement, joy, spirit, cross? Perhaps in thinking over some of these words, we can come to attach to them even richer meanings and find our hearts stirred to possess some of the things they suggest.

God's revelation itself was a Word, but a Word that became flesh and life and that dwelt among us.

Words are servants or vessels—and we can do with them as we will. The ten most beautiful or most important words in our tongue will depend, so far as we are concerned, on what our ears have been trained to hear and the extent of our inner culture. We are all known to a goodly extent by the words we know and use, and by the meanings we attach to those words.

It is ours to use well what we are given, for in the beginning every word that proceeded out of the mouth of God was good, and none returned unto him void. "Let the words of our mouth and the meditations of our heart be acceptable in thy sight, O Lord our strength and our Redeemer."

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

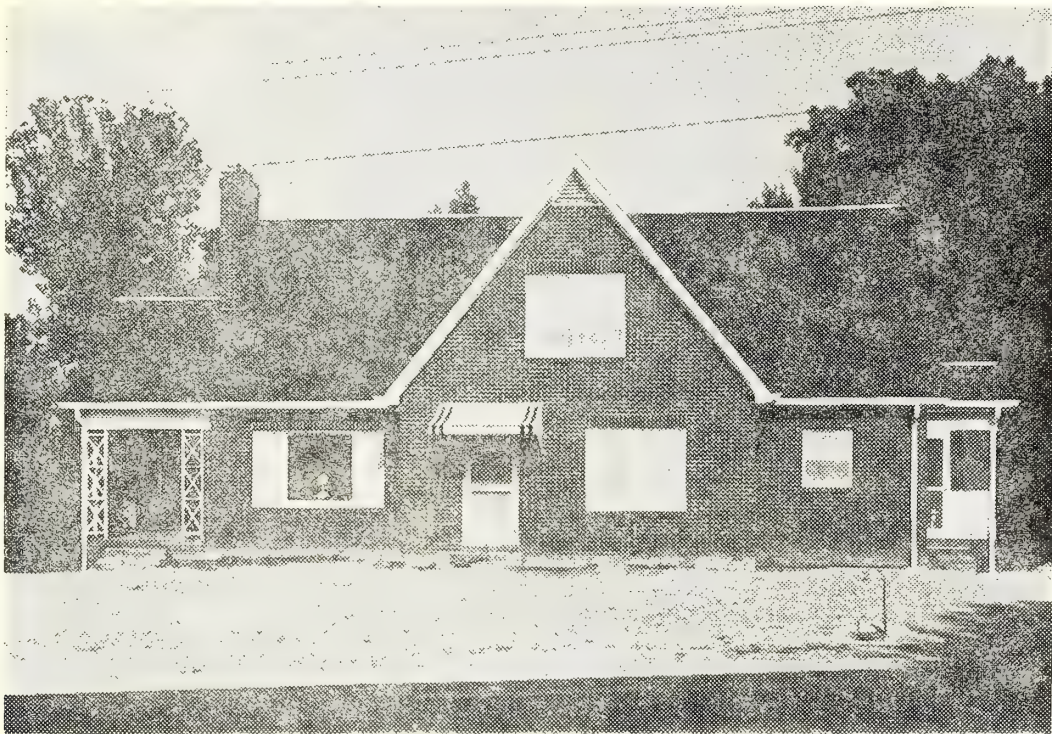
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VIRGINIA, OCTOBER 1, 1953

NUMBER 39

A New Parsonage for Albemarle



On Sunday, September 13, 1953, the First Congregational Christian Church of Albemarle, North Carolina, the Rev. Silas E. Madren, pastor, officially opened their new parsonage. This parsonage is one of the most lovely homes we have for ministers in the Southern Convention. It is constructed of brick veneer, and consists of nine rooms, two baths, and a full basement. The basement is equipped with a baseboard hot-water heating system. The church has furnished an electric stove for the kitchen, and different organizations of the church have furnished something in the parsonage. The living room and dining room are completely furnished. The study has a built-in bookcase, and a large desk, the chair, mat and lamps are furnished. A guest bedroom has been completely furnished by the Ladies' Aid Societies. The parsonage is valued at approximately \$20,000.00. Congratulations to the Albemarle Church and its pastor.

News Flashes

THE SUN need *three* new subscriptions from your church *now!* Is that too big a task for the smallest church?

Superintendent Scott was among those participating in the program at the formal opening of the parsonage at our Albemarle Church.

The first of a series of sermonettes, under the general title, "How Can I . . ." by Dr. Henry E. Robinson of our Burlington Church appears on the back page of this issue. We are delighted to offer these contributions to our readers.

We learn with regret that the home Prof. A. L. Hook, Elon College, was destroyed by fire Friday night. Loss was almost total as the fire occurred at around 2 o'clock. We hope that the house and contents were fully covered by insurance, but even so, there will be many things of sentimental value which can never be replaced. Our deepest sympathy goes to them.

Dr. Warren H. Denison is leading the Christian Stewardship Week at Wake Chapel, near Varina, North Carolina, the week of October 5 to 11. Dr. Denison is probably our foremost authority on Christian stewardship, having had a rich experience of more than thirty years. Rev. F. P. Register, and his church are to be congratulated on having him with them.

"The Hidden Heart," moving picture of the year for our Congregational Christian Churches, was shown at 8 o'clock of the evening of Friday, September 25, at Concord Church of the Valley Conference, near Timberville, of which Rev. Ralph M. Galt is pastor. The picture was shown following the Sunday school picnic held earlier in the evening in the Concord churchyard.

Our Smithwood Church, Rev. John Bowers, pastor, reports a record attendance at the Sunday school on the last Sunday in August. The Sunday school had 214 present, and it is thought that this was an all-time high for attendance at Smithwood Sunday School. Congratulations to Rev. Mr. Bowers and the Smithwood Church. At the present time, plans are under way to build a parsonage.

The Christian Sun Congratulates Rev. and Mrs. John R. Lackey

In the Southern Convention we are particularly happy to see so many fine young men and women preparing themselves for full time Christian service. We especially want to congratulate Rev. and Mrs. John R. Lackey, a pastor and wife of the



REV. AND MRS. LACKEY.

Apple's Chapel Church. Mr. Lackey graduated from Elon College and then went to Duke Divinity School to complete his education. When he entered Duke for his Ministerial training, his wife entered Elon College to complete her work for the B. A. degree. Mr. Lackey graduated at Duke with the B. D. degree in June

and Mrs. Lackey received her diploma from Elon College in August. These young people had to work hard and to be very economical with their finances in order to achieve this goal. We are happy that the Ministerial Scholarship Fund of the Southern Convention was able to assist them in their venture. Both of them are well prepared young people now to serve our churches, and we are proud of their achievements. Congratulations to Mr. and Mrs. Lackey.

Richmond Will Hold Rally Day Services

Sunday, October 4, is Rally Day for all departments in the Richmond, Virginia, Church. It is a time of especial importance to the younger people. Special services are held, merit awards are given and promises made to higher classes.

World Wide Communion will be observed at the eleven o'clock service, when our church will join with all other churches of every race and tongue in this world-wide service.

In the afternoon, the church expects to send a representative group of young people to participate in the Young People's Fall Rally, to be held at the Windsor Church.

Special Notice

Special Harvest Festival programs are available from the Town and Country Department of the Board of Home Missions, 287 Fourth Avenue, New York 10, N. Y., at 75c per 100. Send your orders to Dr. Thomas Alfred Tripp at the above address.

Southern Convention Dates to Remember

- | | |
|----------|--|
| October | 6—North Carolina Woman's Missionary Conference
First Church, Greensboro, N. C. |
| | 8—Virginia Valley Woman's Missionary Conference
Place to be announced |
| | 14-15—Virginia Valley Annual Conference Session
Bethlehem Church |
| | 20-21—Eastern North Carolina Annual Conference Session
Shallow Well Church |
| | 28-29—Eastern Virginia Annual Conference Session
Rosemont Church, South Norfolk, Va. |
| November | 3-4—Western North Carolina Annual Conference Session
Pleasant Hill Church |
| | 10-11—North Carolina & Virginia Annual Conference Session
Congregational Church of Christ, Tryon, N. C. |
| December | 8—Eastern Virginia Christian Missionary Association
Shelton Memorial Church, Portsmouth, Va. |

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

The Congregational Christian Layman and His Bible

SUGGESTED HYMNS: "Break Thou the Bread of Life," Wonderful Words of Life."

SUGGESTED SCRIPTURE: Psalms 119, 105-112.

PRAYER: Eternal Father, open our minds to the great truths of eternity. Let us read with understanding hearts and live accordingly. Amen.

MEDITATION:

The Bible is a library, a compilation of 66 different books.

The old Testament is not a record of any one perfect nation but rather a presentation of the histories of many nations and especially of their interpretation of God. The New Testament is a record of the people who knew or saw Jesus and of the actions of His followers.

The Bible should be read with the same respect as any other book. Many people just take it up, let it fall open at any place and begin to read. Ever hear of anyone doing a novel or biography that way! Did you have the thrill of reading the Bible completely through? Every person ought to have that pleasure at least once.

The new interpretation of the Bible has caused much comment. If anyone is surprised or disappointed, they should go back into history just a bit and read the current reports when other translations or interpretations were first introduced. Truly the comment now is mild in comparison to that of other years.

Arguments as to the truth of every statement in the Bible are most interesting, especially to people who do not participate in them but are satisfied to listen in. Ever hear two or more people tell of the movie, accident, radio program or any other event they saw or heard and notice how greatly they differ about the details which just happened? Did Jonah swallow the whale or was it the other way around?

The Bible is a good guide to Christian living today. Most men will admit that they do not comprehend all of its teachings but also confess that it is difficult to live up to all that they

do understand. By becoming more familiar with it, they are also challenged to live better lives. It is the Word of Life.

QUESTIONS FOR DISCUSSION:

1. Why do not more people read and study the Bible?
2. How can the Bible be made more applicable to modern day living?
3. Why is the Bible important to churchmen?
4. What is the best or correct interpretation of the Bible?
5. Where do Bible preaching and daily living conflict? Why?

* * * * *

Beverly Hills Laymen's Fellowship Begins Second Year

The Layman's Fellowship of the Beverly Hills Christian Church will begin its second year of activity in October. During the first year of activity this group has given tremendous support to the work of the church. They have taken part in both of our lay-visitation programs this year. They have taken also the responsibility of keeping the playground in good condition as well as developing a parking area for our church. The Boy Scout Troop that is in our church is sponsored by this group. During this past year they undertook to raise \$300.00 for the Building Fund of our church. This pledge has been paid in full.

(Continued on page 13.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snyder, G. D. Colclough, Treasurer, ex officio.

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Date.....195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

Improving Our Church Reports

By RICHARD K. MORTON

Church reports, all too often, are incomplete, dull, poorly prepared—even downright inaccurate.

Many of our members flee from a business meeting, trustees' gathering, or congregational business session because they fear they will be subjected to some more long, dull, pointless reports.

Why should this situation be—and continue?

Isn't it true that most of us, for years, have presented and expected reports of about the same type—from church officers, societies and individuals. While progress has been marked in church edifices, education and music programs, and almost everywhere else, reports presented to groups in the church and to the church itself run pretty much true to an uninspiring and unimportant form.

There are, we all know, many exceptions to this alleged state of affairs.

A few suggestions might be of help.

Reports, in the first place, should cover a definite project and field. They should be presented for a definite purpose. They should be written or typed with care. They should contain accurate and important information. There is much detail that can mercifully be omitted. It is the highlights, the significant ideas and actions that the church wants.

These reports should be presented at times when they have a chance to get a proper hearing, and they should contain only what is worth preserving. They should be in such a form that data of continuing information can remain accessible to the congregation. Even good written reports are usually swallowed up by the clerk's or secretary's records—and never heard from again. Many of our churches never go over their papers and records from year to year.

It is time, also, to put a little freshness, modernness, imagination and color into these reports.

Who says they have to be a painful, written record of a lot of dull routine?

A large church of my acquaintance had the real meat of several reports from committees put on the stage in dramatic or panel form. The pastor and his wife sat on the stage and primed the various chairmen and members to bring out the significant ideas and acts of their group—and the most salient features were then written on a blackboard, and some were later mimeographed in brief form.

Still another church put the gist of its important committee reports on slides and had a projec-

tor party—with the most important reports of church life presented in this type of visual or pictorial form.

We also are familiar with the United Fund flip-over charts which have been so widely used in recent years. It is easy for a group of young people to take the main ideas from committee and officers' reports and put them on pages of a chart, to be flipped over at will by the one presenting them.

There is no law—ecclesiastical or statutory—saying that church reports must be dull, statistical, and plodding. They can—and should—contain humor and personal sidelights that increase interest and the will to remember what is being reported. I advise a good deal of color and the introduction of some new twist—e. g., the introduction of some member or exhibit of the work being done, the telling of a story, and so on.

I sometimes wonder what good it is for parliamentary practice to call for the acceptance of verbal reports. What good would it do to reject them—and if accepted, what becomes of them?

We lose a great deal by having so often uninspired, long-winded, and utterly uninteresting business meetings, and presenting unimportant and uninteresting reports. Most of these are too long or they omit the most valuable information. They hold to the ancient notion of detailed written reports, when now-a-days we ought to use other means. Many churches, of course, omit verbally presented reports, in the interest of time and sanity, making certain data available in printed or mimeographed form. But why can't we start using films and charts and drama and panels and much more, as means of getting our reports across? Who wants to listen to a droning of routine matters?

How often, also, have we had verbal reports presented too rapidly or prolifically or in situations where the speakers simply cannot be heard! If we are going to have reports, let's set the stage properly—and not present them when it is late and everybody is anxious to get home!

I make a motion for some lively, timely, vital church reports—and I am sure such can be the regular order if we give this matter a little more thought. It would be rewarding to do so!

* * * * *

In the coming conference sessions, a large part of what Dr. Morton has said in regard to church reports might well be applied to those to conference. There is more verbiage than thought in many of these reports.

Dr. Roy C. Helfenstein Tells Us

The Ideal Church Member

Is Not Necessarily a Perfect Man

To be an active member of a church of the living, loving God, is the highest privilege which any person has of choosing for oneself. No thinking person claims or thinks that the church is perfect or without its shortcomings. But nevertheless, in spite of its weaknesses which may be many, it is the greatest and most important institution in the world, because it has the greatest commission from the highest authority—"Go ye into all the world and preach the gospel."

It is true that some churches are little more than mutual admiration societies. But every church which is dedicated to the service of God for every age group and for all conditions of life, is a commissioned representative of Jesus Christ, the world's Saviour and Lord.

The terms "ideal" and "perfect" are not synonymous. There are many ideal citizens, ideal husbands, ideal wives, ideal sons, ideal daughters, but none qualify as being perfect. Likewise there are many ideal church members, and each church has its quota of such or it would soon cease to be a church—but no church has any perfect members. However, every person who is truly interested in and sincerely devoted to his church, and is honestly seeking to do his part in its life and service is an "ideal" member.

There are many kinds of churches, and many kinds of church members. Some churches lay their main emphasis on creeds—others lay their major emphasis on deeds. Some churches deal mainly with the past. Their message deals with what God did in Bible days and in past generations, instead of with what God wishes to do for our day and our generation. To them the Golden Age lies in the past. But the test of faith is not what a person believes God did 2,000 years ago, but what one believes God can do for individuals, homes, and nations in our day and our generations—what He can do and wish to do today. God expects that churches of today shall do more than reverence the past. He expects that every church shall believe in the possibilities of the present and believe in the

future. He wants every church to cherish enthusiastic hope for the future. The ideal church member is the person who appreciates the contribution the past has made to the present, and dedicates himself to helping the present make a still larger contribution to the future.

The ideal church member expresses his faith in deeds rather than in words. He cherishes a warm interest in the church and in its program and its progress. A person dismembers himself from the church by want of interest and by indifference to its needs and its claims upon his time and support. To be a member of the church, one has to do more than unite with it, he has to be concerned about its welfare. He has to be a vital part of its life.

The ideal church member loves his church. He is not content just to sing praises to God—he wants to do something definite for God and his church. He wants to keep the fires of religion burning brightly upon the altar of his own heart and upon the altar of his church. Some people want to play around the fire of religion, but would rather let the fire go out than to add the fuel of their own consecration and cooperation to keep the fire burning.

Jesus proved his Son-ship by "going about doing good." Likewise church members can prove their discipleship only by "going about doing good." Ideal church members are not content to say nice things about God. They are committed to the doing of worthy things for God and for his church and for his world. The Ideal Church Member seeks to live his religion instead of merely talking about it. And he absolutely refuses to argue about it. He doesn't like argument. He may not agree with the minister's ideas and programs. In fact he may not agree with anybody in some things, but he acts like a Christian in his disagreements and in all his relationships of life. He agrees to disagree in a friendly way.

I never saw the man, but I know what kind of a man he must have been, for his partner during eighteen long years told me this concerning

the man,—“I was with him in business for 18 years. I never saw him lose his temper—never saw him take advantage of anyone—never saw him pessimistic—never knew him to misrepresent anything he sold—never knew him to speak evil of anyone—never knew him to do a mean act of any kind.” And said he, “His wife was just as good a woman as he was a man. They never missed a service at their church if physically able to attend.” Anyone would have to concede that such people qualified as ideal church members, even their most ardent friends would not contend that they were perfect.

The ideal church member lays no claim to being perfect. Beware of anyone who does make such claim. And beware of anyone who advertises his own superior honesty and goodness. The ideal church member deplores his own shortcomings and seeks each day to live a better life. He believes in and practices the prayer life. He includes others in his prayers. He practices forgiveness toward others. He refuses to retaliate. He is charitable in all things, always giving others the benefit of the doubt. He is candid and fair, always treating people the same to their back as to their faces. He is always dependable; and never vacillating. He is always hopeful for the future—always courageous in promoting the right.

People who sincerely seek to serve God to the best of their ability qualify as ideal church members. Jesus said, “I come not to do mine own will but the will of him that sent me.” Ideal church members are not concerned about having “their way,” but they are passionately concerned about God's way.

The greatset heresay of all time is the heresay of professing to love God, and being content to do nothing for God or his church. The greatest tragedy of life is for a person not to take religion seriously until a tornado or hurricane or some other calamity comes his way,—or when the sands of life are almost run out to then begin to realize that the church of the living, loving God should be his major concern.

Jesus made very plain the divine requirements that qualify a person as “an ideal church member,”—“Not everyone that saith unto me, ‘Lord, Lord,’ shall inherit the kingdom of heaven, but he that doeth the will of my Father which is in heaven.”

Our Churches Report . . .

Reporting on Our Four Newest Churches

Reports have recently been published in THE CHRISTIAN SUN regarding our newest church—First Congregational Church, Hendersonville, North Carolina. However, it should be reported now that the church has received five (5) new members during the last week, and Dr. C. M. Heymann, minister, reports very favorably reaction to the affiliation of the church with the North Carolina-Virginia Conference of Congregational Christian Churches. The church is purchasing new Pilgrim Hymnals.

The Lake View Community Church, near Burlington, North Carolina, is our next youngest church. It was organized just over a year ago, with Rev. John G. Truitt, Jr., the pastor. The church completed its new building back in April, 1953, and the attendance has been excellent since that time. They have approximately one hundred at Sunday school and several new members have been added. The church is paying off its building obligations more rapidly than they first thought they could do. Mr. Truitt finished his work there on the last Sunday of August and it was our pleasure to be there for the service and to participate in the Baptismal Services and the Communion Service. Nine new members have recently been received into the church. Commendation should be given to John G. Truitt, Jr. for the splendid job he did at Lake View. We feel that this church will be one of our strong churches around Burlington. They have a loyal membership, and they love their church.

Burlington, "Beverly Hills," continues to make splendid progress under the leadership of Rev. Walstein W. Snyder. Organized in 1952 this church got off to a slow start but they now have approximately one hundred (100) members and one hundred forty-four (144) in the Sunday school. They have an average attendance at the morning worship and also at the Sunday school of over a hundred. The small building is being taxed to capacity, and is hoped that the building program may be under-

taken during the latter part of 1953 or the early part of 1954. The church is now in a church building fund raising campaign and they are hoping that a building loan and grant will come from our church building society of the Board of Home Missions. This church is going to be one of our fine churches in the North Carolina-Virginia Conference.

Zion Congregational Christian Church, near Burlington, was organized in 1948, but it got off to a slow start and did not grow very rapidly. However, during the past six months the church membership has increased by nearly twenty-five (25), the Sunday school enrollment is now well over one hundred (100). Fred H. Wrenn, a student at Elon College, is the pastor, and we are much encouraged over this rapidly growing area, and are pleased with the progress of our church there. At a recent revival meeting, seventeen new members were added to the church.

These are days when we of the Southern Convention ought to be interested in starting new churches, and the support of our Church Building Loan Fund Campaign will add substantially to the possibility of helping to provide proper church buildings for these growing and new churches.

WM. T. SCOTT.

* * * * *

Second Church, Norfolk

The growth and development of a new church or a relocated congregation is a challenge that should delight the heart of any minister. Generally speaking, this growth is not of mushroom proportions. It is slow, gradual—"line upon line, precept upon precept"—growth. In my judgment this is best, because it gives opportunity for the assimilation of the new members and the discovery of any latent talent.

On the other side of the ledger is recorded the material growth of the church. This, too, has been gradual and encouraging at Second Church, Norfolk. A new organ was installed at the time of the relocation and reconstruction. Early this year a Spinnet piano was added to the musical instruments of the sanctuary.

Now a public address system has been installed so that the morning worship service can be heard by those in charge of the nursery at the eleven o'clock hour. This installation is a gift by Major and Mrs. A. P. Trapnell, who are not members of the church but attend our worship services regularly. The public address system was used for the first time on Sunday, September 13.

We are fortunate in securing the services of Mrs. R. L. Bailey, a trained nurse, as superintendent of the nursery.

Commendation should be given many of the members at the Second Church for their generous contribution of time, talents and treasure, which has resulted in its growth and the effectiveness of its services.

J. EVERETTE NEESE,
Pastor.

* * * * *

News from Amelia

The Amelia Christian Church, near Clayton, North Carolina, held its annual Rally Day on Sunday, September 13. We contacted all members who are unable to attend regularly as well as those that might be termed "inactive," and urged them to fellowship with us on that day.

We had Sunday school, followed by church services at the usual time, our worship service being conducted by our minister, Rev. John Littiken.

At noon, everyone was invited to enjoy the luncheon which was spread on the grounds following the church service.

In the afternoon, a very inspirational play, "The Friendly Church," was presented by a group of our church members. Musical numbers were given by some of our special guests and some of our own members, which were enjoyed very much.

Christians have a wonderful time when they get together, for we have found that we can have fun and be reverent and maintain a Christlike ideal at the same time. So Amelia has declared Rally Day as a day of Christian fellowship.

MARY JOHNSON,
Reporter.

* * * * *

Homecoming at Mt. Olivet (G.)

Sunday, September 20, was Homecoming at Mt. Olivet (Green County) of the Valley of Virginia Conference. Superintendent Wm. T. Scott was the speaker for the morning service.
(Continued on page 11.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Family Foundations

More and more our church people are becoming interested in Elon College. They are proud of its past, they have faith in its present, and high hopes for its future. There are two ways in which our people express their interest and confidence in their College:

First, to entrust their children to its campus and faculty for training and guidance. There is no surer way to convince the general public of one's interest in his college than to enroll his children as students in that college. A few months ago one of our ministers said to me, "I was greatly disappointed last week when one of my members said to me, 'I had thought of sending my children to Elon College, but — did not send his children there; it is his college and I thought that if it had been all right, he would have sent his children to Elon, so I sent mine elsewhere.' " It has been true since the beginning of time that actions speak louder than words.

The other way in which the members of our church express their interest in our College is to give their money for its support; not only for current expenses and capital improvements but for foundations, making their contributions a part of the endowment funds of the College with specific instructions that the principal never be spent or endangered, but that the College would have free and unrestricted use of the income from such investments. This is a sure way of establishing a permanent memorial to a family or to a specific loved one or loved ones who have passed from labor to reward. There are four families in the church who have chosen to memorialize their loved ones by this method.

Sue Boddie Macon Memorial—Several years ago, Miss Margaret Alston, of our Liberty Church, Vance County, North Carolina, made a pledge of \$500 to the College with the instruction that this was to constitute a memorial to her niece, Miss Sue Boddie Macon, who had recently lost her life in an accident on a boat running from Washington, D. C., to Norfolk, Virginia. Mrs. Macon, Sue Boddie Macon's mother, has joined with her

sister in pledging a like amount for this memorial. Other members of the family and friends of the family will add their contributions to this fund.

Gertrude Gibson Bondurant Memorial—On September 18, 1952, Founders' Day at Elon College, Mr. H. L. Bondurant, a member of our Rosemont Church, came into my office and in an affectionate way gave me \$100 in memory of his good wife who had recently passed away. Mr. Bondurant did not make this initial gift as a contribution to a foundation to be established as a foundation memorializing Mrs. Bondurant, but I assured him that the gift was too sacred to put in the current funds and spent along with other monies, but that I would invest it and twice annually he would have the satisfaction and joy of knowing that his wife was really making a contribution to his College. The idea was not only acceptable to Mr. Bondurant but very pleasing to him. He and his family have since added \$300 to the initial gift and expect to continue to add to it until the foundation has reached an amount worthy of the name and the memory of so good a person who gave her life to the Lord and to his church.

Reverend T. B. Dawson Memorial Bible Fund—Years before Mr. Dawson's death, he came to my office one morning, expressed his interest in the College and his desire to do something worthwhile, but assured me that he was not able financially to do what he wanted to do. Then he took from his pocket a \$10 gold piece, explaining that he had kept this for years and years and it was all that he had to give. He said that he would give it with the hope that it would be invested and the income added to the principal until it reached a sizable sum. The members of his family, knowing of this gift and desire, expressed an interest and a desire to add to the \$10 and to build this fund as a Bible Fund in memory of their father. The principal is to be invested and not to be spent, the income from this particular investment is to be used to reimburse the College for Bibles presented to the graduating class on Commencement occasions. To date, \$200 has been added to this fund. The children of the late Rev-

erend Mr. Dawson expect to add considerable amounts to this fund annually with the purpose of building it to an amount worthy of their father and of his children.

Elizabeth Moring Boone Memorial—Dr. W. H. Boone, an alumnus of the College and Chairman of the Board of Trustees for a number of years and a generous supporter of the College, recently expressed his increased interest in the institution in a very definite way. He very generously set up a \$25,000 memorial fund for Elon College through the Durham Bank and Trust Company, Durham, North Carolina. The principal is to be a part of the permanent funds of the College, the income therefrom is to be paid to the College by the Trust Company annually and preferably to be used for the advancement of the Fine Arts Program at the College. This is a very thoughtful and generous act on the part of Dr. Boone; one that will bear dividends for the College as a memorial to his beloved wife who gave her life to her Lord and to the Church. She did not need a material memorial to be remembered. She had built her life into the life of her church that will be an everlasting memorial to her so long as those who knew her live. The foundation established at Elon College will live on and on from generation to generation because of the affection and the generosity of her beloved husband, Dr. W. H. Boone.

Lewis L. Moore Music Fund—Mr. Lewis L. Moore of Moore Music Company, Greensboro, North Carolina, is not a member of the Congregational Christian Church nor an alumnus of the College. He has a great appreciation of Elon College's musical program and its faculty. Having received assistance himself, he is anxious to give assistance to other needy college students. He has established the Lewis L. Moore Music Fund at Elon College. The principal is not to be spent but to be lent to worthy students with proper endorsement to make sure that the fund will not be dissipated. It is Mr. Moore's hope and purpose to establish a revolving loan fund for worthy students. Beginning last year, he has made five different contributions to the fund totalling \$450. This is a noble expression of interest in the College on the part of Mr. Moore and his generosity is greatly appreciated.

These memorial funds being established have comparatively small be-

(Continued on page 9.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

World Community Day Reminder

I wish to remind all Woman's Missionary Societies in the Eastern Virginia Woman's Missionary Conference that World Community Day is drawing near.

Order program material at once. Organize committees and make a thorough study of subject matter. Enter into it wholeheartedly, that the service may be a real worship, which will bring lasting blessings.

A program hurriedly gotten up and gone through formally cannot bring with it the blessings we will receive if we "study to show ourselves approved unto God, workmen that needeth not to be ashamed."

MRS. W. H. JOHNSON.

* * * * *

Report of Liberty (Vance) Women's Work

The past year has been one of activity and enthusiasm for the women of the Liberty (Vance) Church. In many respects it might be called a year of beginnings. Following is a running report of our activities:

We have held all our regular meetings. Our programs have been interesting and well prepared, most of them coming from the material in the packet. We have had all our mission study courses, presented by the following members of our own group: Mrs. S. F. Journigan reviewing the Home Mission book, *These Rights We Hold*; Mrs. B. O. Eaves presenting our Foreign Mission study on Africa; Mrs. Calvin Aysene conducting our Bible study. We have used the film strip on Africa. Also, the film "More for Peace," was presented in a public service. Our Thank Offering project was presented in a public service in November, at which time an offering was taken for our Carroll County Mission.

Interdenominational Observances.

The three special days of our women's work were observed with well-planned programs presented in public interdenominational services. Each of these was a source of inspiration.

1. World Community Day. This observance consisted of a well-planned

worship service built around the theme, "Christian Foundations for Lasting Peace." This was followed by the religious film, "More for Peace." Also, at this service our women brought layettes as their gifts.

2. World Day of Prayer. This was a most inspirational service conducted jointly by the women of our church and the local Baptist Church.

3. May Fellowship Day. At this service Mrs. Carl Wallace was our speaker and did a magnificent job of

Directions for Reaching North Carolina Conference

Miss Pattie Lee Coghill and Mrs. W. E. Wiseman got their heads together and drew up this suggested plan for reaching the First Congregational Christian Church in Greensboro on Tuesday, October 6:

Go west on West Market Street (Highways 29 and 70). Where these highways turn left, you turn right on Aycock Street. Go one block and turn left (west) on Friendly Road. Follow this to the fork where Radiance Drive veers right. If you cannot see the street sign, you can see the church on Radiance Drive.

And this is a last reminder that we want to see cars from every church in North Carolina, whether you have a woman's society or not, headed toward Greensboro on next Tuesday.

presenting our theme: "Citizenship—Our Christian Concern."

Special Activities.

In December we had our big Christmas program, and for our friendly service project gifts for Ellis Island were brought. Also, our Cradle Roll Department shared in this project with gifts of toys.

In May we observed and promoted Family Week. The first Sunday was Family Sunday and our morning worship service was in keeping with the day, our people sitting in family groups for the service. Friday night was observed as Family Night. This was an evening of variety, with worship, music and fellowship for the entire family.

Our women were well represented at Fall Conference at Apple's Chapel, the Spring District Rally at Chapel Hill, and the Woman's Convention at Burlington. These meetings each gave

us a sense of belonging to the greater Fellowship of our Congregational Christian Women.

We have met all our apportionments for the year and gave a life memorial for the late Dr. C. E. Newman. Our women have been very active in friendly service in the community, doing many kindnesses for the sick, bereaved, and needy. A group of the older women made five comforters for the Orphanage.

Several local projects have been undertaken with much success. We purchased two gas heaters for the annex. We also furnished and arranged flowers for the church each Sunday. We have furnished and served suppers to the Senior Young People of our church at regular intervals.

Local Society Reorganizes.

The highlight of the year came when we reorganized our women's work. We formerly had a Missionary Society which was made up of comparatively small number of active members. This was reorganized into our Women's Fellowship, having as its goal the active enlistment of every woman in the church. The Fellowship is made up of four Circles, each one meeting monthly. The entire Fellowship meets once each quarter. We feel that we have come to a new day in our women's work. Much enthusiasm has been shown and we are working to reach our goal. Our membership has grown and the attendance has more than tripled.

Our greater Women's Fellowship was launched with the observance of Women's Sunday in our church. This was a big day. A special effort was made to have every woman of the church present for the morning worship service. The women had charge of the entire service, using as their theme "We Dedicate Ourselves." The program consisted of a worship service, a statement of purpose, aims, and goals. The guest speaker was Miss Pattie Lee Coghill, who brought a most fitting message and the needed inspiration. At the close of the service our women dedicated themselves individually and collectively to a greater work in our church and in the Kingdom.

We are indeed proud of the progress that has been made in our women's work. Mrs. B. B. Beckham, our retiring president, is to be commended for her untiring efforts and faithfulness in leading our work during the past year. New officers have been elected and installed in a very impressive candlelighting service. Mrs.

B. M. Newman is our new president. The Program Committee has prepared an attractive year book laying out programs and plans for our work during the coming year.

We are ready now to go forward into our new year with a keen feeling of enthusiasm manifested throughout our Fellowship. If we can maintain this spirit of eagerness and loyalty, we shall not fail. And to what greater task could we dedicate ourselves?

MRS. W. A. GRISSOM.

* * * * *

Mt. Carmel

We feel that the Woman's Missionary Society of Mt. Carmel Church, Walters, Va., has had a real good year, and has accomplished much in the work of the Master.

Each monthly meeting has been well attended, having had interesting programs taken from the packet prepared for us by the Convention Office.

All of our study books have been reviewed in joint session with other churches. We have been fortunate in having Mrs. J. F. Morgan review our Bible study.

The World Day of Prayer, May Fellowship Day and World Community Day have been observed. We have also presented a public program and celebrated Family Life with a dinner meeting and entertainment afterwards.

In appreciation for our treasurer, Mrs. Julian Carr, who has served our Society over a long period of years, we have given a Life Membership.

Our Society has had a Thank Offering program, having sent the offering to the suggested project, and, too, our Friendly Service gifts were sent to Ellis Island.

We have had good representation at the Fall Conference and Spring Rally—have met our apportionment for the year and made our reports quarterly to the Woman's Missionary Conference Treasurer.

As we go forward into a new year with our membership increasing, we hope to accomplish bigger and better things for Christ's Kingdom.

MRS. BONNIE CARR.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

ginnings, with the exception of one, but they have great possibilities. As the ones establishing these funds increase in wealth, their interest and affection will likewise increase and by and by they will reach such proportions as to be of significance to the

College, the institution that is near to their hearts. This one thing should be of encouragement to these and all others that this is one way by which names of individuals and families will be made to live in the minds and hearts of the constituents of Elon College for all time to come and at the same time they will be making telling contributions to the College, to our Church, and to our hearts. There are scores and hundreds of other families who could and should establish worthwhile foundations in memory of their loved ones and families.

* * * * *

Apportionment Giving

In checking the apportionment fund of 1952-53 with 1951-52, it is revealed that total contributions by our Sunday schools and churches to the Elon College apportionment is a little more than \$1,000 less than a year ago. The total, including this weeks report, is \$7,271.91.

We are within a short while of the beginning of our annual conferences at which time it is hoped that all conference apportionment for the College will be paid in full. When you consider the amount apportioned, \$15,000, the amount received, \$7,271.91, and the amount to be paid, \$7,728.09, it is evident that we have a good ways to go, but I am sure that we will reach the goal. Certainly we shall in light of the present financial condition of the College and its evident needs. Surely no Sunday school or church would pass its college up in a day like this. More and more it is evident that Christian education is particularly needed if we are to have a Christian civilization. It is also evident that if our Christian institutions are to continue, that our churches must provide the funds necessary for their continuance. I know of no place you can put your money where it will constitute a more profitable investment than in our Christian College. Certainly we shall not fail in this hour of need.

Previously Reported	\$7,043.34
Eastern N. C. Conference:	
Beulah	\$ 18.00
Liberty (Vance)	50.00
Eastern Va. Conference:	
Antioch	\$ 20.00
Oakland S. S.	31.20
N. C. and Va. Conference:	
Durham S. S.	\$ 30.96
Liberty S. S.	28.41
Virginia Valley Conference:	
Leaksville	\$ 50.00
	288.57
Total to date	\$ 7,271.91

A Tribute

The First Church of Burlington, North Carolina has suffered two irreparable losses during the past month. C. R. Faucette passed away on Saturday, September 12 and H. G. McBane sustained a tragic and fatal accident by rifle shot on Monday, September 14.

Cliff Faucette joined our church on May 31, 1925. During these twenty-eight years he served on numerous boards and committees, was a generous supporter, attended regularly the sessions of the Loyal Men's Bible Class and the services of morning worship. His community interests were many and his leadership was valued in many quarters. His gift of land in the Lakeview Community was the initial inspiration for the Lakeview Community Church established there by the Mission Board. His lodges, church, business, and community will miss his presence and his loyalty. To his family this church and church school extend their deepest sympathy and pledge their thoughts and prayers in the days to come.

Grady McBane has touched more lives than any other Burlington citizen in this generation. He was principal of Hillcrest School for twenty-three years and in the public school system of this city for twenty-five years. He served without thought of self. He loved his "children" and his school. He was a member of the Spring Friends Meeting and his Quaker conscience demanded honesty, industry, and harmony. He loved nature and took great interest in birds, flowers, and trees. He was for a number of years a most efficient and effective teacher of the Loyal Men's Bible SClass. He prepared his lessons carefully and they were always helpful and stimulating. To Mrs. McBane and Patsy this congregation extends its deepest love and loyalty in the spirit of gratitude for this gracious and unselfish friend who lived and labored among us.

HENRY E. ROBINSON.

Moody once told the story of a man who, in a dream, went to heaven and became acquainted with a glorious saint. After a while they began to speak of their earthly lives. "I came from America," said one of them. "So did I," said the other. "I was brought up in the city of H." "So was I." "I was a member of Dr. Huss' church." "So was I." Yet they had to go to heaven to get acquainted.

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

"They Are All Looking for You."

PART III.—TEACH US HOW TO PRAY.

By BESSIE P. SLOAN.

Peter stood close beside Jesus, looking down on the Sea of Galilee and all the little towns clustered around it. He was thinking of the harvest of people of which Jesus had spoken and of his strange request, "Pray that the owner of the harvest will send reapers to gather it." Suddenly he heard voices, and there, still a good way down the trail, were Andrew and Levi. They had become uneasy because they had entirely lost sight of Peter. They hallooed loudly, then waited for a response. Peter shouted an answer, and dashed down the steep path to break the news to them, leaving Jesus to follow alone.

"The Master is not going back to Capernaum," he asserted breathlessly. "We have to go to all these other towns. Look! as far as you can see—so that he can teach in every one of them."

"But what of all those people who are waiting for him to come back, just to catch a glimpse of him," Andrew began. But Peter interrupted.

"Of course the Master would like to help them, but there are so many others who are sick and unhappy and in sin, who need someone to cure them, too. That's what he said."

"Do you know," said Levi, "that's what I admire so tremendously about Jesus. He doesn't hesitate to turn down the highest honors to help someone who needs him. That's why he left my house that time, you remember, before the feast was nearly over. There he comes; I must speak to him." The others saw Jesus striding down the hill toward them, his voice raised in song—a familiar song of their nation:

The Lord doth build up Jerusalem:
He gathereth the outcasts of Israel.
He healeth the broken in heart,
And bindeth up their wounds!

In silence Peter and Andrew went on down the path, Levi and Jesus following. At the foot of the hill they met John and James who looked rather disappointed and cross. The crowd had grown tired of waiting to see the Master, and had slipped away,

a few at a time, until no one was left. Peter explained the present plan of action, and while they waited for Jesus and Levi to overtake them, John asked eagerly, "Was he praying when you found him?"

"Well, no, not exactly. But he did say that the reason he came out here was to talk things over with his Father, you know, as he always speaks of God."

"How can he know what God wants him to do? How does God tell him?" James sounded rather doubtful.

"I don't know as he ever really spoke to me," Peter said thoughtfully, "but once I did feel as if he were near. That was down by the sea shore when I first looked into the eyes of Jesus. And then today up

CHURCH BUILDING FUND

ESSAY CONTEST

WINNERS

Elizabeth Lester

and

Judy Bason

there, away off from everybody, where everything was so—so kind of still; I almost believe that God could speak there."

As Jesus came up they decided to ask him about it. So, after they had turned off on the road that leads to Chorazin, Andrew blurted it out. "Master, we want to learn to pray as you do." "Yes, we all wish you would teach us to pray." It must be a very long prayer, Master, to take all morning as you do," Levi said earnestly. James snickered while his brother said under his breath, "That's what he learns from associating with those heathen!"

Jesus did not laugh, but said gravely. "The heathen think it is for the amount they say that God hears them. You must know that it is how much you mean it rather than how much you say. What is there that you want so deeply that you would really mean it in a prayer?" They looked surprised, but Peter was noticing the fields of wheat along the road, and

the men who were beginning to reap. A great wave of desire arose in his heart. He turned to Jesus.

"I want most of all that Jesovah would send reapers to gather the people into his kingdom," he said earnestly. Jesus looked at him questioningly. "It would not take long to pray to our Father, 'Thy kingdom come, thy will be done on earth.' But we might have to wait quite a while for the answer." "How long?" asked Levi. "I don't know."

James was the next one to speak. "Sometimes we worry for fear we may not have enough bread to eat every day." Jesus smiled. "It wouldn't take many words to ask God to give us the bread for each day, would it?" He surely knows we need it, and usually He gives it before we ask,—and clothing and shelter, too. But you are more likely to have all these things if you want His kingdom most of all."

Levi had been striding along a little apart from the rest, not taking part in their discussion, but thinking of his previous work which he now felt to have been wrong. "Master," he began in a very low voice, "some of us want more than anything else to be forgiven for the wrong we have done all our life. I want to start life new." Jesus looked at him quickly. "God has forgiven you already," he said. "But have you forgiven everyone who wrongs you?" glancing in the direction of John and James, who looked very much ashamed. "For unless you can forgive others you aren't likely to believe that God can forgive you."

For a moment no one spoke, then John voiced the feelings of all when he said, "I feel like two cents! You know that old, old prayer, 'Create in me a clean heart, O God, and renew a right spirit within me.' I could pray that right now, and mean it more than I ever meant any prayer before!"

"When we can pray that and mean it, we give God a chance to deliver us. That person is saved from great evil and from the temptations that come to all of us," Jesus said. Again there was silence.

Suddenly Peter spoke. "Master, can God send reapers if no one will go?" "What do you think, Peter?" asked Jesus.

There was great gladness in Peter's voice as he answered, "I can go myself. I will help with the reaping!"

Then—"We will help, too." "Master, let us too!"

(Continued on page 13.)

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Reidsville Reports

The Pilgrim Fellowship of the Reidsville Congregational Christian Church has participated in and enjoyed a very active year of work under the leadership of Angas Barber, president; Shelby Dill, vice-president; Wilma Saunders, secretary-treasurer; and Mrs. Ed Chilton, our advisor.

We began our year of work in October 1952 with a Weiner Roast at Bill Green's cabin at Brown Summit. Hostesses for this event included: Billie Stanley, Mildred Clapp, Angas Barber, and Marian Frost. A large group attended. Immediate business was attended to, and future plans for the year were made.

During December the Fellowship visited a convalescent home entertained its members with an inspirational devotional and distributed gifts among the elderly residents of the home. On Christmas Eve our group enjoyed an evening of caroling followed by an hour of fellowship and refreshment at the home of our pastor and his wife, Rev. and Mrs. Tucker G. Humphries.

During January, plans were made for Youth Week and our attention was called to the forthcoming Spring Rally; we also planned for our annual barbecue supper, proceeds from which furnish our hospital tray, a weekly project which this group has carried on for the past several years. We served this supper on February 20, and realized a profit of \$150.

At Easter the group sponsored a breakfast at the Sanitary Cafe. A good number attended this breakfast which took place after the Community Sunrise Service in our church.

During the summer we had a weiner roast, as well as other outings at homes of various members. Ann Black and Gloria Woodall represented our group at the Y. P. Summer Conference at Elon. Shelby Dill and Ann Black were delegates to the August weekend retreat at Camp Crabtree.

At our August meeting new officers were elected for the coming year. These officers, who began their duties in September, include: Shelby

Dill, president; Dorothy Hall, vice-president; Patsy Chrismon, secretary-treasurer, and Ann Marie Somers, assistant secretary-treasurer.

Other projects in which we have participated during the year are: The Work Day of Christ, which netted us \$50 for the Carroll County Project—and a dedication service as a climax to the Work Day; we also wrote letters and sent a Christmas box to John Warner, a service boy and former member of our group; we aided a needy family at Thanksgiving. During the winter our group made monthly Sunday evening visits to shutins.

We have long felt the need for a recording machine for our church, so we sold vanilla flavoring this year and were given a recorder.

A resume of the year's activities would be incomplete without a word of thanks to the hostesses who so graciously entertained us at our monthly meetings. These include: Patsy Chrismon, Peggy McClintock, Wilma Saunders, Barbara Brown, Shelby and Dorothy Dill, Gloria Woodall, Ann Black, Jo Anne Lasley, and Ann Marie Somers. The programs at our meetings have been interesting and varied. We have used the programs from the packet, supplemented by other worthwhile and interesting materials.

We are looking forward to another year of active Christian discipleship, worship, and fun together. Already, we are planning for attendance at and participation in the Fall Rally at Bethlehem Church. During this year we are hoping also to construct a cabin at Moonelon.

MARIAN FOUST,
Reporter.

* * * * *

Relax With Max

Please read the fine report from the Reidsville Youth Fellowship before you read any farther in this. It is much more important. Many thanks to Marian Foust for sending in a nice, typed report of their year's activities.

* * *

Seems to me that one of the things that is the matter with the world to-

day is the idea that it is easier to run down hill than it is to run up hill. It ain't so. Try it. Pertty soon you'll get to going so fast you'll fall flat on your face. Don't get up. Just lie there and see if you don't think it's really easier to run up hill.

* * *

English Lesson.

The most bitter word is "alone."
The most revered word is "mother."
The most tragic is "death."
The saddest is "forgotten."
The most beautiful, "love."
The most cruel, "revenge."
The warmest word is "friendship."
The coldest is "no."
The most peaceful is "tranquility."

I think this is a pretty good list. Maybe you have a better one of your own. If so, send it in.

* * *

Have ye read that article about Reidsville yet? You boys, pardon me, young men, in the Reidsville section might be interested in the fact that there are a good many more girls in their group than there are boys.

* * *

Could you say that an animal doctor (I can't spell that other word) who doctors a duck is a quack doctor? I just got ashamed of myself and looked the word up. It is spelled *veterinarian*.

* * *

Let Us Pray

Not so much for an easier task,
But for strength to do the one we have.

OUR CHURCHES REPORT.

(Continued from page 6.)

ice. The church has just completed a renovation program, in which they have added two new Sunday school rooms and beautified the sanctuary, including a new chancel and altar. This is a great improvement over the old church, and this congregation is to be congratulated on the splendid job they have done. It was under the leadership of former pastors, particularly Rev. S. E. Madren, that these improvements have been made. It was the privilege of Superintendent Scott to assist the church in raising funds for this important work.

A goodly number was present for the service on September 20, and it is expected that this church will continue to make fine progress. The new pastor, Rev. Henry V. Harmon, will begin his work there this week, serving also Bethel and Mt. Olivet (R.) churches.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

God's Design for New Men

LESSON II—OCTOBER 11, 1953.

MEMORY SELECTION: *I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my ordinances and do them.*—Ezekiel 36:27.

LESSON: Jeremiah 31:31-34; I Peter 1:13-16, 22-23.

DEVOTIONAL READING: John 3:1-11.

Jeremiah and Peter lived centuries apart. But they had much in common. The world of both men was "in a mess." The times were out of joint. The nation of Jeremiah had failed in its high purpose, and had been untrue to its high calling. Jeremiah likens the situation in which a woman proves unfaithful to her husband. It had broken its covenant with Jehovah, who had "taken them by the hand and led them out of Egypt." In spite of this fact, God loved the nation, and was seeking to save it. Here as always, God took the initiative.

As was the situation in Jeremiah's time, so was it in Peter's time. The Roman empire was corrupt, degenerate, and doomed. The old religions had decayed and were dead or dying. There was no hope for the world in its own wisdom and strength. And even as Jeremiah looked forward to the coming of the One Who was the of the world, so Peter looked back to the Coming of the One Who was the Saviour of the world. As Jeremiah looked forward to the One Who could make men new, Peter wrote about the One Who had already done just that thing. In both worlds there was a common need—new, clean, strong, godly men.

And of course, that is the need of the world today. There is nothing basically wrong in the life of the world today, that good men could not cure. Government does not need a change, so much as it needs changed men. Industry does not need to be changed; it needs changed men to run it. As was stated in last week's *Notes*, there can be no new world without new men. The only way to change the world is to change men. It is all summed up in the story of the man who bought a large, jig-saw puzzle

map of the world, and gave it to his son to put together. He promised him a reward if he accomplished the task in one day, and only half as much reward if it took two days. In a surprisingly short time the lad showed his father the map of the world with every piece in its proper place. When asked how he had done the thing so quickly, the son replied, "Before you mixed up the pieces, I noticed that there was a picture of a man on the back of the puzzle, and when I got the man right, I had the world right." There it is as simple as that—get men right and you get the world right.

But of course, even though it is simple as that, it is not easy. It is blasphemy to say that human nature cannot be changed. But it is unrealistic to say that it can be changed easily. Man can, to some extent reform himself, and perhaps to some extent, reform others—although that is somewhat dangerous and difficult business, as many a woman who married a man to reform him has discovered. But only God can transform a man. There is a place for men and women who are reformers; there is an urgent need for men and women who have been transformed.

The New Covenant.

Jeremiah writes about the "new covenant." It stands in contrast to the "old covenant." The latter was given to the nation at Sinai, and was a matter of law, and was external. It was written on tablets of stone. It—the Ten Commandments—is still the basic law of life. It has never been repealed. It had its place and its value. Paul says that it was our "schoolmaster to bring us to Christ." Adapted to the childhood of the race, it served its purpose admirably. But while it told men what they should do, and should not do—the fact is that the Ten Commandments are chiefly negative—it did not give men the power to do what it told them to do, or to refrain from doing what it told them not to do. The spirit might have been willing, but the flesh was weak.

In opposition to this "old covenant," Jeremiah tells about a "new covenant." This "new covenant"

will be written, not on tablets of stone, but within the hearts of men. "I will put my law in their inward parts, and in their hearts will I write it," says God. It will not be a covenant or a law forced on man by God. It will be a personal covenant the distinguishing mark of which will be its inwardness. A simple illustration will make clear what all this means. You cannot make an American love his country by forcing him to salute the flag. But if a man loves America, if he appreciates the great principles for which the flag stands, he will salute it unconsciously, and gladly.

We come here, of course, to the crux of the problem of being a Christian. Thousands of Christians are striving earnestly and desperately to be good by obeying laws and rules. To be sure there are standards of Christian conduct to be observed. But the secret of true Christian living is simply to have in one's heart the spirit of Christ, to allow Him to order our lives from within, to surrender our lives to Him. This is not easy, but it is easier than to be good in our own strength.

The New Man.

Passing from Jeremiah's words about the "new covenant" we turn to Peter's words about the "new man." Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth, "we are to" behave like Christians, in every relationship of life—in politics, in race relations, in international crises, in our treatment of others, in our personal habits. We are not "to fashion ourselves according to our former lusts in the time of our ignorance." But "like as him who called us is holy, we are ourselves also to be holy in all manner of living."

It should go without saying that this is a matter of grace and of growth. It is high, we cannot attain unto it, in our own strength. But we can go from strength to strength, and we can press toward the mark of the prize of the high calling of God in Christ Jesus.

Would you like to see a new world? Would you like to help to make a new world? Would you like to change the world? We can have a new world only as we have new men. We can have a changed world only as we are changed.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

In Memoriam

POWELL.

The members of the Mt. Carmel Congregational Christian Church wish to pay loving tribute to the memory of our beloved member, Mr. James M. Powell.

Therefore, be it resolved:

1. That we bow in humble submission to the will of God, knowing that it was His divine will that he was taken from us.
2. To his loved ones we extend our love and sympathy, and commend them to the God of love and mercy.
3. That a copy of these resolutions be sent to the family, one to "The Christian Sun" for publication, and a copy placed on our church record.

Mrs. JULIAN CARR,
Mrs. OTIS V. JOYNER,
Committee.

CARR.

Whereas, it has pleased our heavenly Father in His infinite wisdom, to remove from our fellowship, our beloved brother Claude C. Carr, from this life to that life beyond.

Therefore, be it resolved:

1. That we submit to God's will and way for He knows what is best.
2. That the Mt. Carmel Congregational Christian Church has lost one for whom they mourn.
3. That we extend to the bereaved family our heartfelt sympathy and earnest prayer that God's blessing may fall upon their sad hearts and give them comfort.
4. That a copy of these resolutions be sent to the bereaved family, a copy spread upon the church records and a copy sent to "The Christian Sun" for publication.

Mrs. JULIAN CARR,
Mrs. OTIS V. JOYNER,
Committee.

CARR.

On July 11, 1953, Walters Community was saddened by the loss of our friend and brother, Charlie W. Carr.

Therefore, be it resolved:

1. That we realize God doeth all things well. While we mourn the loss of one who has meant much to us, and others as well, we bow in humble submission to his divine will.
2. That the Mt. Carmel Congregational Christian Church, of which he was a member, has lost one for whom they mourn.
3. That we extend to the bereaved family our heartfelt sympathy and earnest prayer that God's blessing may fall upon their sad hearts and give them comfort.
4. That a copy of these resolutions be sent to "The Christian Sun" for publication.

Mrs. JULIAN CARR,
Mrs. OTIS V. JOYNER,
Committee.

JOYNER.

We, the members of Mt. Carmel Congregational Christian Church were saddened August 25, 1953 by the passing of one of our beloved members, Richard H. Joyner.

We are grateful for his Christian character and cherish the memory of his unflinching cheerfulness which has left its influence upon us.

Be it resolved:

1. That we realize God doeth all things well and that our loss is his eternal gain.
2. That we extend our heartfelt sympathy to his devoted family who ministered to him so faithfully during his last years, and commend them to our Heavenly Father for comfort and peace, realizing that His grace is sufficient for our needs.

Nothing more to doubt or to dare,
Nothing more to give or keep:
All is over, all is well. . .
He has sown and now must reap.

Mrs. JULIAN CARR,
Mrs. OTIS V. JOYNER,
Committee.

LAYMEN'S FELLOWSHIP.

(Continued from page 3.)

They now have a total of 24 members in their organization. Their regular monthly meeting date is the third Saturday. At their meetings they have a devotional period, a business session and a program. Some member of the group is responsible for the program each month. We feel sure that this group is going to continue to grow and give even more support to our church in the coming year.

The officers for the coming year are as follows: W. C. Perry, president; J. L. Faulkner, Jr., vice-president; J. O. Gregory, secretary; H. J. Hefke, assistant secretary; Norman Burke, treasurer; Robert Lynch, assistant treasurer. Program committee, J. L. Faulkner, Jr., Henry Oakley and William Black. Projects committee, C. R. Buckner, Holland Phillips and Malvin Smith.

FOR THE CHILDREN.

(Continued from page 10.)

"Keep Her Unspoiled"

By JANICE A. McDONALD.

Issued by the National Kindergarten Association.

When Miriam saw Betty's little girl, Susan, she gasped with delight. "What a wonderful child!" she exclaimed. Then, to Susan, "Oh, you darling. You adorable child. You're beautiful! I'd like to take you home with me." Susan smiled wordlessly.

Susan is a beautiful child, and she has a lot of personal charm. But Betty knows that besides being a pleasing and pretty child Susan is quite a real little person, who will grow up into a woman, and that too much flattery while she is so young will rob her of her charms now and later. Betty knows, too, that to keep Susan sweet she must restrain herself

and others from gushing over the child.

Susan has many bright sayings. Indeed, both her father and her mother often find it hard not to laugh when Susan makes a remark, but they realize that, to the child, what she says is a serious observation. Laughing at it would puzzle her and might hurt her. Children enjoy fun and laughter; however, they do not like to be the butt of an adult's joke. Sometimes their remarks are unwittingly wise; but a bright saying from a child is not a reaction in the sense that the adult's witticism is. When Susan said something that sounded amusing, it was merely that she felt she had something to say, and she said it in the best way that she could.

It is unfortunate when parents or their friends laugh immoderately at the sayings of a child, or when they repeat these sayings over and over within the child's hearing. Later, that child is likely to insist on their giving attention to her latest childish observation when they want to have serious conversation. To the child's dismay, the time comes when she sees that no one admires her any more. No one tells her she is smart, wonderful, or cute. Instead, they say she is very ill-mannered. But who is to blame? When adults fuss over children in excess, merely for the reason that they are small, bright, and unsophisticated, the children are sure to suffer when they are older because of this overattention.

Boys and girls should be taught at an early age to recognize both momentary and longer occasions on which, no matter with whom they are, they must be quiet as well as courteous. However, when a child *can* "have the floor," the adults should be amused, or serious, or sympathetic—according to the child's remarks. When children know that grown people can be friends, listening interestedly to what they have to say, they will not play-act and be silly in order to get attention at the wrong time.

Susan is fortunate to have parents who protect her as much as possible from excessive petting and praise. Both of them, realizing the danger, requested the cooperation of their close friends. These people were asked not to praise Susan's appearance and not to talk about her in her presence, and, also, to treat her with the same consideration that they give to her father and mother. Susan's parents want to keep Susan unspoiled and lovable.

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

There are 31 boys in Johnston Hall. That is a group of boys from 10 to 16 years of age. At present there are no boys here older than 16. Thirty-one boys are really a house full. What a chance the church has in those 31 boys! What a fine thing if those 31 boys could be reared into manhood with the highest of Christian ideals! To have them taught to work, study, play, be polite, humble, sincere; and to love only honesty and right. I like those 31 boys. They need counselling, friendship, guidance and care. To the best of the matron's ability, and with the help of the others of us they are being given a good chance. How they can eat! How they can wear out shoes, clothes and patience! But they are all in all good boys and ready to rise to really fine conduct. It is a pleasure to know them intimately, to laugh and play with them and to work with them.

But they are not all. There are 31 little folks in the Baby Home, little boys and girls, below the age of 10. Now there is a house full. Have you ever seen them together? Well if you have not you have missed a pretty sight, whether they are out on the swings, or on their way to dinner, or dressed up all pretty and sweet for Sunday school. Whoever dresses 31 little boys and girls, ages three and a half to nine and a half, has a sizeable job. The matron and two big girls get it done on time, and they look pretty, too. They can all call out to me at one time, and even the matrons are not jealous of the speed with which they run into my arms. These 31 little folks have enough love for everybody! And can they wear out shoes? And little dresses, and suits, and coats and sweaters! Yes and they can eat, and sometimes be filled with "colds" and run a fever, and fill you with fear. But they are sweet. And they need a home and bless you they have it.

And yet there are more. In the Main Building there are 22 girls from 10 to 16 years of age. Do you know and love and understand teen-age girls? What fine talk they do, what fine dreams they express, what care-free wisdom they show, and how smart workers they are! There are 22 real friends. Some of them full of life and chatter, some of them gentle and quiet, some of them so ready to

help you, some of them so ready to help themselves. All of them appreciative of friendship and understanding. Some of them making high grades in school and all of them making good grades in our hearts. They make a pretty sight when they are dressed for school or Sunday school and church. They are a real challenge to the church. I look on them as the church's girls. I covet for them good careers, good homes and great usefulness and happiness. They are infinitely worth working with and their cooperation as members of the orphanage family is good. They, too, wear out shoes! And clothes and more clothes, yes, and shoes again too.

Add them up: 31 bigger boys (10 to 16); 31 little folks (below 10); and 22 girls, most of them in their teens. It adds up to 84! That's a day's work in anybody's language. There counsellors and helpers are Mrs. Maude Bennett, Mrs. Ruby Rash, Mrs. Nell Smith, Mrs. Hettie Glover, and Mrs. Bessie Stadler, as Matrons; and Mr. L. W. Wagoner, Miss Melva Foster and I are their other helpers. Yes and you!

JOHN G. TRUITT,
Superintendent.

REPORT FOR SEPTEMBER 24, 1953.

Commodities for the week.

Mrs. Bertha Thompson, Burlington, N. C., Clothing.
Bobby Tomlinson, Waverly, Va., Clothing.
Rev. & Mrs. J. E. McCauley, Waverly, Va., Clothing and Shoes.
Mr. & Mrs. Mann Livesay, Waverly, Va., Clothing.
Mr. & Mrs. Ben Clary, Waverly, Va., Clothing.
Long's Chapel Home Demonstration Club, two quilts.
Mrs. Emma Chamberlin, Windsor, Conn., Sweaters and Caps.

J. P. Barbour, Burlington, N. C., Clothing.
I. H. Vickery, Henderson, N. C., China and Silver.

Coupons for the week.

Waverly Christian Church, Waverly, Va.
Mrs. Carl Wallace, Louisburg, N. C.
Ladies' Aid Society, Albemarle Church.
Mrs. Johnson Turner, Suffolk, Va.
Mt. Lebanon Miss. Soc., Shenandoah, Va.
Mrs. Howard T. Hensley, Elkton, Va.

Sunday School Monthly Offerings.

Amount brought forward	\$10,669.51
Eastern N. C. Conference:	
Liberty (Vance)	50.35
Eastern Va. Conference:	
Liberty Spring S. S.	20.00
N. C. and Va. Conference:	
Hebron S. S.	10.00
Western N. C. Conference:	
Zion	30.00
Virginia Valley Conference:	
Leaksville	50.00
Total	\$ 160.35
Grand Total	\$10,829.86

Special Offerings.

Amount brought forward	\$14,535.95
Mrs. George B. Vick, Courtland, Va.	\$ 10.00
The Jr. Fellowship, Union Christian Church, Hunt- erdale	3.00
Mrs J. P. Bennett, Harris- sonburg, Va.	5.00
Circle No. 3, Woman's Fel- lowship, Suffolk Church	25.00
Miss Lura Kennedy, Worth- ville, N. C.	10.00
Norfolk friend	5.00
Philathea Class, Suffolk Christian Church	10.00
Senior High Class, Pleas- ant Ridge, Ramseur ...	4.15
Ladies' Bible Class, Hol- land Christian Church .	10.00
Holland friends	15.00
Vanceville Sunday School, Tifton, Ga.	3.00
I. H. Vickery, Henderson, N. C.	100.00
The Carrie Beale S. S. Class, Franklin Church	10.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name.....

Address.....

Pledges to Church Building Loan Fund Campaign

Through September 30, 1953, there had been received at the Southern Convention Officer Declarations of Purpose for the Church Building Loan Fund Campaign, as follows:

Church and Pastor	Amount
Va. Valley Central Conference:	
Bethlehem—Ralph M. Galt	\$ 106.00
Bethel—Vacant	377.00
Joppa—R. E. Newton	52.00
Leaksville—R. E. Newton	436.00
Mt. Lebanon—R. E. Newton ...	211.00
Winchester—R. A. Whitten	1,101.00
Wissler's Chapel—Ralph M. Galt	60.00
Eastern Va. Conference:	
Berea (Nans)—H. S. Harcastle	\$ 872.00
Berea (Great Bridge)—H. E. Crutchfield	1,197.00
Bethlehem (Disp)—John Gallo .	459.00
Cypress Chapel—Earl T. Farrell	1,321.00
Franklin—Harvey L. Carnes ...	2,132.00
Holy Neck—Allen Hurdle	1,270.00
Holland—J. H. Lightbourne, Jr.	1,913.00
Liberty Spring—Jesse H. Dollar	1,591.00
Newport News—A. Lanson Gran-	
ger, Jr.	3,264.00
Norfolk, Second—J. Everette	
Neese	877.00
Oakland—H. S. Harcastle	1,570.00
Oak Grove—Earl T. Farrell	265.00
Portsmouth, First—W. P. Smith	1,410.00
Portsmouth, Shelton Memorial—	
Thomas H. Britton	683.00
Portsmouth, Elm Ave.—R. Eugene Tally	704.00
Richmond—Roy C. Helfenstein .	1,459.00
Suffolk—Duane N. Vore	6,290.00
Union, Southampton — Clyde Fields	928.00
Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Antioch—W. A. Rich	203.00
Beulah—Carl Wallace	517.00
Bethlehem—W. A. Rich	132.00
Chapel Hill—R. L. Jackson	509.00
Fayetteville—F. C. Lester	300.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Mt. Auburn—W. A. Rich	523.00
Mt. Carmel—W. A. Rich	203.00
Mt. Gilead—W. A. Rich	332.00
Lee's Chapel—Fred P. Register	†166.00
Plymouth—John Littikin	299.00
Raleigh—W. L. Parker	975.00
Sanford—Will B. O'Neill	1,000.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood ..	300.00
Wake Chapel—F. P. Register ..	1,500.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Flint Hill (R)—Avery Brown..	127.00
Hanks Chapel—R. T. Grissom ...	694.00
High Point—Guy H. Veazey ...	426.00
Liberty—L. M. Presenell	361.00
Pleasant Ridge—Max Vestal ...	595.00
Pleasant Union—B. H. Lowder-	
milk	300.00
Spoon's Chapel—Max Vestal ...	132.00
N. C. and Va. Conference:	
Burlington:	
Beverly Hills—W. W. Snyder	\$ 400.00
Lakeview—John G. Truitt, Jr.	82.50
Greensboro, First—W. E. Wisse-	
man	3,292.00
Elon College—H. P. Bozarth ...	2,450.00
Greensboro, Palm St.—Mack V.	
Welch	1,243.00

Haw River—Dwight Jackson ...	1,065.00
Hines' Chapel—Julius Rice	697.00
Ingram—W. T. Madren	975.00
Monticello—Julius Rice	460.00
Pfafftown—W. J. Andes	258.00
Pleasant Grove—W. T. Madren .	814.00
Pleasant Ridge—W. E. Wisseman	364.00
Reidsville—T. G. Humphries ...	3,211.00
Shallow Ford—R. M. Petersen ..	1,057.00
Union (NC)—K. D. Register ..	1,395.00
Winston-Salem—W. J. Andes ..	814.00
Zion—Fred H. Wrenn (Student)	75.00

†Paid.

THE ORPHANAGE.
(Continued from page 14.)

Antioch Christian S. S., Windsor, Va., in memory of Charles Monroe Clements, Jr.	10.00
V. R. Holt, Burlington, N. C., in memory of Dr. Dace McPherson	7.50
Memorials for H. G. McBane: Celanese Corp. of America, Burlington, N. C.	10.00

Mrs. J. H. McEwen, Burlington, N. C. ...	7.50
Mrs. Margaret B. Joerg, Burlington, N. C. ...	5.00
Roger Gant, Jr., Burlington, N. C.	10.00
Mr. & Mrs. E. T. Sanders, Burlington, N. C.	10.00
Burlington Rotary Club	10.00
Mr. & Mrs. Harvey Newlin, Carolyn & Jim ..	5.00
V. R. Holt, Burlington, N. C.	7.50
Memorials for C. R. Faucette: Mrs. J. H. McEwen, Burlington, N. C. ...	7.50
Violet, Wilmer & P. K. Holt, Burlington, N. C.	10.00
Alamance Wholesale oil Asso., Burlington, N. C.	5.00
Special Gifts	8.50
	323.65
Grand Total	\$14,859.60
Total for the week	\$ 484.00
Total for the year	\$25,689.46

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195..., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

It was agreed that our church would seek to reach this goal by:
(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195..., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
- [] 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195...
- [] 4. By annual solicitation each year for years.

..... Church
BySecretary or Clerk
Address
..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

How Can I . . . **Be What I Ought To Be?**

By REV. HENRY E. ROBINSON

A young man and woman, after a short acquaintance were married just before he was to go overseas. During his two years absence many letters passed back and forth, many words of affection and adoration were written. The long anticipated day of union drew near with hopes and pulses running high. When that day came it was one of disappointment for both. The months had brought their changes. The actual persons had little resemblance to the dreams of many nights and the imaginations of many days. In thinking about this incident which has been re-enacted too many times, I could not help but wonder how many times God has visited us with high expectation, only to find us far less than we ought to be. If we are disappointing to God, it is a far more serious matter than being disappointing to one another. How can we be what we ought to be in the eyes of God?

A few years ago a book was published entitled: "You Are What You Eat." Of course this referred to the purely physical being of man. The argument as outlined in the title was pretty convincing. In the basic elemental aspect of the case, physical make-up depends upon the elements provided for its make-up. It's the same with spirit and personality. They can be no better than the food we provide them. God is disappointed in us, as are others, when we starve our minds and cut off from our hearts the Bread of Life.

A man had trouble getting his boxwood to live. He replaced it three times. Each time, he followed directions for the care of boxwoods right down to the letter. Finally he sent away a sample of the soil and got back a report that the soil had been poisoned. In building his house the painters had poured out some chemicals on the spot. The boxwood never had a chance. This world is full of things that poison life, and people are foolish enough to think they can play with poison and still be what they ought to be.

Life has been likened to many things. In seeking for an analogy at this moment, I am attracted to the desert caravan. If man and beast hope to survive, every foreseeable precaution and preparation must be made. There must not only be supplies of food and water, protective clothing, and weapons to ward off marauding tribes, but there must be resolution, determination, and strong will to face the heat and the storm. Above all there must be a chart and compass, and a destination. The leader of a caravan has small chance of survival unless he can stay on the course and know when he has arrived.

How can I be what I ought to be? How can I match the expectations of those who love me? How can I be a good disciple and a credit to the Christian faith. I must pour into my soul the food and drink of Christian fellowship. I must draw upon the power that is released by service to others. I must study God's word. I must pray daily. I must reckon with the storms and conflicts which beset me. I must know where I am going. I must have faith that the Author of my journey will see me across every mile of the way and hail me home as a traveler that has won his rest.

The subject is too big to be handled in a few short paragraphs. At best I can only drop a word of suggestion. But that word is that God has great expectations of us. To be what we ought to be, we must stop handling poisons, fill our lives with good, know where we are going, and trust our Maker in simple and sincere faith.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VIRGINIA, OCTOBER 8, 1953

NUMBER 40

The Church Is Doing Something About It!



Used clothing from America, distributed in Germany, helps thousands of refugees. The above is a daily scene in West Berlin, where over one thousand new refugees register at church relief headquarters every day to ask for food, clothing and accommodation. The refugees are fed, clothed and then flown to West Germany, where further efforts for their rehabilitation are made.

News Flashes

Born to Rev. and Mrs. William A. Rich, Norlina, N. C., a daughter on September 30. We offer our congratulations.

The Rev. Julius Rice, the pastor of our Hines Chapel and Monticello churches, has announced his resignation to accept a call to the Shallow Well and Turner's Chapel churches near Sanford, North Carolina. The Rices plan to take up their new work the latter part of November.

Dr. and Mrs. Roy C. Helfenstein were called to Florida this week on business. While there they will visit Dr. Helfenstein's sister who lives at Orman Beach, Florida, and who has been ill for the past several weeks. The Rev. Thomas Apperson will supply the Richmond Church pulpit on Sunday in the pastor's absence.

In keeping with other material presented in this issue, we are giving our readers an article showing what the Lutherans of America have been doing to assist their fellow-Lutherans in Finland. Though the article, which is by Dr. Henry F. Schuh, president of the American Lutheran Church, was written primarily for the constituents of that church, we believe it will prove of much interest to others as well.

Miss Alice Huggins to Visit in Southern Convention

Miss Alice Huggins, one of our last missionaries to leave China, will be in the Southern Convention area from October 28, through November 11. She is the author of the popular novel, "The Red Chair Waits," much of which was written while Miss Huggins was in concentration camp. Her conference schedule is as follows: October 28-29, Eastern Virginia at Rosemont; November 3-4, Western North Carolina at Pleasant Hill; November 10-11, North Carolina and Virginia at Tryon, N. C. She will be available for local churches between these sessions. If you would like to have Miss Huggins visit your church, will you please write immediately to Miss Pattie Lee Coghill, Convention Office, Elon College, N. C., so that her schedule may be arranged to the best advantage.

Dr. D. J. Bowden Assumes New Duties

From the Bloomington, Ill., *Herald-Telephone*, we take the following excerpts:

"Dr. D. J. Bowden, former dean of Elon College (North Carolina) has recently assumed his duties as director of the Indiana School of Religion. Born in Norfolk, Virginia, Dr. Bowden was educated at the Virginia Polytechnic Institute, where he received a B. S. degree in mechanical



DR. D. J. BOWDEN

engineering. His further education was at Yale University, where he received the B. D. degree in 1933 and the Ph. D. in 1937.

"Dr. Bowden became a member of the faculty of Elon College in 1935, and has served as chairman of the department of philosophy and religion, dean of the college and dean of men. He was ordained to the ministry of the Congregational Christian Church in 1936.

"Dr. Bowden is married and has three sons.

The Rural Church in America Reversing Downward Trends

Amid strong signs that the rural church in America is showing new strength, reversing downward trends of the past several decades, nearly one thousand religious and agricultural leaders will meet for the tenth annual National Convention on the Church in Town and Country in Saint Paul, Minnesota, October 27-29.

"Today more than ever before, denominational and other leaders and workers are applying themselves to the task of revitalizing the country churches," declared Don F. Pielstick, executive director of the National Council of Churches' department of Town and Country Church, announcing the convention.

"With intensive new programs, new and broader approaches to how the churches can best serve rural families, the country churches themselves are making a definite comeback," Dr. Pielstick said. "Another factor is a new kind of rural pastor—vigorous young men fully aware of today's farm life problems and dedicated to easing and solving them on an individual and community-wide basis."

The Convention, sponsored by the National Council's Division of Home Missions through its department of Town and Country Church, will take (Continued on page 11.)

"Established in 1910 for the purpose of offering courses in religion to students in Indiana University, the Indiana School of Religion begins its 44th year with the opening of registration. Although the school is not affiliated with Indiana University, it is located adjacent to the University campus. . . . The school is non-sectarian in outlook and practice. . . ."

Southern Convention Dates to Remember

- | | |
|-----------------|--|
| October | 14-15—Virginia Valley Annual Conference Session
Bethlehem Church |
| | 20-21—Eastern North Carolina Annual Conference Session
Shallow Well Church |
| | 28-29—Eastern Virginia Annual Conference Session
Rosemont Church, South Norfolk, Va. |
| November | 3-4—Western North Carolina Annual Conference Session
Pleasant Hill Church |
| | 10-11—North Carolina & Virginia Annual Conference Session
Congregational Church of Christ, Tryon, N. C. |
| December | 8—Eastern Virginia Christian Missionary Association
Shelton Memorial Church, Portsmouth, Va. |

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Leaders Urge the Observation of Laymen's Sunday, October 18

Laymen's Sunday is October 18. In its eleventh year, Laymen's Sunday is your opportunity to tell what Christ and religion mean in your life. It is your chance to relate how you are applying religion in your daily living and, thus, contribute to the long-delayed religious revival in America. Laymen's Sunday is your day to speak up and speak out for God! This you can do because God will guide you if you rely upon him."

It is hoped that all of our churches will observe Laymen's Sunday on October 18. If not possible on that date, please do so at your earliest opportunity.

Please let us know if there is any way in which our Laymen's Fellowship can serve you.

W. B. WILLIAMS,
Chairman.

* * *

The month of October is here. Let the Laymen of the Western North Carolina Conference take a little time out and polish up that Laymen's Sunday program. We are hoping that this year will be our greatest yet for our laymen.

I call your attention to the packet that was sent out to each church by Mr. W. B. Williams, our Convention chairman. He suggests that we use as our theme "Christ Calls Men." I do not believe that we could have a better subject to use on Laymen's Sunday. So come on, men, let's see what response we get in the form of spiritual blessings.

I would like very much to have you report to Mr. Earl Danieley what you did, how you did it, and the joy you received by having a part in this Laymen's Sunday, October, 1953.

S. H. PELL, Chairman,
W. N. C. Fellowship.

* * * * *

For Moonelon

Having in mind the erection of a central building for the purpose of developing the site as a summer camp for the Congregational Christian churches of the Southern Convention, at Moonelon, the laymen of the Western North Carolina Confer-

ence have made pledges in the amount of \$928.00.

The amounts, by churches, are as follows: Albemarle, \$200; Asheboro, \$300; Liberty, \$100; Pleasant Grove, \$100; Pleasant Ridge, \$100; Sophia, \$28; Spoon's Chapel, \$25; and Union Grove, \$75.

S. H. PELL,
Chairman.

Picture of the Month—"Little Boy Lost"

An American war correspondent, who has learned that his French wife was executed by the occupying forces while working for the French resistance, returns to France after World War II to seek the son he has not seen since infancy. With the help of friends and the assistance of the International Tracing Agency, he finds a boy in an orphanage near Paris, but has difficulty in believing he may be his son. A chance remark brings him the proof he needs.

Filmed in France in black and white this touching story has the advantage of being set in authentic backgrounds of the streets of Paris, a familiar railroad station, the zoological garden, the northern suburbs. Its cast includes, along with Bing Crosby as the grieving husband and father, several excellent French character actors, a group of winsome French boys and young Christian Fourcade as the "little boy lost," who has never had

(Continued on page 14.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardestel.

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From the EDITORIAL *Viewpoint*

Hunger Never Takes a Vacation

By REV. CARL R. KEY

Director of the North Carolina Christian Rural Overseas Program

Each year in September vacations, for the most part, come to an end. People everywhere return to school and to their regular work schedule. Vacations and work and the changing seasons are all a part of the rhythm of life that keeps it varied and interesting. Every man and woman, boy and girl looks forward, in the course of the year, to a vacation. But one thing is certain, hunger, wherever found, never takes a vacation. Nor does the need for food in many lands today. That is just what old man hunger has done throughout the centuries. During recent years recurrent wars and increasing populations have brought hunger into sharp focus as the world's number one problem.

Earthquake, famine, flood, drought, war and pestilence have accentuated the problem of hunger the world over in the last six years. As a backwash from recent wars, the world numbers a solid body of refugees at 38,000,000. They command our pity, our compassion, our concern. To this serious and ever growing problem, the denominations and relief agencies, church and secular, have addressed themselves like the Good Samaritan with active good-will. As all know, we have only just begun to fight relentless hunger and its causes.

The Christian Rural Overseas Program has distributed food and self help in bulk overseas to refugees, old people, orphans, and flood, famine and drought victims valued at more than \$15,000,000 during the last six years. Church World Service has sent millions of pounds of supplies—food, clothing, medicine, building materials—during the same period. CARE reports recently that they have sent food and other packages to the needy worth not less than \$150,000,000. The Heifer Project has a matchless record of self-help, having shipped thousands of heifers, horses, goats, pigs, chicks and hatching eggs to 29 different countries in South America, Europe, the Near East and Asia.

UNESCO, FAO, Point IV (T. C. A.) and the Columbo Plan (a British program similar to our Point IV), all are fighting unceasing hunger by teaching peoples by technical assistance programs to help themselves. All this and more is needed.

The foregoing is pin-pointed by Mr. Gove Hambidge, the North American Regional Representative of the Food and Agriculture Organization of U. N., when he raises the question, "Can the World Feed Itself?" He gives this equivocal answer, "Some people say 'Yes' and some say 'No.' By way

of summary Dr. Hambidge observes that "We are two worlds. What we can be sure of is this: the world has long been divided into two parts. We have a half-world of plenty, inhabited by the people of countries like the United States, Canada, Australia, New Zealand, and most of Western Europe. We have a half-world of hunger and want, inhabited by the people of most of Asia and the Middle East, most of Africa and parts of Latin America.

"We know too that, since the war," he goes on to say, "World production has increased by nine per cent, while the number of people has grown by thirteen per cent. So there is less food for each person than there was before the war, and there was not enough then by quite a long way. The lag since the war has been in the half-world of want, which makes a bad situation worse. The tide of hunger has been creeping up on tens of millions of human beings.

"In the half-world of plenty, where you and I live, production has continued to keep ahead of population growth, so that on the average we are now even better off than we were before."

FAO and Point IV entered this battle quite late. Relief agencies came into the picture after World War II. But this fight against hunger should have been begun centuries ago. A recent, reliable study by a leading American churchman reveals that one out of twelve missionaries in the past was an agricultural expert; all others were teachers, doctors, nurses, evangelists and preachers. It is about time for us to realize that we cannot save the souls of men, women, boys and girls unless we first find a way to save their lives, to reclaim their bodies from the death grip of hunger. Every Christian ought to become a part of the answer to this serious problem, and not a part of the problem itself. Our Christian concern for our brother man demands it of us.

This is the task of us all—the scientist, the doctor, the agriculturalist, the architect, the contractor, the preacher, the evangelist, the missionary. All of us must engage the enemy, hunger, now and fight to the finish. The goal is "the more abundant life" for all. Our material gifts for emergency relief, our aid on self-help programs and technical assistance projects of all kinds, through the church agencies, United Nations and Point IV are steps in the right direction. We cannot grow weary in well-doing now.

War's Cruel Toll: 15,000,000 Refugees

By DR. CECIL W. ROBBINS, Editor
The North Carolina Christian Advocate

Go anywhere you will in Europe and you will find no casualties of World War II so pathetic and so tragic as the refugees. While time and circumstances are healing the wounds of other war victims, the wounds of these homeless people still lie open, raw, bleeding. Their wounds are in the heart.

Numbering more than 15,000,000, they are found in almost every city, town and rural community in Germany and Austria. Thousands have been assimilated and are beginning to feel at home in their new environment. Indeed, Germany has granted to all Volksdeutsche and Reichsdeutsche refugees full citizenship, including voting privileges, the right to work, public welfare assistance and protection afforded by law. But the problem is far from solved. As the thousands are settled, other thousands pour in to take their places. They live in cold, cheerless barracks, in damp one-room hovels, in dark air-raid bunkers, in ghosely bomb-riddled buildings, in stench-filled barns, in dilapidated outbuildings, in weather-beaten tents, in abandoned rail cars, and any other place they can find haven.

Two Kinds of Refugees.

In the main, there are two kinds of refugees—those created by the Potsdam Agreement and those fleeing the East Zone of Germany.

Under the terms of the Potsdam Agreement signed by the United Kingdom, the United States and Soviet Russia soon after the surrender of Germany in 1945, all Volksdeutsche people—those of German origin in Poland, Czechoslovakia and Hungary, as well as Reichsdeutsche people—all German citizens in the provinces east of the Oder-Neisse line and within the political boundaries of World War II Germany—were forced overnight to leave their homes and seek refuge in that part of Germany not under Russian control. Bulgaria and Yugoslavia, without authority of the Potsdam Agreement, also began a mass expulsion of their citizens of German ethnic origin.

Millions were forced to leave with only the possessions they could carry in their hands or on their backs. Their farms and businesses and other material possessions were confiscated

by ruthless governments or greedy neighbors. In the majority of cases, the families of the expelled had resided in these countries longer than most of our families have been in the United States. Their only sin was that their ancestral roots stemmed from Germany and that they spoke the German language. They had no more to do with starting the war than did the average American. From all reports, they were loyal citizens. They wanted only to be left alone and to live in peace with other people.

But they were not left alone. During the war, they were treated as enemy aliens. Many were jailed and were left in prison without trial. One person with whom we talked—a reputable professional man—languished in a cold prison for two years before he could even get a hearing from the authorities. Millions suffered in one way or another. Following the cessation of hostilities, they were told to get out, to seek haven in beaten, prostrate Germany. We cannot believe that our country has ever signed an agreement more unjust, more cruel and more inhuman.

Potsdam Victims Everywhere.

We found thousands of the Potsdam Agreement victims at Linz and Salzburg. In fact, both Pastor Nausner and Pastor Glaser, who serve the two Methodist churches in Linz, are Polish and Czech refugees, respectively. The congregations they serve are composed largely of refugees. Our congregations at Salzburg, Konstanz and Bregenz—where we worked during the summer—are made up mainly of refugees. They came from all countries of eastern Europe. We visited their bleak, unpainted barracks. We found families of five and six occupying one 12 by 14 foot room. Inside that one room, which had often been ceiled by newspapers or cheap wall-paper or second-hand boards, you could plainly see at one glance practically all of their worldly possessions—a tiny combination heater and cook stove, a small table where the family ate and where the children studied their lessons, a plain but tiny bed where part of the family slept, an unpainted chest of draws over which was hung a small mirror, a wire stretching across one corner on which the few well worn clothes

of the family were hung. It was obvious that some members of the family slept on the floor. Yet in the twelve or fifteen rooms we visited we found no suggestion of uncleanness or untidiness or unpleasant odor. Communal toilets are provided for every 25 or 50 families.

More than one family pulled back a curtain on the wall to show their meager pantries which contained mainly tins of coffee and milk and packages of flour and meal and small containers of fats—all gifts from America.

The churches of America have won tremendous goodwill by their food and clothing gifts to Europe's needy and hungry. Everywhere we went in Germany and in Austria, a grateful people reminded us time and time again to thank Christians of America for their great generosity. We suspect that among the common people of the war-ravaged countries of Europe, the Christian people of America, in giving without strings attached to their gifts, have done more to win friends for our nation than has our government with its millions, spent sometimes on those who needed it least and sometimes, from the viewpoint of the European, with an ulterior motive. The altruistic heart of Christian America is doing something secular governments cannot do. It is winning the Christian heart of Europe and is laying a solid foundation for enduring peace.

A Sturdy, Dependable People.

We detected at once that the refugees, as a whole, are a sturdy, dependable, honest people. They have stood the tragedy of suffering and persecution remarkably well. Many of them, hounded and haunted and driven away from all they hold dear, have borne their fate with amazing heroism. There is a sad story behind virtually every refugee's life. Families have been separated; husbands and fathers have been shot; women have been ravished. Thousands have died in the mass exodus. One old man, a native of Yugoslavia, told us that he was one of the survivors of Titos hunger camp, where 19,000 out of 27,000 died of starvation during a period of seven months, including his own son and daughter and her five children; one is still in Yugoslavia; another is in East Germany; two are living in barracks as refugees. Yet the old man, ending his days in a tiny room with his aging wife, did not complain about his fate. "I've

(Continued on page 8.)

Churches Rebuilt with LWA Aid

By DR. HENRY F. SCHUH
President, American Lutheran Church

During the last war, Finnish soldiers, with Germany as an ally, fought against the Russians along the Karelian border. But the then-friendly relations between the two countries were severed when other nations, friendly to Finland, declared war on Germany.

This change in relationships caused the withdrawal of the German armies. Moving homeward across Lapland, Finland and Finnmark, the German forces employed the "scorched earth" policy, destroying every church, parsonage and parish house in their line of retreat. Destruction was so thorough that even telephone lines were cut and removed, resulting in utter desolation.

The populace often had as little as four hours' notice to gather together their most prized and necessary possessions.

People from northern Norway were taken south of Oslo, and the privations suffered by them demonstrated their heroism. The family with whom I stayed in Loppa, Norway, spent three weeks in an open row boat before reaching safety.

The horrors of the German retreat, the fleeing of the people as they left their ancestral homes and all that was near and dear to them defy description. Destruction was to the intent that if the Russian armies attempted to follow, they would find no housing or means of support.

The Finns also thought of their churches, taking with them church bells, altar equipment and altar books as part of their most prized possessions. Their hope was strong that some day they would return them to the beloved churches which had been destroyed.

In northern Norway's Finnmark province, out of 47 churches, 26 were completely burned. In northern Finland, 16 churches, 30 parsonages and 4 deaconess homes were burned to the ground. Destruction of the churches was an added crushing blow to the morale of a people who had already lost homes and lifetime possessions.

At that time, U. S. Lutheran leaders learned of the terrible state of fellow Lutherans around the world, and had begun to raise money for relief purposes through Lutheran World Action. Though as yet they

lacked full knowledge of the damage which had been done, U. S. Lutherans sent identical gifts of about \$1,000,000 each to Norway and Finland, for physical relief and the reconstruction of Lutheran churches.

In the case of Norway, some of these funds purchased boats through which pastors served parishioners living on the mainland and nearby islands. According to Bishop Wiig of Tromsø, Norway, the LWA gift proved to be a tremendous incentive to the people, who soon came back to rehabilitate their homes.

However, the poverty-stricken Norwegians were in no position to rebuild their churches, and the thoughtfulness and willingness of U. S. Lutherans to aid their brethren in reconstructing houses of worship was taken as evidence of Christian love and solidarity, deeply appreciated.

Of some 26 churches and parsonages destroyed in Finnmark province, 8 have been rebuilt to date, leaving 16 more still to be replaced. The Norwegians hope to complete this task within the next two years. Gifts already sent by LWA will be sufficient to complete this job.

It was my pleasure and privilege to represent the Lutherans of America at dedications of several of these rebuilt churches in Norway and Finland this past August.

The first dedication was on the island of Loppa in northern Norway. I wish you could have seen the joy and happiness on the faces of the people as they returned to their new house of worship. The worshippers truly felt that once more they had a place where they could come into closer contact with the true, living God.

These hard-pressed Norwegian Lutherans had carried on their rugged day-to-day work of being fishermen, far up above the Arctic Circle, in order to meet tremendous personal debts acquired to rebuild their homes.

It was somewhat strenuous to get to the dedication, as the big boat only went as far as Oksfjord. We spent four hours on a 35-foot boat on the open sea. Anyone having this experience can really appreciate the fortitude of the fishermen.

The shores of Loppa are rocky, and it is impossible for any boat

except a rowboat to land. When we anchored off shore, we all descended a small rope ladder into the row boat to be brought ashore. The whole village was out to meet the bishop and the party who would participate in the dedication of the church on the following day.

Next morning, small boats began to arrive—21 of them—bringing the people from the mainland and the islands to the dedication. The church was filled, and many stood outside. A youth service was followed by a communion service that afternoon. Later, a dinner with the church council, when the governor of the community transferred the church which had been built under his supervision to the care of the congregation.

There was much joy at Loppa that day. The dedication would have gladdened the heart of every American Lutheran who could have participated. The bishop asked us to greet the U. S. Lutherans, and to thank them for the generous gift which encouraged his people to give an expression of their faith in the Triune God by returning to their homes and rebuilding God's house of worship.

The following Sunday, we were in Pello, Finland, to dedicate another church. Unlike Norway, in Finland the completion of the church brought the reconstruction program to an end.

Finland had an abundance of lumber available for building. Nineteen churches have already been built or rebuilt to replace an original 16. The influx of some 430,000 Karelian refugees necessitated dividing several parishes. In addition to the 19 churches, the building program included 30 parsonages and 5 deaconess homes.

Again great joy was evident as the bishop and his pastor arrived for the dedication in the presence of about 2,000 people. It was inspiring to see them come—walking, by bicycle, a few by auto—to the church.

The governor attended the service to express deep interest in the American representation, and the gift which had been made by U. S. Lutherans for the encouragement of his people.

Again, thanks were expressed for the gift, not alone for the money, but for the inspiration it provided at a time when the people's morale was lowest.

They had to face great personal debt to rebuild their homes. They
(Continued on page 7.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Family Foundations (Continued)

There are memorials that endure, that last for all time. There are others that are swept away by the storms and the devastating influences of nature.

On one occasion I, together with others, was being shown through the new and elaborate buildings of a great university. Tucked away in a corner in a basement room were the oil paintings of the founders of that university. At one time they hung on the walls, I presume, in a conspicuous place, but now relegated to oblivion. On another occasion, I stumbled on what was at one time a monument to a hero in a national conflict. This monument was tumbled down and instead of being an honor to the one whose name was chiseled on it, it was a disgrace to the service that he had rendered his community and, in the final analysis, a disgrace to his day and generation. Monuments in oil paints and even in stone eventually perish or become meaningless to anyone.

Memorials that are imbedded in human interest and established for human betterment and the advancement of a Christian civilization are enduring. They are not affected by the ebb and flow of time or the winds that sweep the earth. The greater the services that they render, the more brilliantly shines the memorial. When the memorial is established out of the affection for a loved one, for the training and development of youth through all the passing years, such a memorial becomes more meaningful and endearing as time passes on.

In last week's communication, a number of family foundations memorializing dear ones were reported. The article grew too long, and not all of the memorials established at Elon College by families of our church were listed:

The Ella V. Gray Memorial Fund. This foundation was established by her son, Garland Gray, years ago with the hope that this fund would eventually reach \$50,000.00. The fund was started by a bequest of Mrs. Gray to Elon College without designation or restriction. Feeling that this money was too sacred to put in the general fund to satisfy the recurring

claims of the college, it was suggested to Garland, her son, that it be made a part of the endowment funds, to which he, out of his own personal funds, could add from year to year. This was agreeable to him. The fund now stands at \$15,000.00 plus. The income from the fund is used to purchase books for the library, all such books being labeled "The Ella V. Gray Memorial Fund." It is desirable that these books so purchased have to do with the history of the South and the development of the southern section of our country. This is most desirable at this particular time in the history of our people. The South is moving forward at a creditable rate. This foundation is rendering a significant service not only for Elon College but for the South as well.

* * * * *

Apportionment Giving

There is a personal satisfaction in a job well done. When we have a task to do, the more promptly we can accomplish it, the greater the satisfaction it is to us and to those or the interest for which the task is being done. Our churches and Sunday schools have done very well in paying their apportionment for the college, but not as well as they did a year ago. A year ago, as of this date, the college had received \$9,497.91 on apportionment. To date, including this week's report, a total of only \$7,461.69 has been received through the Convention Office. This is \$2,036.22 less than last year as of this date.

When you think of the money in hand, it is disappointing, but when you think of the amount to be received, it is encouraging. It is not necessary to say that funds for the College are behind all along the line this year to what they were a year and two years ago. In view of this fact, I am sure that every Sunday school and church will want to raise its apportionment in full and more, if at all possible. The college is dependent upon the church and is most appreciative of every ounce of assistance.

Previously Reported	\$ 7,271.91
Eastern Va. Conference:	
Oakland	\$ 83.23
Richmond, First	100.00

N. C. and Va. Conference:	
Mt. Zion S. S.	\$ 6.55

189.78

Total to date	\$ 7,461.69
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CHURCHES REBUILT BY LWA.

(Continued from page 6.)

had to resettle 430,000 Finns from Karelia in their own Finland. How much further could they go? Could they rebuilt their churches, parsonages and other property? The gift from American Lutherans came at the right time, as an answer to their prayers.

The following day, the church at Turtola was dedicated. This church is about 10 miles from Pello, at the other end of the parish. Some 1,500 turned out for the dedication. Many stood outside, entering into the service through loud-speakers.

I think the words of Bishop Malmivaara are especially worth reporting. He began by expressing appreciation for the unity of faith between the Lutherans of America and their brothers in Finland.

"We in Finland," he said, "are certain that in all our hardships, God did not forget us. Many Lutherans are living in need. The church built on the hill of Jesus Christ will never forget. The Lutheran Church will never be destroyed. We know from experience that behind the dark clouds, the light of Jesus Christ is shining. In this conviction, we send greetings to the Lutherans of America."

We U. S. Lutherans should fervently thank God that he blessed our sharing of the faith in such a way that suffering fellow-Lutherans, aided by our gifts, came to the conviction that even in the darkest hour, God maintains his people. This conviction caused the Lutherans in Norway and Finland to demonstrate their faith by rebuilding their churches, and in this way, extend the kingdom of our Lord Jesus Christ. Were our gifts necessary?

Will any American Lutheran ask that question?

Asked if she had any particular qualifications or unusual talents, the applicant for the job said she had won several prizes in crossword puzzle and slogan writing contests.

"Sounds good," said the manager, "but we want someone who'll be smart during office hours."

"Oh," assured the girl, "I did that during office hours."

Missions at Home and Abroad

The Board of Home Missions Meets in Montclair, N. J.

Nationally and internationally known figures in the fields of education, church and state will address the Eastern Regional Meeting of Congregational Christian Churches and the 17th Annual Meeting of The Board of Home Missions when they convene October 27, 28, 29 in Montclair, N. J. in the First Congregational Church, Dr. Allan I. Lorimer, minister.

This will be the first time the Eastern Regional meeting has been held in New Jersey and will bring together over 600 key lay and clerical representatives from some 2200 Congregational Christian churches of the Eastern Regional section, which includes the six New England states, New York, Pennsylvania and the Middle Atlantic area.

Headliners among the speakers will include: Dr. Charles H. Malik, Ambassador from Lebanon to the U. S. A. and outstanding figure in the United Nations; Hon. Walter H. Judd, U. S. Congressman from Minnesota; Dr. Alford Carleton, president of Aleppo College, Aleppo, Syria, and for the past year consultant to the Ford Foundation on their Near East Program; Dr. Richard B. Kennan of Washington, D. C. of the National Education Association, and Dr. Buell G. Gallagher, president of City College, New York City.

Other key speakers will be Dr. Arthur D. Gray, president of Talladega College, Talladega, Alabama; Dr. Henry Smith Leiper of New York City, minister of Missions Council of Congregational Christian Churches and pioneer builder of the World Council of Churches; Dr. Fred S. Buschmeyer of New York, associate minister of the General Council of Congregational Christian Churches and Dr. Douglas Horton, minister of the General Council; Dr. Truman B. Douglass of New York, president of The Board of Home Missions and leader in the movement for church unity; Miss Margaret Hargrove, national secretary of Woman's Work of the Congregational Christian churches, and many others.

The general chairman of the Eastern Regional Executive Committee in

charge of the local setup is Mrs. Fred S. Buschmeyer of Montclair, N. J.

The chaplain for the entire series will be Dr. Boynton Merrill of Columbus, Ohio.

Among the special items on the program will be the premiere showing of the films, *A People Without Fear* and *For Every Child*, as well as the concert appearance of the Talladega College Choir from Alabama.

Five parallel luncheons with speakers fresh from their fields or recent visits abroad, will come on Wednesday noon, October 28, and will present the work of the American Missionary Association, a division of The Board of Home Missions which deals primarily with race relations and Negro education; the American Board of Foreign Missions; the Christian Educational Division; the Council for Social Action and the Congregational Christian Service Committee.

"Listening Post," a session under the Women's Fellowship, will present the life and task of the church in the homeland with such highly human stories told as those of Ellis Island, by Mrs. Jannie Pratt; the East Harlem Protestant Parish, recently written up in a national weekly, and told by Rev. Donald Benedict, and a new venture in churchmanship called *The Pilgrim Circuit Rider*, a station wagon project which makes Rev. Leila Anderson a "lady circuit rider on wheels" and a peripatetic pastor from coast to coast.

The main theme of the meeting will be "Fulfilling Our Christian Heritage" and the opening session will be at 2:00 on Tuesday, October 27, closing at noon on Thursday, October 29.

WAR'S CRUEL TOLL.

(Continued from page 5.)

still got the Lord," he told us, "and that's all I need."

The tiny rooms are well kept. The people, including the children, are clean and well-behaved. Rows of attractive flowers and neat vegetable gardens are found wherever there is an available spot of earth.

The men secure work when they can find it. But work is scarce in Austria, a relatively poor country.

The per capita annual income is only \$216. There isn't enough work for the 7,000,000 Austrians. The refugees take only the jobs that are left over, most of which are for the unskilled. It would perhaps be unfair to say that in Austria the refugees are not wanted. It is more accurate to say they are not wanted, but are tolerated. They are second class citizens, even when they are granted full citizenship. The government, hard-pressed to recover from the war, belatedly provides around \$7 per month for each refugee. Germany, with about 43 per cent of its federal income going for public welfare, provides about \$12 monthly for its homeless people.

The Children Suffer Most.

The children are unquestionably the worst sufferers in this pitiful situation. Their personalities are naturally affected by the terrible abnormal conditions. Education is neglected. They have no playgrounds. They face depressing boredom, bleak poverty. We saw them—hundreds of them—pathetic, forlorn, yet wistful—as we visited a settlement where around 3,000 refugees live. The narrow street between the two long rows of buildings used to house workers in war industries at Linz, was filled with children of all ages. They had been told that friends from America were coming. So they were dressed in their best—the boys in faded patched trousers and plain shirts; the girls in calico and gingham dresses, clean but showing signs of wear. They followed us, half afraid, down the muddy street. They waited silently outside as we visited a Methodist family. Soon they were friendlier, more at ease and clung to us tenaciously, hopeful, wishfully. They seemed to be seeking something which they could not quite find in their drab, uninspiring surroundings. Our hearts went out to them sympathetically. We felt so helpless in the face of such vast, pressing need.

Yet nowhere did we get the impression that people were beggars. They seemed only to want an opportunity to work, to rebuild their lives and their fortunes. They made it clear that they want homes for their families. Even the children have their pride. For example, one afternoon we came upon a boy in a refugee settlement playing his accordian. We were struck by his talent and lingered several minutes to listen. As we turned to go, I tried to give the lad

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

Sorry!

I regret that the announcement concerning the Valley Women's Conference came to me too late to be included in last week's issue of THE SUN. That conference is meeting today in the lovely new brick Bethlehem Church, Tenth Legion, according to the announcement by Mrs. Cecil Whitlock, Valley Women's president.

Mrs. Ralph Galt, the wife of the pastor of the host church, with the assistance of young people from the Woods Chapel Church, is presenting a colorful morning devotional service, using costumes representing various countries in which we carry on missionary work, and which will be studied this year.

"Our Task on Mindinao" will be presented by the Rev. Quentin Leisher of our Boston office. A solo, "My Task," will be rendered by Miss Jane Short of Luray.

At the afternoon session, Mrs. Wm. T. Scott will tell of the International Council meeting which she attended last summer, and Miss Pattie Lee Coghill will present the literature for the new year and will also conduct the installation service for the new officers.

The president, Mrs. Cecil Whitlock, will preside at the sessions for the day.

* * * * *

Society Doubles Membership During First Year

A letter from Mrs. P. D. Lett, secretary-treasurer of the Moore's Union Women's Society, one of our new societies last year, to Miss Pattie Lee Coghill, contains some interesting information about their work.

"We still have a lot to do in our society, but the Lord has blessed us. We have more than doubled in members in our first year. We thank you for all your help."

How fine it would be if some of our older societies, as well as our newer ones, could say the same thing about membership! Sometimes it requires a survey to see just how many women in our churches are not members of our women's societies, and then invite them to share in the work. Sometimes it may mean dividing from one

group into several circles, or adding other circles to the number we have. It may mean a new emphasis on programs which will interest your women. It may mean a friendlier spirit, rather than the idea that your society is a "closed corporation." It may mean that you do some very worthwhile things in which others will want to share.

Let's make this one of our major emphases in the new year: Every woman in our church group (and this includes Sunday school, choir, etc., as well as church members), having an opportunity to join our women's group, with the result that some of our older societies can have a fine report of membership, like the new Moore's Union one.

* * * * *

Mt. Carmel Cradle Roll Party

On July 8, we had our annual Cradle Roll Party at the Mt. Carmel Congregational Christian Church, near Windsor, Virginia.

The mothers were invited to bring their children and enjoy the party with them. Several came and enjoyed the ice cream and cookies with the children.

We have twenty members in our Cradle Roll Department, and the offering from the mite boxes amounted to \$54.41. This was sent to our conference treasurer.

On each second Sunday we have a mission study period in our class after the offering for missions is taken. This is also sent to the conference treasurer, making a total sent this year of \$60.41.

We shared our gifts of toys with the Ellis Island project; also sent a box of clothing to the Christian orphanage.

We are hoping that their missionary vision will continue to grow all through the years.

MRS. E. W. BEALE,
C. R. Superintendent.

* * * * *

Some Musings of the Woman's Convention President

Nowadays it is not considered "just the thing" to be sentimental about things—we're supposed to be "prac-

tical" and "down to earth." But somehow this morning, while I am standing here at my ironing board trying to complete my week's ironing, my mind is just wandering. Outside our kitchen window I can see my mother in her garden, trying to salvage the last of the vegetables before the frost arrives. Around her the leaves are falling, already beginning to turn the beautiful colors of autumn. There is just a hint of early fall weather in the air this morning.

As I begin thinking of the fall of the year, uppermost in my mind are the Women's Conferences. (I can always think best when I am ironing, so now I must turn back the thermostat of the iron and jot down the most important things that have come to my mind.)

I am sorry that I cannot be in all the conferences, for the annual meetings this year, but in order to serve you best I must keep myself informed on all phases of the Women's Work. So I am planning to attend the Sixth National Assembly of United Church Women in Atlantic City, October 5-8. I will be in attendance as a denominational delegate of our National Fellowship of Congregational Christian Women. Mrs. Garland Spratley of Dendron, Mrs. Ray Gordon of Suffolk, and Mrs. J. D. Deal, president of the Virginia Council of Church Women, will accompany me on the trip. This is such an important meeting that the President of the United States has consented to be present and to speak at one session! So I know you will forgive me for slipping off to this meeting.

As your steps turn homeward from your Fall Conference—when every report has been made for the preceding year and inspiration and information received for the coming year—then you will begin thinking seriously of the first item on the program for the new year's work of the women.

One of the first projects on our program now is the Thank Offering service, when we bring our "second mile" gifts as a love offering for some worthy cause. The project that was chosen by the women themselves, at the session of the Woman's Convention in Burlington this past May, is "Our Mission on Mindonao." Before me, as I still stand here at my ironing board writing on a brown paper bag that is handy, I am looking at the stack of Thank Offering programs that were packed last night.

(Continued on page 11.)

A Page for Our Children

Mrs. R. L. HOUSE, Editor, 1045 23d St., Newport News, Va.

Our contest winners were announced last week, and soon you will be reading their prize essays.

The stories by Mrs. Sloan have been wonderful and we are grateful to her for sharing in such a fine way. We wish that others of you who have written and do write would let us hear from you. Save the Sloan stories for your Sunday school collection.

Greensboro Church (First) has shared some news with us. On Sunday, September 20, they had a family breakfast at church. It started at 8:30 in the morning and cost all of a quarter! The boys and girls of the church school had a part in the planning and doing. The Kindergarten children sang songs and said verses informally. A puppet show was given by the Primaries—they didn't say what it was, but just think how exciting it must have been! The Juniors wrote a litany for the day and the older Juniors exhibited pictures they had done. It was church family sharing instead of family sharing. Last month's issue of *Children's Religion* carried an article (hope you have read it) by Mrs. Wisseman, and there was a picture of her husband, and minister, Dr. W. E. Wisseman, greeting the youngsters as they came to church. If we didn't belong to one of the most wonderful churches in the convention; we would like to belong to Greensboro Church.

The Newport News Church is making plans for its fall and winter program. Only a few Sundays ago they met at Jamestown for a retreat to plan for the work. Miss Pattie Lee Coghill was present to help and offer suggestions.

When Dr. House was pastor at Richmond he began to dream about a recreation program for the church. There was a lot of waste space in the basement and he thought it would make a fine spot for youngsters to work and play. He asked people to save old newspapers to help in the project and he and Jonathan often carried a carload of paper to the paper mill. The war was on and materials were scarce, then we left Richmond, and he has gone, but the dream came true! Did you see the fine pictures of the project in this paper last

week? It makes such a nice spot and will bring happy hours. Dr. Helfenstein and his people deserve a big "Well Done!" It also proves that we may want to do things and even though we can't see it through or help as we would like, that seeds in fertile soil do live and grow. It looked good to see some of our former Sunday school pupils playing and we hope before long to pay them a visit and enjoy the Recreation Room too.

* * * * *

"Worthless Criticism"

EDITH GABRIEL.

Issued by the National Kindergarten Association.

"O Larry, come up a minute, will you?" called Ralph at the head of the basement stairs. Then he returned to his mother in the living room, and in a moment or two Larry was there, also. "Here I am," said Larry. "What do you want? I've almost finished one birdhouse."

"Mrs. Benton called Mother, on the phone, about us, so we're in for something," was the answer.

"It seems that you two boys annoy Edwin Benton going to and coming from school. Is that right?" asked Mrs. Allen.

"Oh, we just have fun, Mother. We don't mean any harm," answered Ralph, belittling their actions as if they were too small to mention.

"It must be more fun for you than for Edwin, or Mrs. Benton wouldn't have taken the trouble to phone; I know her very well. She was nice when telling me of the way you had treated Edwin, and from what I know of him, he is a nice boy. Isn't the fun one-sided?"

"Maybe you're right, Mrs. Allen, but we really don't mean to harm Edwin. We just call him 'Little Pee-wee' and tease him because he's so small."

"That doesn't seem fair to me. What do you expect him to do about it? There isn't anything he can do to change his size, is there?"

"Well, no, I guess not," answered Larry, and the boys smiled.

"And you block the walk and don't let him pass," continued Mrs. Allen. "Now that isn't fun. At any rate, it is annoying to Edwin, and

Mrs. Benton says it distresses him so that he dislikes going to school."

"He really should like to go, Mrs. Allen. He gets all A's in everything. Wish I did."

"That sounds as if you boys should want him for a companion instead of troubling him. Let us look at it this way, boys. If anyone does an unkind thing purposely, he deserves criticism; don't you think so?"

"Yes," chorused the two boys.

"But when anything is beyond one's control, to criticize it is useless, even stupid. When we criticize at all, it should be in a spirit of helpfulness, or it is worthless and useless. Would you make fun of a canary because it is smaller than a robin?"

"Of course not, Mother; you can think of the funniest illustrations."

"I want you to see what I mean. The girls who went into Mrs. Taylor's garden and picked her roses, without permission, needed criticism. And the boy who helped himself to Mr. White's apples, without asking for them should be criticized. These were faults that could be corrected. On the other hand, would you blame Blind Charlie who runs the peanut-stand because he is blind?"

"I see what you mean, Mother; I think we've been foolish to act as we have."

"No doubt you have lost a good friend."

"You're not going to tell my mother about it, are you, Mrs. Benton? I hope you won't," said Larry.

"I don't think I should have to do that, Larry. I think you should tell her yourself. Don't you? Then your mother will know she can trust you. Ralph tells me everything."

"Oh, you don't know my mother. I wish she'd be as easy as you are."

"Perhaps it would be easier for both of you if she knew she could depend on you to bring your troubles to her."

"You win, Mrs. Benton. I'll take the chance. I expect she'd be as nice as you are, about things like this, if I'd be fair," acknowledged Larry. Then to Ralph, he said, "Wouldn't it be a good idea to make friends with Edwin? I think your mother is right. He'd make a nice pal."

"Yes." And Ralph went to the phone. "Edwin," he said, when his young neighbor answered him, "this is Ralph Allen. Do you think you could forget the stupid things Larry and I've done to you? If so, we'd like to be friends and walk with you to and from school. Honest, Edwin,

(Continued on page 11.)

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Cotton Picking Time for Liberty Vance Young People

The Senior Youth Group at Liberty, Vance, Congregational Christian Church undertook this year a cotton-patch for the Lord's Acre project. After preparing the land and planting, came the task of chopping, and cotton chopping is a serious business. There was a group of about thirty of these young people who saw that the necessary work was done, and a good crop rewarded their energy. Only a few days ago this same group met and picked about half of the cotton. They came forth with tired backs but glad hearts that their task was nearly completed. They are planning to use the money from the sale of the cotton to purchase a movie projector for their church.

* * * * *

Thinks Curtis Young Did Excellent work

Dear Editor:

I think that it would be nice if you could publish a note of concern in regards to Curtis Young, a student at Elon, for the excellent work he did in our church, Happy Home, this summer. He was with us as supply pastor while Rev. Thurmon Bowers was on three months leave. Curtis did a grand job during our Bible school and revival as well as an excellent pastor. He was an inspiration to our youth. Our best wishes for many years of success goes to Curtis.

Sincerely,
LOUISE SPARKS.

* * * * *

Virginia Valley Youth Fellowship Will Meet

The Virginia Valley young people are meeting in their 1953 conference at Mayland Christian Church, Sunday afternoon, October 11, from 2:45 to 7:45. All attending are asked to bring their lunch.

Anyone, between the ages of 1 and 99, will be eligible to attend, provided they have an interest in young people.

The program will include many items of interest. Some of them are:

Film Strip, "A Job for Jimmy Cooper." This film will be shown promptly at 3 o'clock. It will be fol-

lowed by a "Bible Bee." And this, in turn, will be followed by the Worship Service, led by the Concord group.

A play about the Building Fund Drive, "The Parable of Moab Hartlie," will be presented by the group from Wissler's Chapel, followed by presentation of gifts to the Building Society.

Pilgrim Fellowship plans for 1953-54 will be discussed, including the Work Day for Christ; and an offering for the work of Dr. and Mrs. Childs in Africa will be made.

A song fest will include the singing of "Songs of Many Nations"—some old favorites and some new.

Officers for the coming year will be nominated and elected.

* * * * *

Relax With Max

I hope that your church had the opportunity to observe World Wide Communion Sunday on October 4. Communion is always a very sacred service, but it seems that when we realize that we are sharing on one day with all the Christians across the world, that it gives us a feeling of deeper reverence. When we think of the influence of Christ and his followers across the world, truly there is the realization of the "Power of the Blood."

* * *

Maybe, now that the World Series is over, we'll be able to get back to work. I'm having trouble writing this while watching the fourth game.

* * * * *

Let Us Pray—

For the strength of youth,
The wisdom of age,
And the spirit of Christ.

THE RURAL CHURCH IN AMERICA.

(Continued from page 2.)

up such problems as rural youth, country-city relations, migrant labor and other low-income farm families, and enriching rural community life.

Principal speakers to be heard during the general sessions of the meeting include Rainer Schiekele of the North Dakota Agricultural College, who will discuss ethical issues in

farm policy; Baker Brownell, of Northwestern University, speaking on factors of vitality in rural life; A. D. Mattson of Augustana Theological Seminary, on rural aspects of the Christian mission.

William W. Biddle, director of community dynamics at Earlham College will address the gathering on redemptive leadership in small communities; and Rockwell C. Smith of Garrett Biblical Institute will speak on the rural church and the changing scene.

Addressing the closing general session, Ira W. Moomaw, educational secretary of Agricultural Missions, Inc. and an agricultural missionary in India for eighteen years, will discuss rural trends of the future.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

They are now ready to be carried to the post office to soon be in the hands of all the Woman's Society presidents.

The Thank Offering Program Committee, Miss Virginia Brinkley of Suffolk, who served as chairman, and Mrs. Roy Brinkley of Cypress Chapel, have written a beautiful program on the theme, "The Voice of God is Calling Us." Our mission on Mindanao is a worthy project, and I know that as each of you make your sacrificial thank offering this year on November 1, or as soon thereafter as possible, it will be with a prayer of thanksgiving that God has so richly blessed you, and has also given you an understanding of the needs of your fellowman.

May God continue to bless each of you as you seek the living way of life, striving to carry on the work he would like to have you do.

MRS. W. B. WILLIAMS,
President.

FOR THE CHILDREN.

(Continued from page 10.)

we didn't realize how mean we had acted until Mother made us see it."

There was some conversation between Edwin and his mother. After that the listeners knew that Edwin had accepted the apology and had agreed that they should all be friends, for they heard Ralph answer, "I'm glad you will." Turning from the telephone to his mother, Ralph said, "Thank you, Mother, for helping us see it." And smiling at Larry, he murmured, "What a relief." And, away the boys went to work on the birdhouses.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"New Men and a New World"

LESSON III—OCTOBER 18, 1953.

MEMORY SELECTION: "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."
—Matthew 5:16. (R.S.V.)

LESSON TEXT: Matthew 5:13-16, II Corinthians 5:17-19; James 2:14-18.

DEVOTIONAL READING: Isaiah 61:4-9.

Formula for a New World.

There has been a central theme, or a recurring emphasis, in the lessons for the three weeks ending with today's lesson. We have been considering "A New World," "The New Man," and now, "New Men and a New World." That theme needs emphasis. As the prophet said, "Line upon line, and precept upon precept." There is only one way to get a New World, and that is through New Men. And there is only one way to get New Men, and that is through *The New Birth*. Only changed men can make a changed world. Only newborn men can make possible a new world. This is not to minimize organizations such as The United Nations, the World Council of Churches, the National Council of Churches or similar associations, nor is it to minimize fraternal and social groups, and certainly it does not minimize education. It simply puts them in their proper place and gives them their proper proportion. The central idea in Jesus' conception of the Kingdom of God was a *new society* made up of *new men*. "Repent, for the Kingdom of God is at hand," was the clarion call as he began his public ministry. And this theme ran through all his teachings. By the Spirit of the Living God, men were to be born again, and to become new creatures in Christ Jesus. And those new men were the nucleus, and the assurance, of the new world.

The Seasoning, Saving Influence of New Men

Jesus put the mission of his followers in simple language. He simply said, "Ye are the salt of the earth." Salt is used for seasoning food, for preserving things. It gives

tang to food, and it saves meat from decay. That is the nature and the function of salt. That is the nature and function of a Christian, of a new man in Christ. He is to season life, to give it a new and better flavor, to add tang to life. But more, he is to save the world and life. Fact is, there is a lot of rottenness in the world today. It is men and women and young people who are Christians, who not only season, but who save the life of the world. This world would have spoiled, become rotten, and been ruined and doomed long ago, if it were not for the new men in it, who have been its salt and savor and saviours.

It does not take much salt to season things. And only a few good folks, indeed sometimes even one good man or woman, can transform not only a home and family, but a whole community. But salt seasons and saves by giving itself. It saves by losing itself. We can have a brave, new world only as we give ourselves in sacrifice for it.

The Illuminating, Healing Influence of New Men.

Putting it another way, Jesus said, "Ye are the light of the world." In these seven words of one syllable, the Master again compressed the function and mission of his followers. Light cheers, guides, illumines, cleanses, reveals, warms, heals, gives life. That is the function of a Christian, of the new man in Christ. Men and women, young folks, boys and girls, ought to be cheerier and brighter because we live in their midst. They ought to be able to find the way along life's journey because we walk "in the way of righteousness." They ought to see the finer possibilities of life as well as the defects of their own lives, in the light of our character. They ought to find healing, and the more abundant life because we let our lights shine in the world in which there is so much darkness.

But here again, light can give light and life only as it gives itself. Whenever you see light, there is some expenditure of energy, some giving up by something of itself. Furthermore, there is no light apart from contact with the source of light. An electric light will not give any light unless it

is connected with electric or electronic power. If we are to shine as lights, our lives must constantly be renewed by contact with him who is the Light of the world. Thank God for the thousands of humble, but sincere, good men and women, who by their example have guided us into the way of life that is life indeed. God needs more shining lights in this present hour.

Becoming Reconciled, We Become Reconciliators.

"But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation: to wit, God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, having committed unto us the word of reconciliation." Here is a simple formula which sums up a great Christian doctrine. In Christ, God took the initiative to reconcile the world unto himself. Notice that he did not need to be reconciled to the world—he loved the world. It was the world which needed to be reconciled to him, and in Christ, he offered and effected reconciliation. In that reconciliation, men became new creations or creatures in Christ Jesus. "The old things are passed away; behold, they are become new." What a transforming experience it can be when a man becomes reconciled to God, when the broken relationship is restored again, when the barrier between men and God has been removed, when sin has been forgiven and the burden of guilt has been removed, when men are "at one with God again." That is the "good news" indeed.

But having been reconciled, we become ambassadors for Christ—that is the phrase which Paul uses. God has committed unto us "the word" or "ministry" of reconciliation. We are to be a divinely appointed "arbitration board" of one man commissioned to reconcile men to each other, bringing about reconciliation between estranged individuals, between classes and groups antagonistic to each other, between capital and labor, between races and religions, between men and nations. What a different world this would be if Christians would try to be a solution to the problem, instead of being a part of the problem, and would seriously accept, and earnestly undertake, their high commission as reconcilers for God between men and men, and for that matter, between men and God.

(Continued on page 15.)

In Memoriam

NELSON.

On August 2, 1953, our dear Heavenly Father, in his great love and wisdom, saw fit to take Brother Ben H. Nelson, deacon of the Congregational Christian Church of Henderson from his loved ones, friends, and church: therefore, be it resolved,

1. That God's way is always best.
2. That we bow in humble submission to our Father's will.
3. That we extend to his family our deepest sympathy and earnest prayers that God's Holy Spirit may give them comfort and consolation in their sorrow.
4. That a copy of these resolutions be sent to the family, a copy to be recorded in the minutes of the church, and a copy to "The Christian Sun" for publication.

R. P. W. SEAMAN,

JOHN A. HALL,

V. E. RAWLES Jr.,

For Deacons' Board.

LONG.

Miss Nannie B. Long, daughter of the late Sidney Fremont and Ella Poythress Long, died at her home 300 McCauley Street, Chapel Hill, North Carolina, Wednesday, September 16 at 11:10 p. m., after an illness of three days caused by cerebral hemorrhage. Funeral services were conducted from the home Friday at 4:00 by Rev. Richard Jackson pastor of the Chapel Hill Christian Church and assisted by Rev. J. T. Hayter pastor of Grove Presbyterian Church, Kenansville. Interment followed in the family plot in the Chapel Hill Cemetery.

Miss Long joined Damascus Christian Church when a child and served as organist during her girlhood. She moved her membership to the local church when the family moved to Chapel Hill.

Surviving are four sisters: Mrs. Stella Fuquay of Chapel Hill; Mrs. Gilbert Honeycutt, Fayetteville; Mrs. Marvin Miller, Fayetteville, Arkansas and Mrs. Guy Gooding, Kenansville.

Mrs. GILBERT HONEYCUTT.

HORNADAY.

On May 28, 1953 the Death Angel came quietly into our midst and called home our loving friend and sister, Mrs. Julia Hinshaw Hornaday.

Therefore we, the members of the Pleasant Hill Missionary Society wish to express our deep gratitude for her quiet Christian life which she lived in her home, her church, and community, and as a member of our missionary society. She went about her life work in a quiet Christlike way, and was a loving mother to her children, a good neighbor and a faithful member of Pleasant Hill Christian Church.

Whereas we, bow in humble submission to the Heavenly Father's will, knowing that he doeth all things well. And may we emulate her beautiful Christian character as a memorial to her life, and may darker pathes be lighted because of the torch she carried lovingly on her pilgrimage here on earth.

She is not dead that spirit strong and sweet, but gone home her master and Lord to greet. And may we meet her in that

land above where reigns eternal happiness, peace and love. And last may we extend to her bereaved family our heartfelt sympathy in their great loss. Also that a copy of these resolutions be kept on record of the society and one sent to the family, and to the papers for publication.

Mrs. B. D. HARGIS.

WAR'S CRUEL TOLL.

(Continued from page 8.)

a two-shilling piece (8 cents). He shook his head. I offered it again. Still he refused. It was only when I turned to his parents and got their permission that he consented to take the coin.

During our stay in Salzburg we lived in the homes of refugees who have been successful in purchasing new two-story stucco houses. Each dwelling is occupied usually by four families. The owners, who are making small monthly payments, take great pride in their homes, surrounding the houses are beautiful flowers and vegetable gardens. What a few have been able to secure, thousands of others need and long for. Austria has 350,000 refugees, most of whom yearn for satisfying employment and a little place where the family can dwell in peace and privacy.

The Situation in Germany.

The situation in West Germany, if anything, is more critical than it is in Austria. Of the 48,000,000 people in the Western Zone nearly one fourth are refugees. With their major cities in ruins, the German people have gone about rebuilding with a fortitude that would impress even their enemies. From the beginning, the West German Government has tried to absorb and to give every consideration to its 12,000,000 refugees. Multitudes have found employment and have established homes for their families. But West Germany today is facing a problem that it cannot meet alone. It is the problem of taking care of the vast throngs of Germans in the East Zone who are fleeing the Communist tyranny. They are coming for many reasons: fear of life and limb; a desire to escape the slavery imposed by the Communist state; in search of food and clothing. Many young men, seeking to escape service in the East Zone German police force, an organization of heartless trigger-happy brigands, are seeking refuge in the West. Of the 17,000,000 in the East Zone, 2,000,000 had fled up until the border was closed by Russia last year. They are coming at the rate of around 400,000 a year. During the first seven

months of this year more than 200,000 entered West Berlin. Today in West Berlin there are 100,000 refugees who are not recognized. They are permitted to have food and a place to stay, but are not allowed to work. West Berlin's problem is made more difficult by the fact that many industries have moved farther west. There are now 250,000 unemployed, involving at least 500,000 of West Berlin's 2,200,000. Moreover, there are 175,000 old people who are unable to work. We were told that every second person in West Berlin depends on public welfare. Relief work has already cost the city \$250,000,000. And still the burden increases. Since June 17 a constant stream of refugees from the East Zone has poured into the city. The government is strained almost to the breaking point. Church relief agencies are doing all they can. Private citizens are helping. But still the burden increases. With unrest spreading everywhere behind the iron curtain; it is apparent that multiplied thousands from as far away as the Ukraine will seek refuge on this island of freedom in a vast sea where man is a slave.

What Can We Do?

What can be done for these millions of people cast adrift by cruel fate? What can be done for these homeless, helpless wanderers who are the innocent pawns in the cold war, who are the real victims, in the gigantic game of power politics? We do not pretend to know the answer; but we do feel constrained to lay their case before the Christian conscience of the world. Germany and Austria have responsibilities; the United Nations should help; but the churches need to do more through CROP (the Christian Rural Overseas Program), through Church World Service and through denominational relief organizations.

But food and clothing are not enough. These poor, dejected, despised people with whom we worked last summer need the spiritual ministry of the church. In Austria, Germany and over the world, we can save thousands of them for Christ if only we had the workers. In most areas of the world the churches lack the leaders and the material resources. What shall we do for the bruised and bleeding homeless multitudes who cry out for an opportunity to rebuild their lives in a strange land?

September 24, 1953.

The Orphanage
J. G. TRUITT, Superintendent

Dear Friends:

Thank you for the gifts of money, clothing and coupons this week. They are much appreciated. We have been in extra need this summer and fall, as living expenses are highest in history and gardens, crops and dairy have been very, very short. So we are anxious as we go to the post office for our mail to hear from many friends. When we hear from you we are encouraged and greatly helped.

I have been looking over the current issue of *The Orange Presbyterian* which comes to one of our matrons. It shows in this issue the benevolent askings of each of the churches in the Orange Presbytery, which is the local presbytery. The churches in this neighborhood show some interesting figures. Here are some of the apportionments for benevolences during the current year: First Burlington, \$15,000.00; First Greensboro, \$85,000.00; Covenant Greensboro, \$20,000.00; Graham, \$15,000.00; Asheville, \$5,600.00; High Point, \$25,000.00; Hillsboro, \$2,100.00; Sanford, \$16,000.00; Reidsville \$10,000.00 and Buffalo (in Guilford county) \$7,500.00. That is a total annual asking of \$203,700.00 from these ten churches. Yes, to be sure, they are big churches, but in reading further I found that their people are taught to give a tithe to the Lord.

There are a goodly number of people in our Congregational Christian Churches who give a tithe, or tenth, to the Lord. Some give more. There is a joy in it, and there is also great blessings in it. It is easy in these days to overlook the Lord's portion what with taxes and high cost of living. But to the faithful there is a spiritual blessing in it. In the Bible we read: "Return unto me and I will return unto you, saith the Lord of host. But you said, Wherein shall we return? Will a man rob God? Yet ye have robbed me, But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, If I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I

will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall the vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." Sure it is the Old Testament. Yes, and so is sunshine and rain; and the ten commandments; and right is right in any age. To honor God and put him first is always right. Jesus assumed the tithe and thought it was good, and to him the possible tither was of even greater concern.

It is not everyone who gladly goes to the Lord with gratitude for his blessings. Out of the ten lepers who were cleansed only one returned to show appreciation. "Jesus answering said, Were there not ten cleansed? Where are the nine?" One of my friends says "I am not afraid I will give the Lord too much. The Lord loves a cheerful giver." And even in this world's goods it seems like my friend has done all right.

JOHN G. TRUITT,
Superintendent.

REPORT FOR SEPTEMBER 30, 1953.

Commodities for the week.

Miss. Soc., Belew Creek Christian Church, Quilt. _____

Mrs. E. B. Bailey, Wakefield, Va., Material. _____

Thomas Walton, Greensboro, N. C., Shoes. _____

Mrs. H. F. Dowd, Greensboro, N. C. Clothing. _____

Christian Temple, Norfolk, Va., Coupons. _____

Mrs. W. A. Hensley, Elkton, Va., Coupons. _____

Sunday School Monthly Offerings.

Amount brought forward \$10,829.86

Special Offerings.

Amount brought forward \$14,859.60

Mrs. E. L. Ellington, Reidsville, N. C.	\$ 10.00
Mrs. J. M. Riddle, Sanford, N. C.	5.00
A group of former teachers and students, Burlington, N. C., in memory of H. G. McBane .	22.00
Mrs. J. L. Foster, Sr., and Miss Mary Lee Foster, Elon College, N. C. in memory of Dr. S. Dace McPherson	5.00
Mrs. M. C. Faucette, Brown Summit, N. C. .	7.00
Wake Chapel Miss. Soc., in memory of S. S. Snead, Sr.	5.00
J. M. Whitley, Suffolk, Va. .	5.00
G. S. Huber, Spring Grove, Va.	25.00
A Friend Burlington, N. C.	25.00
Woman's Fellowship, Shallowford Church	25.00
Trust Fund, First Cong. Church, Asheville, N. C. .	50.00
A memorial gift	100.00
A member of Liberty Spring Christian Church	5.00
A Friend, Cong. Christian Temple, Norfolk, Va. .	5.00
Special Gifts	85.33
	379.33
Grand total	\$15,238.93
Total for the week	\$ 379.33
Total for the year	\$26,068.79

"LITTLE BOY LOST."
(Continued from page 3.)

a birthday or received a gift, and who gives a remarkable performance.

The story in this Paramount picture based on the novel by Marghania Lasky, has a "message": is the life of a child worth saving for its own sake, or is the self-centered reconstruction of the past the main consideration for the adult who is trying to recapture it?

MEMORIAL GIFTS
"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

.....		
(Name of Deceased)	(City)	(Date of Death)
.....		
(Survivor to be Written)	(Address)	
Name.....		
Address.....		

Pledges to Church Building Loan Fund Campaign

Through September 30, 1953, there had been received at the Southern Convention Officer Declarations of Purpose for the Church Building Loan Fund Campaign, as follows:

Church and Pastor	Amount
Va. Valley Central Conference:	
Bethlehem—Ralph M. Galt	\$ 106.00
Bethel—Vacant	377.00
Joppa—R. E. Newton	52.00
Leaksville—R. E. Newton	436.00
Mt. Lebanon—R. E. Newton ..	211.00
Winchester—R. A. Whitten	1,101.00
Wissler's Chapel—Ralph M. Galt	60.00
Eastern Va. Conference:	
Berea (Nans)—H. S. Hardecastle	\$ 872.00
Berea (Great Bridge)—H. E. Crutchfield	1,197.00
Bethlehem (Disp)—John Gallo .	459.00
Cypress Chapel—Earl T. Farrell	1,321.00
Damascus, Sunbury—T. Fred Wright	775.00
Franklin—Harvey L. Carnes ...	2,132.00
Holy Neck—Allen Hurdle	1,270.00
Holland—J. H. Lighthourne, Jr.	1,913.00
Isle of Wight—Ellis N. Clark .	200.00
Liberty Spring—Jesse H. Dollar	1,591.00
Newport News—A. Lanson Granger, Jr.	3,264.00
Norfolk, Rosemont—Melvin Dollar	2,800.00
Norfolk, Second—J. Everette Neese	877.00
Oakland—H. S. Hardecastle	1,570.00
Oak Grove—Earl T. Farrell	265.00
Portsmouth, First—W. P. Smith	1,410.00
Portsmouth, Shelton Memorial—Thomas H. Britton	683.00
Portsmouth, Elm Ave.—R. Eugene Tally	704.00
Richmond—Roy C. Helfenstein .	1,459.00
Suffolk—Duane N. Vorz	6,290.00
Union, Southampton — Clyde Fields	928.00
Windsor—Ellis N. Clark	500.00
Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Antioch—W. A. Rich	203.00
Beulah—Carl Wallace	517.00
Bethlehem—W. A. Rich	132.00
Chapel Hill—R. L. Jackson	509.00
Fayetteville—F. C. Lester	300.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Mt. Auburn—W. A. Rich	523.00
Mt. Carmel—W. A. Rich	203.00
Mt. Gilead—W. A. Rich	332.00
Lee's Chapel—Fred P. Register	†166.00
Plymouth—John Littikin	299.00
Raleigh—W. L. Parker	975.00
Sanford—Will B. O'Neill	1,000.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood ..	300.00
Wake Chapel—F. P. Register ..	1,500.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Flint Hill (R)—Avery Brown..	127.00
Hanks Chapel—R. T. Grisson ...	694.00
High Point—Guy H. Veazey ...	426.00
Liberty—L. M. Presnell	361.00
Pleasant Ridge—Max Vestal ...	595.00
Pleasant Union—B. H. Lowdermilk	300.00
Spoon's Chapel—Max Vestal ...	132.00
N. C. and Va. Conference:	
Burlington:	
Beverly Hills—W. W. Snyder	\$ 400.00

Lakeview—John G. Truitt, Jr.	82.50
Bethel—T. D. Sutton	593.00
Greensboro, First—W. E. Wisseman	3,292.00
Elon College—H. P. Bozarth ...	2,450.00
Greensboro, Palm St.—Mack V. Welch	1,243.00
Haw River—Dwight Jackson ...	1,065.00
Hines' Chapel—Julius Rice	697.00
Ingram—W. T. Madren	975.00
Monticello—Julius Rice	460.00
Pfafftown—W. J. Andes	258.00
Pleasant Grove—W. T. Madren .	814.00
Pleasant Ridge—W. E. Wisseman	364.00
Reidsville—T. G. Humphries ...	3,211.00
Shallow Ford—R. M. Petersen ..	1,057.00
Union (NC)—K. D. Register ..	1,395.00
Winston-Salem—W. J. Andes ..	814.00
Zion—Fred H. Wrenn (Student)	75.00

†Paid.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

That would go a long ways toward making a new world in itself.

Faith and Works.

It is not enough to say, one must act. It is not enough to profess, one must perform. Faith without works is dead. We are saved by faith, of course, but we are saved for good works. New men are created to help to make a new world.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

Building Loan Fund Campaign

SOUTHERN CONVENTION SCORE SHEET

Conference & Chairman	Total Declarations to Oct. 1, 1953	Total Declarations to June 25, 1953
Eastern North Carolina	\$ 10,022.00	\$ 5,321.00
I. H. Vickery		
Western North Carolina	3,410.00	2,121.00
S. H. Pell		
Eastern Virginia	33,677.00	12,479.00
W. B. Williams		
North Carolina & Virginia	16,004.50	7,514.50
A. H. Blalock		
Virginia Valley	2,360.59	166.00
C. A. Phillips		
Total	\$ 65,475.09	\$ 27,601.50

	Percentage of Goal Reached to Oct. 1, 1953	Percentage of Goal Reached to June 25, 1953
Eastern North Carolina	54%	30%
Western North Carolina	28%	18%
Eastern Virginia	65%	24%
North Carolina & Virginia	31%	15%
Virginia Valley	40%	3%

Percentage of Churches Which Have Signed DECLARATIONS OF PURPOSE

Eastern North Carolina	40%
Western North Carolina	21%
Eastern Virginia	51%
North Carolina & Virginia	35%
Virginia Valley	48%

CONVENTION GOAL — \$135,000.00

DECLARATIONS OF PURPOSE ACCEPTED — \$65,475.09

PERCENTAGE OF GOAL ACCEPTED — 48.5%

How Can I . . .

Say What I Ought To Say?

By REV. HENRY E. ROBINSON

If by some sudden catastrophe all telephones, telegraphs, radios, buses, cars and planes should be put out of commission, our national life would be paralyzed. If this seems to be a calamity, suppose that our power of speech should be lost and that men everywhere lost the power to communicate ideas. Life and civilization, as we know it, would vanish in a matter of days. This is how great a part language plays in human affairs. Did you ever stop to think that the power of speech plays so great a part in your life and mine?

This very day, by a word, you can make or break somebody's heart. By a word you can pray to God or commune with the devil. By a few carefully chosen sentences you can teach the way of life or you can destroy the hopes and plans of some young person. The greatest power you wield at this moment is the power of speech. Don't think you are unimportant or impotent. Don't be sold short. God has given each of us the power to communicate ideas by the spoken word. In his name and for his sake, use it.

But you ask: "How can I say what I ought to say?" Someone asked a minister one time when he had had time to prepare a most helpful sermon just delivered. He replied: "Madame, that sermon has been in preparation for fifty years." All his training, experience, heartache and soul-searching had gone into his words. The words of all of us should reflect the best in training—training by man and by God over a long period of time.

I saw a picture not long ago of the various processes through which the coffee bean goes before you brew it in the pot. One of those processes required a long conveyor belt flanked by nimble-fingered women who picked out the inferior beans. No machine has as yet been devised to sift out the culls. We must likewise stand guard at the door of speech and screen out the words that hurt and destroy. This takes will-power and sometimes requires a loss of pride, but it must be done.

Words are a reflection of our thoughts—the quality of our minds. Beautiful words can come only from minds that think beautiful thoughts. Such minds grow upon the treasured memories of beautiful deeds and experiences which enrich life. Other minds are mired down by the unwholesome, petty, ugly, damaging experiences which have been stored away and drain out into the world through the things we say. I once had the unhappy experience of having a bottle of ink spill in a suitcase. I censured myself for not securing the cap. "No," my mother said, "the mistake was in packing the ink in the first place." The same is true about unworthy memories and thoughts. If you don't pack them away, they will never spill over.

Timing our words is of utmost importance. The right word at the right time is what brings light into darkness. I remember a line from a Prayer Book: Forgive us Lord, for the word we left unsaid. Ofttimes we punish people with our silence, and it can be a cruel weapon. Other times we say the cruel word when and where it will cut the deepest. Words of reproof and correction should be timed carefully to be received when they will help and not hurt. That word of praise should not sound like an afterthought—tardy and belated—covering up an oversight rather than lifting and encouraging a deserving soul.

It will help us to say the right thing if we bear in mind the terrible importance of words, if we speak from the maturity of life, if we cull away the chaff and preserve only the good, and finally if we will speak at the right time and toward the end of lifting up—not tearing down.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VIRGINIA, OCTOBER 15, 1953

NUMBER 41

How to Read the Bible

By H. S. HARDCASTLE

There is a strange inconsistency and paradox in the matter of a Christian and his Bible. Suggest to the average Christian that the Bible is not an inspired Book, not the Word of God, and you will "strike fire" at once. Or again, if you talk with the average Christian about the superlative qualities of the Bible, its incomparable style, its beautiful literary form, its idealism, its moral precepts and its spiritual principles, he will readily assent to all that you say. But if you ask this same average Christian if he reads the Bible regularly and frequently, he will, if he is honest, say "No." It is a paradox of life, but it is a fact nevertheless.

Here is a Book that supplies truth for the mind, and life for the spirit. And yet it is so often neglected, and all because other things are allowed to crowd it out of one's life. Bible reading is a duty, but it is more than a duty; it is a means to a richer, fuller life. In the light of this, these suggestions are made, which, if adopted, will bear rich fruitage in the life of the one who adopts them.

1. Form an indiscourageable resolution to read the Bible, frequently and regularly.
2. Have a definite time, if possible, for Bible reading.
3. Have a definite place, if possible a secluded place, for Bible reading.
4. Do not read under pressure; that is, do not feel that you must read so much in such-and-such a time.
5. Read the Bible by books, or by large sections. It helps from time to time to read an entire book at one sitting. This is, of course, impossible as a matter of daily reading.
6. Read the Bible itself, rather than Books about the Bible, when reading in a devotional sense.
7. Read the Bible with an open mind.
8. Read the Bible with a prayerful and obedient spirit.
9. Read a while, and then meditate a while over what you have read.
10. Read the Bible, not simply to gain a knowledge of the Bible, but to the end that you might be a better man or woman.

News Flashes

We are printing this week only a part of the annual report to the North Carolina Women, by the treasurer, Miss Susie D. Allen. The report of Thank Offerings and a list of Memorials and Life Memberships will be given next week. Lack of space precluded their inclusion this week.

The Stewardship Week program, recently held at Wake Chapel, was reported a success beyond even expectations. The venerable Stewardship expert of our church, Dr. Warren H. Denison was the leader of the week's program. The pastor, the Rev. Kenneth Register, has promised us a full report. Watch for it.

Miss Shirley Anne House, daughter of Mr. and Mrs. John W. House of Franklinton, N. C., and niece of the late Dr. Robert Lee House, was married October 9 to Mr. Robert R. Winstead of Bunn. The little Misses Andrea Lee and Joyanna House of Newport News, Virginia were attendants for their cousin. Following the wedding, Mrs. House and children went to Southern Pines to be at the Church of Wide Fellowship, the first Sunday the new educational building was used. Dr. W. T. Scott preached at the morning service.

Christians and Intoxicants

To what extent can a Christian be temperate with an evil?

It was a shocking revelation when a very fine churchwoman told a friend that in the churchwomen's home meetings she was often confronted with the serving of intoxicating liquors? She always refused them.

Another shocking revelation came when a member of a church school class remarked that the teacher of the class had once said, "I am not telling you to abstain from intoxicating liquors, because I serve them in my home. I'm telling you to be temperate."

A theology student about to become an ordained minister had intoxicants served at his wedding! A minister holding the professorship of religion in a large eastern university boasted about the reasonable rates at

(Continued on page 11.)

Our Ministry to Migrant Workers

By REV. M. R. KURTZ, *Director.*

The ministry to migrant workers carried on by the North Carolina Council of Churches has now successfully marked the close of its fourth year of operation.

This Christian service had its beginning in the summer of 1950, when a preliminary survey under the joint

to the church, and their behavior was often a serious concern to the communities in which they lived.

From this modest beginning, the program has grown to number an employed staff of seven trained leaders, plus hundreds of volunteer workers, ministering in 41 migrant camps in Currituck, Pasquotank, Camden, Beaufort, and Henderson Counties. This is an increase of 18 camps over the number reached last year, due to the new Aurora ministry in Beaufort County which numbered 17 camps, plus a new camp constructed this year in the Hendersonville area. The ministry includes preaching, organization of Sunday schools, counselling, distributing supplies contributed by church groups, planned recreation, and child-care centers. Local health, welfare, and police officials have been high in their praise of the work, and have cooperated in every way.

Plans for still another area to be reached are being formulated now and are expected to be put into effect in the summer of 1954. There are from 1500 to 2000 workers in Tyrrell County who will be reached next year, if plans can be made to send in a staff of workers.

The rapid growth of the migrant ministry, and the critical need for its further expansion require a considerable increase in financial support. Direct costs, even with the practice of every economy, have doubled in the last two years, and to strengthen the existing program, plus undertaking the new Tyrrell County project will require a further increase of at least 50 per cent next year. Each staff member at present, has to minister to an average of from 500 to 800 migrant workers which, of course,

(Continued on page 7.)

NOTICE of CHANGE in PLACE of MEETING

The One Hundred Thirty-Third Annual Session of the Eastern Virginia Conference of Congregational Christian Churches will be held on Wednesday and Thursday, October 28 and 29, at the Newport News Congregational Christian Church, Newport News, Virginia.

Persons desiring over-night entertainment should write immediately to Rev. A. Lanson Granger, Jr., 2308 Roanoke Ave., Newport News, Va.

**James H. Lightbourne, Jr.,
Secretary.**

auspices of the Home Missions Council of North America and the North Carolina Council of Churches was made of the migrant camps here. The purpose was to see what needed to be done to reach the more than 12,000 transient farm workers and their families, who harvested potatoes, beans, corn, and other crops in North Carolina each year. Most of these people had little or no relationship

Southern Convention Dates to Remember

- | | |
|-----------------|--|
| October | 14-15—Virginia Valley Annual Conference Session
Bethlehem Church |
| | 20-21—Eastern North Carolina Annual Conference Session
Shallow Well Church |
| | 28-29—Eastern Virginia Annual Conference Session
Congregational Christian Church, Newport News, Va. |
| November | 3-4—Western North Carolina Annual Conference Session
Pleasant Hill Church |
| | 10-11—North Carolina & Virginia Annual Conference Session
Congregational Church of Christ, Tryon, N. C. |
| December | 8—Eastern Virginia Christian Missionary Association
Shelton Memorial Church, Portsmouth, Va. |



Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.



Franklin Church Will Observe Laymen's Sunday

Again, we call your attention to the nation-wide observance of Layman's Sunday on October 18. Today we are printing the program which will be used by the Laymen of the Congregational Christian Church at Franklin, Virginia.

* * *

LAYMEN'S SUNDAY PROGRAM.

- Organ Prelude.
- Call To Worship—Choir.
- Invocation and Lord's Prayer—John Galloway.
- Hymn.
- Responsive Reading—George Dodson.
- Gloria Patri.
- Special—Dr. Darden Jones, Jimmie Nicholas, Robert Vaughn, Reverend Harvey Carnes.
- Scripture Lesson—Raymon Poter.
- Anthem—Choir.
- Prayer—Dr. E. B. Gatten.
- Offertory—R. E. Sandlin.
- Doxology and Prayer of Dedication—R. E. Sandlin.
- Hymn.
- Speaker.
- Hymn.
- Benediction—Rev. Harvey Carnes.
- Ushers: Warren Councill, Jack Beal, Hayes Holland, Walter Norfleet, Jr.
- Choir Committee: Dr. Darden Jone, Robert Vaughan, Jimmie Nicholas.

* * *

You can see we put as many men in our program as we could. We wanted all the laymen to take part. The Choir will have at least fifteen men in it.

We are having a Fellowship Committee and Transportation Committee. The committee will consist of six men. Each man will have a helper. They will take six names from the rollbook to visit which will make a total of seventy two people or laymen that will be seen and talked with. If they have no way to church the committee and helpers will be glad to go for them on Layman Sunday.

In addition we are mailing each member of the church a card to remind him of Laymen's Sunday. Also, we are putting it in our local newspaper.

JOHN GALLOWAY.

Layman's Day, Union Grove

Union Grove will observe Layman's Day Sunday, October 18, at 7:30. Reverend Winfred Bray, pastor of the church has designater the evening service for Layman's program.

Mr. Hubert Beane of our Asheboro church and Mr. Carroll King from one of the other churches in the neighborhood will be the featured speakers. The Laymen of the church are planning the entire program.

PAUL WILSON.

* * * * *

Father-Son Banquet at Bethlehem

The Laymen's group at the Bethlehem church at Altamahaw held a father-son banquet on Sunday, October 4. A large number of the men brought one or more of their sons and a fine evening of fun and fellowship were enjoyed. The meal was a sumptuous one and it was also prepared by the women of the church. It was a real pleasure for your editor to have the opportunity to enjoy the meal and the privilege of speaking to the group again on the importance of organizing a Layman's Fellowship. These men seemed to be very interested and we expect they will be organizing within the near future. Reverend G. C. Crutchfield, pastor of the church, is assisting the group during these early meetings.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

- 1. The Lord Jesus Christ is the only Head of the Church.
- 2. Christian is a sufficient name for the Church.
- 3. The Bible is a sufficient rule of faith and practice.
- 4. Christian character is a sufficient test of fellowship and church membership.
- 5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

Are We Building the Church of God?

By RICHARD K. MORTON

Church news often intrigues me—especially as I think of the probable philosophy of churchmanship that lies behind the desire to publish it.

For five years, there crossed my desk, as church editor of the Providence, Rhode Island, Journal, a potpourri of church activities of all kinds. I was often amazed at how many of these had no perceptible relationship to the main business of the church. They indicated activity and energy and resourcefulness, and often ability—but in themselves little grasp of the main business of the church.

One of the great denominational journals that still comes to my desk now is an excellent illustration of what is to me an unfortunate emphasis in our church life. Church news items galore deal with what the church did to increase salaries, build additions, renovate properties, and so on. Ministers are lauded largely for what was done during their pastorate to enlarge and improve the physical properties. I have often wondered why they were not more considered for their spiritual influence. This publication seems to measure men almost wholly for business or administrative ability. Now this is surely important—but we do not have churches because we need more successful corporations.

What is being built, what is being accomplished, by all this activity? Are we indeed building the house of God—or is it, in effect, something else? According to II Samuel 7:5, the word of God came to Nathan the prophet to say, "Thus saith the Lord, Shalt thou build me an house for me to dwell in?" David was given a great commission which looked to the future. It was to be, truly enough, a temple, a house of God—but surely it was not to be considered simply as an enterprising business development!

The writer of Isaiah 66:1-2 delivers from God this message: "The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

Where, indeed, is this house of God which we are building? I fear that in building and piling up, in some places, so much steel and stone that we have sometimes forgotten that what God values most is a dwelling place within the human heart—a contrite, humble and teachable heart.

No one would gainsay the declaration that we must have more church edifices and other properties—but we must not lose sight of the fact that the existence of these does not, in itself, mean that we have really built anything for God. We have built often the kind of house, I fear, that God will not care to enter and will not value. Maybe we think to substitute our architectural and constructional skill for our spiritual sonship. Maybe we offer these gifts of our hands instead of our hearts.

This idea, as your concordance will tell you, is echoed in Acts 7:49.

In Ephesians 2:20, we come to the needed spiritualizing of this building of the house of God, as we are called "fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone . . . in whom ye also are builded together for an habitation of God through the Spirit."

I am just wondering whether we have not been too sure, in our fevered building projects, educational units, expanded programs, larger budgets, and other business undertakings, that we were building the house of God. In all these things we may have ignored what was most important.

I have seen groups show more determination to make a church successful as a corporation than as an agent of the salvation of souls. The church cannot be greater than its Lord. The church can do nothing without its Lord. We must not equate financial success with service in the name of the Lord.

What is this house we are building for the Lord, anyway? Of what is it made? Who is invited to enjoy it? What will it be used for?

Let us above all build a temple of the Lord within life and in terms of faith and love and service. Then we will best know how to use whatever material properties we as a fellowship may be able to erect in his name!

Our Mission on Mindanao

By REV. QUENTIN LEISHER

This year marks the 50th anniversary of Congregational work in the Philippines under the American Board of Commissioners for Foreign Missions. Our work is relatively new compared to Islam, established in 1450; or Roman Catholicism, established in 1520. However, the work is progressing rapidly and is important to the cause of Christ and to the general welfare of the Philippines.

The Philippines presents an ideal example of the Congregational Christian philosophy of missions. Working through the board our denomination has seen its task as one which ministers to the mind, body, and soul of man. Today as never before we see the wisdom of this policy. It is proven in the Philippines where there is a great hunger and yearning for education. The Filipino realizes that education means liberation from enslavement of mind and body. It means freedom from the poverty that has beset his people. It means escape from the conniving and clever thieves who would steal the land through high interest rates and other devious means. Thus, in the Philippines today there is a higher percentage of high school graduates going on to college than we have here.

The eight high schools and two colleges affiliated with the American Board impart to the young Filipino a new faith, a promise of a better tomorrow, and a knowledge for facing and solving many of the practical problems of every-day life.

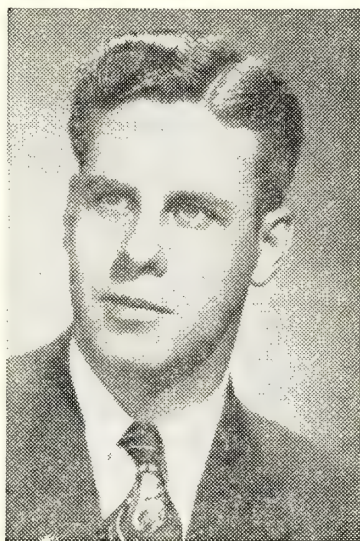
I.—Economic Assistance.

First, this practical education touches the economic life of the people. To those living in the rural areas this is important. To all who want the islands free of communism this economic freedom is imperative. To the tenant farmer or small land owner working in the rural areas of the island, knowledge of new ways and better means of farming often come as the good news he has waited so long to hear.

A common practice has brought about deforestation and soil erosion, and in its wake a greater strain on the economy. This practice has involved burning the timber off the steep hillsides, plowing under the ashes to enrich the soil, and planting corn—a food crop that is needed. Aided by the warm, moist year-round

weather conditions, it is possible to harvest as many as three crops of corn in a year. The crops are not rotated nor the soil enriched. In a few seasons the land is worn out. Six and seven foot corn soon dwindles to knee-high corn at full growth. In the meantime the top soil that may take decades to rebuild has washed to the gullies below.

The Protestant church has developed a strategy that will help solve this problem. Under the guidance of Dean James F. McKinley of Silliman University School of Theology, the



REV. QUENTIN LEISHER

ministerial students are taught regular courses in church administration, preaching, etc. In addition, on the edge of the campus there is an agricultural project station where these ministerial students learn to rotate crops, cross breed the wild chickens of the Philippines with Rhode Island Reds, or build up the soil with chemical or organic fertilization. Upon graduation the young minister brings the new life and hope to the community. Not only does this trained leader preach on Sunday but through the week he shows his people how the land can produce more abundant crops. In turn the 220 churches of Mindano have taken on a new life that manifests itself by crowded worship centers on Sunday and for mid-week services.

When we visited these churches in Mindanao two years ago we were impressed with the large numbers and with the concern which members had for their churches. The Philosophy

of missions which has coupled the economic with the religious life has been a great factor in the growth of the churches of Mindanao from 500 to 20,000 members in one generation.

Recently the American Board has expanded facilities at Southern Christian College at Midsyap in the heart of the large southern island. This new program will allow for agricultural training among the 900 students. But even with the advanced program of the two colleges mentioned operating effectively and efficiently there is an urgent need for at least four agricultural stations on Mindanao. This is the kind of work that has its foundations in the New Testament and with Jesus who preached "Good News" to the poor.

II.—An Educated People.

It was in Dansalan in the heart of Mindanao where Frank Laubach, Congregational Christian missionary, received his inspiration for the "Each One Teach One" literacy program. After serving 14 years as a teacher in northern Mindanao and later in Manila, Dr. Laubach became a missionary among the hostile Moslem Moros. The real "break" came in his work when he reduced to writing the hitherto unwritten Maranaw dialect. With this accomplished Laubach devised charts and by a system of associating sounds with symbols he taught the Moslems to read and write. The next was to establish a printing press; then, to publish tracts on health, sanitation, agriculture. In addition, however, leaflets were printed on the Life of Jesus, and primers on the gospels. This latter emphasis did much to create an attitude of love where hate and discontent had reigned.

The literacy work in Lanao started in 1929. Great results were forthcoming. Then the depression hit America. Funds were restricted. There was no money to pay the teachers and it looked as though the literacy program might be scuttled. A meeting of Moros was called, and after the situation was explained the Moro chief said, "This work can't stop because we lack money. From now on each one who learns has got to teach or I'll kill him." Thus, under threat was born the "Each One Teach One System."

To date the literacy teams have worked in 85 countries under the direct supervision of Dr. Laubach. Charts have been made in 235 languages and dialects, and 60 million

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Constructive Fun for Halloween

In hundreds of American communities "Tricks or Treats" now means helping the U. N. Children's Fund. It bids fair to become a nation-wide process of changing Halloween gaiety from destructive to constructive effort. This new "Tricks or Treats" programme combines normal Halloween fun with collecting money for United Nations International Children's Emergency Fund, the unique international cooperative for helping the world's under-privileged children.

The idea has proved so useful it has been quickly adopted in towns and cities right across the country. Sometimes the young folks of one congregation have taken the initiative, sometimes a combination of parishes. Sometimes schools and churches have worked together, sometimes churches and synagogues. In many cases the "Tricks or Treats" project has been a community-wide operation with service clubs, schools and churches participating.

Whatever the local pattern, the results have been the same; thanks to a bit of planning, youthful energies have been turned to something constructive and needy children in far corners of the earth have directly benefitted. In Cuba, New York, for instance, a town of 18,000, children using the "Tricks or Treats" formula collected enough pennies on Halloween to provide a week's ration of a glass of milk a day for 1500 children in Thailand. Deerfield, Kansas, with less than 500 population, collected \$66.38 that will immunize 1790 children against tuberculosis. However, the emphasis is not on the amount collected but the mass participation and its educational value. Scranton, Pennsylvania, wrote; "For the first time our young people gave their Halloween fun a creative twist. They were thrilled with the prospect of so many children being able to drink milk because they had collected this money."

The organization necessary is as simple as the idea itself. Any group of youngsters really appreciates the needs of other children, and is eager to do something which combines Halloween fun with direct help to their fellows in other lands. Advance publicity in local press and radio prepares the community for this new-style Halloween. The evening itself

can have its parties where a round-up of the collections for UNICEF is operated. The United States Committee for UNICEF, sponsoring this enterprise, will provide a complete project kit, with arm bands for the youngsters, posters, a film strip, sample press and radio releases, and generous background material about UNICEF at work around the world.

For the average youngster the whole complexity of the United Nations is a bit difficult to comprehend, but if he takes part in a United Nations operation as simple as providing milk for hungry children abroad, he can understand that, and it arouses his interest in other phases of the U. N. program. One teacher writes, "This was one part of the United Nations that they could understand on their own terms, and to those who shared their Halloween with children around the world, it became a personal link with the United Nations." And, at the other end of the operation, on the other side of the world, the fact that American young people collected funds for the milk or medicine a child receives is weightier evidence of world solidarity through the United Nations, than the vastly larger gifts from governments.

Giving through UNICEF doubles the gift; each government receiving assistance is pledged to match dollar for dollar the amount UNICEF invests in that country. Giving through UNICEF is highly constructive; the larger part of UNICEF's services now are going toward training medical and technical personnel, the production of vaccines and antibiotics, and anti-tuberculosis or anti-malaria campaigns. Giving through UNICEF means helping many governments in economically under-developed areas to undertake child welfare programs, where those were never known before.

The effects of "Tricks or Treats" in a given community may best be stated by the participants themselves. Here are bits from typical letters about the 1952 program.

"We are placing a report in our local weekly—and the editor has promised an editorial suggesting that this be made a community activity next year instead of just one of the churches doing it. . ."

"This money was collected in just

one-half hour from homes around the church. They had a big time collecting and all were glad that it was going to be used for such a good purpose."

"This is the first time that the young people of these two churches have worked together on anything, and it has stimulated an interest in other interdenominational enterprises. We feel that this is one way that we can express tangibly our interest in world brotherhood."

"I know now that I will promote it on a conference scale next year, not only for the small financial aid we may afford UNICEF, but because I see how it pushes back the horizons for many of our people here."

"Whatever value this may have to the world's children in their need . . . the value to the character and moral fiber of our own children in sharing the plentiful good times of their Halloween festival is incalculable. . . We believe that many persons in our community were made more aware of the world's need and of our own opportunities for helping. . . Our continued support and prayers will be with you in the Children's Fund and other work of the U. N. . . that all men may live together in peace and brotherhood. . ."

"This new 'twist' on Halloween begging, plus the fact that the money is given to nonsectarian sources through the United Nations International Children's Emergency Fund seems to provide a winning combination for excellent press and radio relations. We are happy that we can make some small contribution and partial payment on our Christian debt."

" . . . and any parties that are held after the children have made their rounds have a real meaning. True enjoyment comes through doing a good turn for others."

That was last year; letters and requests for materials indicate that this year's effort will be greatly extended. Its values are immediately apparent; Constructive fun, instead of destructive; active participation in the work of the United Nations and the consequent value in world relationships; broadening the horizons of all concerned and helping their understanding of some of the world's problems. Information about the "Trick or Treats" programme may be had by writing the United States Committee for UNICEF, United Nations, New York, New York.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Investments Where?

When the convention authorized the Sustaining Fund as a means of financial support for Elon College, it planned more wisely than it thought. The Sustaining Fund offers to every individual member of every local church in the Southern Convention an opportunity to make an investment—an investment in human life that life might be trained and developed. No individual need be wealthy to make this investment. It is not intended that anyone should make a large investment but that everyone might make a small investment. The smallness of the investment is the challenge to the individual. Very few people would miss one dollar in twelve months; only a small fraction of a cent daily. Really no one would miss that size investment. Let us never lose sight of the fact that this is an investment.

Sixty three years ago, children in our Sunday schools were contributing pennies, nickles, and dimes to be invested in a new college for their church. Out of these small contributions Elon College was founded and through the years, it has grown to the great institution it is today. In that far away year, they were not giving their money, they were investing it in a great opportunity.

The members of our church today, when they cast in their dollars for Elon College to meet the convention's requirements, are not giving their money merely as a gift, they are investing it. The dividends of this investment will be paid to future generations. We shall not live to see it, but imagine, if you can, the results of these dollars that are invested in Elon College more than one half century to come. You may be able to judge what these investments will be then by thinking what the dividends are today of investments made more than one half century ago.

You say, "One dollar isn't much." It isn't. One dollar by itself will not bear fabulous dividends, but if you could stand up thirty five thousand people and every one cast in his dollar, together these dollars would make a marvelous investment. The dividends of this would be amazing and result in marvelous blessings to you

and all who are concerned. If we could but vision the future, we would hasten to make our investments now, lest the opportunity pass, and we miss the blessing of multiplied dividends in the days to come. We can hold on to our dollars, of course, but in our pockets, they won't multiply, they won't bear dividends, they must be invested to fulfill their mission and bring blessing to human kind. Don't be afraid to invest a dollar. You won't lose it. It will gain other dollars for that high cause in which you are interested and which you are anxious to see succeed in its program, and multiply its services to the good people of our church, to the communities of our churches, and all the society of which we are a part.

Some few of our churches have already invested their Sustaining Fund money. Many others have planned to do so, and still others are considering it. Together, 200 churches, 35,000 individuals, we shall make our investment and watch our college grow to a greater institution of more usefulness to our churches and to society.

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Apportionment Giving

Our Heritage.

On one occasion on a street corner in a great city, a police officer found a young child standing on the street corner alone, frightened, not knowing which way to go or what to do. The mother had left the child for a moment intending to return. She became busy with shopping, interested in talking with others. All the while the child was in distress. By and by the mother remembered that she had left the child on the street corner, but rushing into the street from the other side of the building, had become confused and forgotten on which street corner the child was left. Frantically she sought the child; and finally, by enlisting the policeman's help, the child was discovered. This story appears in the papers a year ago.

Three score and more years ago, the Southern Christian Convention founded Elon College. It was a child of the church. It was built on a plot of ground in Alamance County,

North Carolina. Many of our churches have become so interested in their affairs, so engulfed in other interests, that they have partly forgotten the child of the convention. In fact, some of them have almost forgotten where it is located. During these years, it has been left largely to struggle for itself, or make its own way in the educational world. The parent church, at times, seems to have been unmindful of the tragic need of her child. Perhaps in these awakening years, months of anxiety, and days of distress, the church, the local organizations, the individual members will become aware not only of their responsibilities for the child of their church which has grown and developed through the years until it is a credit to the church and a blessing to its constituency. Now, as never before, the child needs the love, the companionship, the devotion, the support that only the church, its mother, can give. May we, as a church, be mindful not only of the college's need but of the church's opportunity on the campus, in the classrooms, and the future of the college. We make our offerings not simply to meet the needs of the college but to make investments that will bear rich dividends in the days and years to come.

Previously Reported \$ 7,461.69

Eastern Va. Conference:

Dendron S. S. \$ 3.10

Holland 56.00

Johnson's Grove 10.00

Wakefield 16.59

N. C. and Va. Conference:

Belew Creek S. S. \$ 5.00

Western N. C. Conference:

Bailey's Grove \$ 5.00

Virginia Valley Conference:

Dry Run S. S. \$ 4.13

Winchester S. S. 8.34

108.16

Total to date \$ 7,569.85

MINISTRY TO MIGRANTS.

(Continued from page 2.)

is very difficult. Another serious shortage is in the matter of sound equipment and transportation. At present the council does not own a station wagon or a sound film projector—both essential to the work.

The migrant ministry is costing at present about 28 cents per person reached. It would be cheap at ten times the price, for who can measure the worth of one human soul? Contributions of both money and supplies should be sent to the North Carolina council of Churches, Ministry to Migrants, Box 6637, College Station, Durham.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Eastern Virginia Women Meet

Franklin Congregational Christian Church was host on Thursday, October 1, to the forty-first annual session of the Eastern Virginia Woman's Missionary Conference. The church was filled to overflowing with approximately 400 attending the conference. Every available seat was taken and many people had to stand. We were given a very gracious welcome by both Mrs. Irving Beale, president of the Franklin Women's Society, and the Rev. Harvey D. Carnes, the minister of the Franklin church.

The morning session opened on time and moved along in an orderly and dignified manner, with Mrs. Garland Spratley presiding.

Miss Grace Spivey from Newport News Church conducted the morning worship, after which the members of each church stood proudly to be counted during the "Recognition Service" (you'd hear 18, 22, 32, etc.). That went on until there was "standing room only." I am still wondering what caused the *Avalanche*. Was it the beautiful autumn day, Rev. Quentin Leisher or Mrs. William T. Scott, each of whom spoke on their subjects so ably, or just the keen interest in our women's work? I'd like to think it was a little of each. Anyway, we had a grand time together, for it is a loyal group. When the noon hour came, I wondered how they'd handle the crowd. You just leave it to Franklin women! There was not a hitch. Everyone was served a most delicious chicken salad plate and served on time. Perhaps a few went downtown for lunch, not because of lack of food but for lack of room.

The annual reports were very informative and constructive, and fine plans were made for the coming year.

During the morning session Mr. Shepherd Johnson rendered the solo, "My Task." In the afternoon a solo by Mrs. Harvey Carne entitled, "Great Peace Have They Which Love the Lord," added much to the spirit of worship.

After the fellowship and inspiration of such a day as we had in

Franklin, I feel we can "Go on our way Rejoicing" in "The Life and Task of the Church Around the World."

The officers were installed in a very impressive manner by Miss Pattie Lee Coghill.

MRS. RAY GORDON.

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North Carolina Woman's Conference

Some 450 women met in the First Church, Greensboro, on October 6 for the North Carolina Woman's Missionary Conference, with Mrs. W. T. Scott, president, presiding. Preceding the "call to order" a "hymn sing" was led by Mrs. Vance Pegram. A most effective method of registration and seating (by districts) eliminated the usual rush and flurry. Greensboro church women in costumes from other nations served as ushers and added a colorful note to the meeting.

Mrs. Mark Andes led the morning devotional. The morning program was divided into sections: "Life and Task—Beginning at Home" in which Mrs. Carl Key introduced the cradle roll and family life leaders and gave a detailed presentation of children's work; "Life and Task—Christian Outreach," led by Miss Pattie Lee Coghill, was "crowded out" by lack of time but was presented effectively in the two dining halls during the lunch hour, with friendly service, interdenominational cooperation, social action, literature, and life memberships and memorials represented; "Life and Task—National Goals" included a report on the Church Building Loan Fund by Martin Garren, reference to "deepening our spiritual life" and showing "The Hidden Heart" in every church, as well as an emphasis on stewardship by Mrs. F. C. Lester.

Mrs. J. T. Stanley, wife of the superintendent of Negro work for our denomination in the Southeast, told of "Our Mission at Franklinton Center," expressing thanks for all the women had done there and telling of the future hopes in the new location at Bricks.

Rev. Quentin Leisher enthralled the group with his challenge to action now in world missions. His message is found in brief on the missions page. Following his special call for help in Mindanao, an offering amounting to \$188.46 was received as the initial gift on the Thank Offering.

Biggest news in the business session was that our giving for 1952-53 amounted to \$10,528.25, the largest ever.

Mrs. W. T. Scott delighted the group as she took us with her in imagination to St. Andrews, Scotland and other European points.

The installation service by Mrs. W. J. Andes was well-planned and effective.

All in all it was a good day!

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North Carolina Women's Officers

President—Mrs. Wm. T. Scott, Elon College.

Vice-President and Friendly Service—Mrs. R. L. Jackson, Chapel Hill.

Secretary—Miss Ruth Willis, 1917 Brantley Street, Winston-Salem 7.

Treasurer—Miss Susie D. Allen, 612 W. Lane Street, Raleigh.

Superintendents:

Cradle Roll—Mrs. Mack Welch, Greensboro.

Children—Mrs. W. A. Grissom, Rt. 1, Henderson.

Young People—Mrs. Mark Andes, Virgilina, Va.

Spiritual Life—Mrs. H. E. Robinson, Burlington.

Family Life—Mrs. Edd Chilton, 1214 Barnes St., Reidsville.

Interdenominational Cooperation—Mrs. R. V. Powell, 411 Woodlawn, Greensboro.

Life Memberships and Memorials—Mrs. W. B. O'Neill, Sanford.

Visual Aids—Mrs. K. D. Register, Rt. 2, Burlington.

Literature—Mrs. J. L. Davis, 101 Hedrick Arcade, Asheboro.

Social Action—Mrs. Carl Wallace, 1011 Stamper Rd., Fayetteville.

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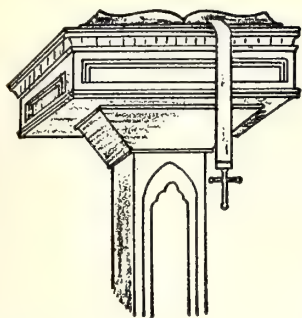
Eastern Virginia Women's Officers

President—Mrs. Garland Spratley, Dendron.

Vice-President and Friendly Service—Mrs. Ray F. Gordon, 218 Grace Street, Suffolk.

Recording Secretary—Mrs. Howard S. Hardecastle, Chuckatuck.

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"God the Father: Men His Children"

A Vesper Sermon

By REV. JOHN F. C. GREEN, D. D.
McKeesport, Pa.

"See what love the Father has given us, that we should be called children of God; and so we are. The reason why the world does not know it is that it did not know him. Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. And everyone who thus hopes in him purifies himself as he is pure."—I John 3: 1-3.

"Thou madest (man) little less than God, and dost crown him with glory and honor."—Psalms 8: 5.

GOSPEL: Luke 14: 1-11.

Life is beset with uncertainties, with illness, and finally with death. Always, therefore, man seeks to escape pain and suffering and anxiety. In the gospel for the seventeenth Sunday after Trinity, the Pharisees had set another trap for Jesus, that under their law they might find him guilty and condemn him. Here was a sick man. Would he heal him on the Sabbath? If he did, he had broken the rules of the holy day, and they would convict him of unfaithfulness to their religion, proving him a false teacher.

Jesus broke through the rules and gave health to this sufferer and faced his persecutors with a question. If an ox had fallen into a pit, would they not see to it that the animal would be pulled out, to save its life? Would they do more for a valuable animal than for a human being, a brother of theirs and a child of God? Being unable honestly to answer him, the tricky "lawyers and Pharisees" fell into silence and awaited another chance to destroy the Messiah.

Jesus came to his mission in far-away Palestine to reveal the love of

God to his children. He came to reveal to man his own greatness as a child of God. And only in God is this greatness. Where God has been omitted, man is degraded into something less than "a little lower than God," and is used by those who have power, and by those who seek power, for their own ends. As the Pharisees said of those, the common people, who follow the Master, the people, "who know not the law, are accursed." To them, their power over the people through their application of the law, the rules of their religion, had become a weapon, by which they destroyed the very purpose and function of religion in their own lives and for the people. They had taken the place of God and so they and the people whom they despised had become much "lower than God"—for God had been ruled out.

Wherever man is used for himself, what he can give, or by himself, for what he may be, in power and privilege, God is ruled out, and man is degraded. And that is true, no matter how high his standing may be at the given time. Human fortune and human happiness, says an old proverb, break like glass. Human power vanishes and its glory fades.

In China, today—in the so-called "Progressive Republic," the ideal of the treasonous leftists, who would build the world of "peace and plenty" without God, two millions of wretched Chinese are slaving to build one great dam. That dam is supposed to make "the good life" for future numbers of people. But it is planned and completed in slavery, and this slavery must grow from more to more, for without God and man as his child, freedom can never be given or permitted.

Wherever the enemy forces are at work, opposing God and man, the thought of God is first being taken from the minds of man. A certain type of progressive education has been guilty at this point. The customs of man, it says, and his own expression in society, are the significant norms that make personality and form character. God is a myth, morals are that which people practice; there is no immorality, no sin: these are anachronisms!—so speak these "liberators of the mind of men." And they are traitors against the dignity and glory of man in God. For God is a jealous God; he won't permit other gods beside him. Only in him is man's freedom, man's dignity. And these he achieves by

obedience to the spirit of the Christ who revealed God in himself.

"It does not yet appear what we shall be." The glory of man, the child of God, is in Christ, whom those who love him shall see, as he is.

Jesus used the Sabbath for men. He did not permit the rules concerning the Sabbath to destroy the spirit of the Holy Day given to man by God. All that the world is and offers, life itself is God's gift, to be used, for the glory of man as God's child. And the believer will become like the Christ. Here is the oldest confession of faith of the Christian Church: "I believe in the Lord Jesus Christ." Of which Saint Paul says, "Whosoever believes in the name of the Lord, shall be saved." Amen.

OUR MISSION ON MINDANAO.

(Continued from page 5.)

people have learned to read and write. The remaining 1,200,000,000 illiterate throughout the world today can become the friends of Christianity and freedom if we will only go out to them with our knowledge and "know how."

In Dansalan, the birthplace of modern literacy, the American Board operates a high school, a junior college and a Christian church. Thus, a new generation of Moros are finding the meaning of the Christian spirit of love and truth.

III.—Evangelism.

But central in all our work in the Philippines has been the church. Today, because of our concern for every segment of life, because of our interest in economics and education, and because of the Christ-like spirit characterizing the missionaries who carry on this service, the Philippines has one of the most vigorous, growing Protestant fellowships in the world. The next ten years may determine whether these islands will move in the direction of Protestant Christianity which is essential to the freedom of mind, body, and soul; or whether the islands will swing into an orbit of totalitarianism. A great deal depends upon American Christians as to the ultimate outcome of that struggle now going on, not only in the Philippines but in most of Asia. The "Thank Offering" from our women's societies this year has been designated for our work on Mindanao in the Philippine Islands. It will be of the utmost help in strengthening and supporting a work that is ushering in a new day for the aspiring people of the Philippines.

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Peter Has an Adventure

By MRS. W. W. SLOAN

It was time for the noon meal in the house of Simon of Joppa. Peter, the busy teacher of the Christian Jews, had just accepted his host's invitation to come down and share with him the food that was being prepared. From his little room on the roof they could see the people going by in the street below.

"There will be many people here tonight to hear the stories you tell of Jesus," said Simon. "God is using you to do wonderful things for us, his chosen people."

"Here come three men now. Do you know them?" asked Peter.

"Certainly not! They are Gentiles. I wonder what brings them here to the house of a good Jew," said Simon, as he went down to find out their errand.

Peter could not hear what was being said, except that his name was mentioned. He wondered what these Gentiles could want with him, but he decided to go down and find out. Simon met him and explained that the strangers had come a day's journey from Caesarea to see him. So Peter asked them what they had come for?

"We are servants of Cornelius, a captain in the Roman army, who loves God and always tries to do the things that are pleasing to him. Yesterday, as our master was praying, he was told to send and ask you to come to his house. So now he and his friends are awaiting to hear whatever message you have for us."

Peter was very much surprised to think that God wanted him to share the good news about Jesus with these Gentiles. But he thought the men must be telling the truth, so he invited them in and asked his host to give them food and a place to rest from their journey. Simon wondered greatly that he should be asked to do anything for Gentiles, but he did as Peter wished.

As for Peter, all afternoon he sat in the little room on the house-top and wondered what he ought to do. Did God really want him to go to these people and tell them about Jesus? Perhaps Cornelius was mis-

taken. Supposing he went, he must take others with him. But who of them would be willing to go?

When at last it was evening, and the neighbors and friends began to assemble at Simon's house, Peter's mind was made up. He told the people everything that had happened.

"I have decided to go to Caesarea. Who will go with me?" he asked.

The people gathered at Simon's house were shocked at Peter's announcement. "How can you do this thing?" they cried. "It is some kind of trick to get you into their hands. What will the leaders at Jerusalem say when they hear if it?"

Then Peter told them of a vision he had had; that as he had been thinking and praying alone, he seemed to see all the wild birds and unclean beasts of the earth, which only the Gentiles eat.

"As I thought about the beasts," said Peter, it seemed to me that a voice said, 'Get up Peter! Kill something and eat it!' for I was hungry. But I said to myself, 'I can't do that. It is unlawful for a Jew to eat such things.' And again the voice spoke in my heart, saying, 'You must not call unclean anything that God has made clean.'

"I was wondering what God wanted me to learn from this vision. Then came these three men. They are Gentiles, and you know we have always called the Gentiles unclean, because we thought they were different from us. But if, as these men say, God has spoken to Cornelius, who is a Gentile, perhaps they are not so different after all. So, brothers, how can we hesitate to go with them, even as God has directed us, seeing that he has prepared their hearts for our message?"

Some of the Jews were still unconvinced, but of those who were favorable to the idea Peter chose six to go with him.

On the second day of their journey, as they drew near the place where Cornelius lived, Peter's friends began to be afraid. "What will happen to us at this man's house?" they said. "Perhaps they will not accept our message after all."

"Only this I know," said Peter, "God has sent us here to tell the good

news to these Gentiles. What may come of it I do not know.

When at last they reached the home of Cornelius, he met them with great joy, bowing down before Peter, as if to worship him. He also called his servants to wash the feet of the guests after their long journey. Then Peter was ashamed of having been afraid. He thought to himself, "I am a man, and only human; and Cornelius is a man just as I am."

As soon as they were ready, Cornelius brought them in to where his family and many of his friends were gathered and waiting. Then Peter began to speak:

"You know that it is against the Jewish law for us to associate with foreigners, or to visit with them. But now God has showed me that I have no right to call any man unclean. Still, I should like to know how you had the courage to send for me."

As he listened to Cornelius' story of how God spoke to him when he was praying, Peter saw that he was really hungry to know more about God. So he told them all that Jesus had taught them about their Heavenly Father. He was so eager to tell them everything that he soon forgot they were Gentiles and remembered only the wonderful things Jesus had said, and how he had always tried to help people.

When at last the story was finished, the whole room seemed to be filled with God's presence, for everyone's heart was filled with love for God and for each other. Seeing this, Peter said to his companions:

"Surely the Spirit of God is in this place which an hour ago we entered with fear and trembling, for we knew it not. Let us have water brought that we may baptize these men immediately. Why, even the apostles at Jerusalem could not refuse baptism to them, for they have God's love in their hearts even as we have."

* * * * *

"Johnny Thinks Both are Wonderful"

By JANICE A. McDONALD.

Issued by the National Kindergarten Association.

"Teacher says—" Johnny Thompson began, just as he so frequently did when speaking to his mother.

The adults stopped to listen, wondering what this paragon of wisdom had said now. Johnny is their pride (Continued on page 11.)

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Relax With Max

Rhetorical questions can be a very dangerous thing for a preacher to use, especially when he gets an answer. I heard recently of a minister who was completing an especially powerful sermon, full of vigor and vim, with the question, "Need I say more?"

Just at that moment ten-year-old Johnny woke from his sleep, stood bolt upright in his seat, and said, "No."

* * *

Some of you who think this column is pretty corny should see what it would look like if our very efficient managing editor didn't cut out part of what I send in.

* * *

If I had a spot on the radio, I would have a commercial that went something like this:

This is a faith page. We would like to hear from you. Your suggestions and criticisms will be appreciated. Your material contributions will be gratefully received. Just write: Max Vestal, Asheboro, N. C.

* * *

Read this aloud and get the full benefit—if there is any:

"How are opium and Abraham alike?"

"Opium is the juice of the poppy; Abraham is the poppy of the Jews."

* * *

Let Us Pray

For the Wisdom to pray
Not for the things we would like,
But for the things God would like
for us.

CHRISTIANS and INTOXICANTS.

(Continued from page 2.)

which he could buy his alcoholic liquors!

A young churchwoman remarked that the Bible does not state that drinking is a sin. What greater condemnation against drinking could be given than that which Paul gave when he said, "It is right not to eat meat or drink wine or do anything that makes your brother stumble" (Romans 14: 21, RSV)? Drinking intoxicants is a thing that is sure to

trip someone. Were it known, many of today's drunkards who stumble so mightily could say, pointing a finger at someone, "I drink now because I saw him drink," or "He urged me to drink." Hence, according to Paul and life's facts, drinking is clearly seen to be a wrong.

Jesus gave a strong warning against drinking in these words, "... take heed to your selves lest your hearts be weighted down with dissipation and drunkenness..." (Luke 21: 24a, RSV). Can even a strong man be sure when his temperate drink may become a drink of intemperance or drunkenness?

No Christian can feel perfectly conscientious in handling or drinking anything causing unclean or unchristian living, for he will have his conscience and his God to reckon with when all evidence is in! There can be no temperance in the matter of intoxicants. By observing total abstinence the Christian can put on the whole armor of God and thereby gain the strength needed to grapple with all forces of evil. —*The Voice*.

FOR THE CHILDREN.

(Continued from page 10.)

and joy, but sometimes his almost worshipful confidence in his teacher is irritating, for often her remark or act, as told by him, is commonplace and quite lacking in originality.

Occasionally, when Mrs. Thompson has said something contrary to what Johnny thinks is right he will declare, "But Teacher says—!"

"Johnny's wonderful teacher!" Mrs. Thompson retorts. "Teacher is, of course, always right! Why doesn't he tell this wonderful teacher, 'Mother says—'? I taught him to walk, to talk, to feed and to dress himself. I taught him to recognize his family and his relatives, to share his toys. I am the one who reads to him, sings to him, soothes him when he is upset, dries his tears, and ties up his cut fingers."

Mrs. Thompson had never before realized that she wanted any credit for bringing up a nice child. Now, however, not only every day but often several times a day, when an-

other woman was being given the praise and admiration that the mother felt belonged to her, the "green-eyed monster" would nod and whisper to her. Yet, as is so often the case, there was no foundation for anything he told her. Johnny, like many another child when away from home, often spoke of "My mother" with pride and admiration. Teacher is told too, "My mother took me to the zoo!" or, "My mommie reads to me at night!"

Johnny knows his mother is good to him. He loves her very much. If the teacher's suggestions and advice receive more attention than hers do, could it be because there is less criticism and more praise attached to what the teacher says to her pupils? If so, it is a challenge to the mother.

Among themselves boys and girls will often repeat their mothers' injunctions, with fierce loyalty and pride for what "My mother says." The teacher also hears this and admires the valiant stand they take.

Sometimes, because she disagrees with what his mother has decreed, Johnny's "dear teacher" drops down in his estimation for the time being. Perhaps his mother has said, "I want you to keep that sweater on!" However, the room that Johnny is in may be very much overheated. His mother, not being there, does not know this. The teacher should then explain the situation to her, and if the mother is wise, she will tell Johnny always to do whatever his teacher thinks best regarding his sweater.

Teacher *does* receive a lot of admiration, affection and respect from young children. For the sake of her relationship with the children and the parents, she should show herself to be human. While she must say always what she thinks is true, if she uses her sense of humor, letting the children know that *this* time it is a joke, she will avert any possibly tense situation. What Teacher does, of course, must agree with what she says.

Johnny's faith in his idol can be kept and still peace in the family can be maintained, if home differences regarding small matters are explained and are ended with: "I know Teacher is your friend, and she is good. *This* time Daddy and I want you to do as I have said."

But one should be sure to have any disagreement on the part of the teacher and the parent straightened out by a frank talk between the two.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

The War Against Beverage Alcohol (TEMPERANCE)

LESSON IV—OCTOBER 25, 1953.

MEMORY SELECTION: "*Do not be conformed to this world, but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and perfect and acceptable.*"—Romans 12: 2. (R.S.V.)

LESSON: Isaiah 5: 11-14; Matthew 18: 6; Romans 13: 11-14; James 4: 17.

DEVOTIONAL READING: Isaiah 26: 1-6.

The Sin of Shilly-Shally and Silence.

The wife of Wendell Phillips, the courageous and crusading anti-slavery leader, was an invalid. She was a great inspiration to him in his fight against the iniquitous slave system. Again and again, as he left her to go out into the rough and tumble of an abolition meeting, or as he faced the hostility and threats of his enemies, she would say, "Don't shilly-shally, Wendell. Speak out boldly."

The fact, and the disturbing and discouraging fact is, that there are all too many ministers and Sunday school teachers today who are shilly-shallying, and keeping silent about the liquor traffic. There are countless teachers who will either keep silent about the salient points of today's lesson, or who will shilly-shally about it, especially if they are teaching a group of adults. I have known teachers of adult classes who would never teach a Temperance Lesson, believe it or not! And I have heard others who would pussy-foot or shilly-shally if they did teach the lesson. These things ought not to be. Beverage alcohol and the liquor traffic constitute major problems in our American life. In fact, they rate high, if not at the top, as Public Enemies in our nation. *There is not as much danger from Communism in America as there is in alcoholism.*

We have been considering during the past few weeks "God's Design for a New World." How can we ever have a New World when we have the organized liquor traffic, highly organized, highly financed, highly aggressive, strongly entrenched, and cleverly camouflaged devoted wholeheartedly toward increasing, ever increas-

ing, drinking with all its evil consequences, in our nation! ! ! And if Christian leaders are not going to speak out against this giant evil, who in the world will speak against it? It is a sin to shilly-shally and to keep silent.

This does not mean that one must be a fanatic. One can be fair and intelligent about it. There is enough truth on the side of abstinence, and even temperance, without employing the doubtful or the untruthful. If one knows anything at all about the nature, and evil effects of alcohol on the personal, social, economic, and moral and spiritual life of the nation, he can make a strong case against it. The Christian ought not to have any difficulty in presenting his case against liquor and the liquor traffic. *There is nothing in common between the liquor traffic and the Kingdom of God. They are diametrically opposed in motive, methods and spirit.* Let us have done with this shilly-shallying and silence. The people of America, including our young people and our boys and girls have been hearing only one side of this matter. Magazines, radio, television, billboards have been glamorizing the use of alcoholic beverages. It is time that our people should hear the other side of the matter. And who can better do this than ministers and Sunday school teachers?

To be sure this must be done in the right spirit. We must speak the truth in love. We can condemn the evils of drink, and yet have sympathy and concern for the drinker. We can hate the sin, but love the sinner. And we can offer Jesus Christ as the only help and hope for those who are slaves to the drinking habit. We can denounce the system, but seek to redeem the slave of the system.

No Shilly-Shallying Here.

Read carefully today's lesson, and you will find that Jesus, the prophets, and the apostles did not shilly-shally or keep silent about the evils of strong drink. Isaiah saw the evils of drink, both from the standpoint of its personal, social, and even its political effect. He predicted the doom that awaited the nation because the people were becoming a drinking nation, and because they "regarded not the

word of Jehova, neither did they consider the operations of his hands." And strangely enough, the drinking in his day was more of wine than of hard liquors.

When we read the words of Jesus in today's lesson, we look at the matter from another angle. As usual Jesus dealt with broad principles. And he utters words that emphasize *the sin of causing others to sin*. He says that it is better for a man to hang a millstone around his neck and jump off into the sea than to cause others to stumble. That is a hard saying. But his regard for personality and its sacredness was so high that he was horrified at the thought that any man would put a stumbling block in the way of another, or tempt him to degrade his personality. This would apply to the man who offered another man a drink, and especially to the person who offered another person the first drink. But it applies also to the makers and distillers of alcoholic beverages. One wonders how a man in Christian conscience can have part in the production and distribution of liquor. There may be other ideas among perfectly respectable people, but this was the idea of Jesus Christ.

Then there are the words of Paul as recorded in Romans. He urges his Christian friends to walk becomingly as in the day; "not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy." Alcoholics are not anonymous. They make themselves known on almost any and all occasions. Drinking, even apparently harmless social drinking often leads to results that are disgusting to others, and embarrassing to the drinker himself when he comes to his senses. Or when she comes to her senses. For of all things, deliver us from a drunken woman!

And finally, James the brother of our Lord has a word to say. And like his brother, he states it in general principles. "To him that knoweth to do good, and doeth it not, to him it is sin." That ought to stab us awake by its direct thrust to our Christian consciences. We folks who stand or sit idly by and do nothing about the liquor traffic are just as bad as the folks who are running it. A group of ministers had been discussing liturgy in the church for a long time. At long last the guest speaker was given an opportunity to speak. His first sentence woke up the whole crowd. He simply said "To me,

brethren, the matter with you is not liturgy, but lethargy!" Christians in America are too lethargic in regard to the present day liquor traffic and the menace it presents to the moral, social, economic, personal welfare of our nation. Here is one field in which we can do battle in behalf of God's New World.

The Autobiography of Any Alcoholic.

Chapter I—"I could Stop If I Would."

Chapter II—"I Would Stop If I Could." —*Jane Addams.*

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Corresponding Secretary—Mrs. L. W.

Stagg, 400 W. 34th St., Norfolk.

Treasurer—Mrs. G. M. Cornell Rt. 2, Suffolk.

Superintendents:

Young People—Mrs. Clyde Fields, Rt. 2, Franklin.

Children—Mrs. Shirley T. Holland, Windsor.

Cradle Roll—Mrs. W. R. Skelly, 1210 Earle Ave., South Norfolk.

Chairmen of Standing Committees:

Spiritual Life—Mrs. R. V. Knight, Chuckatuck.

Christian Family Life—Mrs. W. M. Stevens, 6049 Newport Avenue, Norfolk.

Interdenominational Cooperation—Mrs. W. H. Johnson, Waverly.

Life Memberships and Memorials—Mrs. E. G. Middleton, 2942 Amherst Street, Norfolk.

Visual Aids—Mrs. A. C. Moore, 301 Western Avenue, Suffolk.

Literature—

District Superintendents:

Norfolk—Mrs. C. V. Hargrove, So. Norfolk.

Suffolk—Mrs. L. H. Wilroy, Driver.

Waverly—Mrs. Frank Sodomka, Hopewell.

* * * * *

Annual Report of Treasurer of N. C. Woman's Conference

September 15, 1952-September 15, 1953.

RECEIPTS.

Women's Societies.

Albemarle	\$117.00
Amelia	31.00
Apple's Chapel	143.75
Asheboro	226.65
Asheville	80.00
Auburn	19.80
Belews Creek	51.08
Berea	65.00
Bethel	49.00
Beulah	23.63

Beverly Hills	45.23
Burlington	1388.47
Calvary	38.00
Carolina	32.47
Chapel Hill	119.85
Church of Wide Fellowship	105.00
Concord	42.00
Damascus	35.00
Durham	339.30
Elon College	603.12
Erskine Memorial, Tryon	150.00
Eutaw Community	26.50
Flint Hill (R)	24.00
Fuller's Chapel	65.00
Gibsonville	80.70
Greensboro, First Church	667.50
Greensboro, Palm Street	159.65
Hank's Chapel	191.16
Happy Home	115.00
Haw River	65.00
Hebron, Virginia	30.00
Henderson	186.00
High Point	60.25
Hines' Chapel	200.00
Hopedale	108.77
Ingram, Virginia	148.61
Kallam's Grove	5.00
Lakeview Community	37.05
Liberty, N. C.	40.00
Liberty, Vance	252.00
Liberty, Virginia	22.00
Long's Chapel	56.30
Monticello	112.00
Moore's Union	10.00
Morrisville	5.00
Mount Auburn	124.40
Mount Bethel	45.00
Mount Pleasant	10.00
Mount Zion	43.00
New Hope	75.47
New Lebanon	86.00
Oak Level	40.00
Pfafftown	45.00
Pleasant Grove, N. C.	27.67
Pleasant Grove, Virginia	81.42
Pleasant Hill	76.55
Pleasant Ridge (G)	113.00
Pleasant Ridge (R)	102.34
Plymouth	28.50
Providence Memorial	28.00
Raleigh	238.00
Ramseur	61.60
Reidsville	550.13
Salem Chapel	67.00
Sanford	209.00
Shallow Ford	58.75
Shallow Well	172.16
Smithwood	10.00
Spoon's Chapel	40.00
Turner's Chapel	80.00
Union Grove	30.00
Union, N. C.	174.00
Union, Virginia	115.00
Wake Chapel	239.85
Winston-Salem	97.50
Youngsville	50.00

9,492.20

Young People.

Greensboro, Palm Street	\$ 7.50
Mount Zion	25.00
Reidsville	30.00
Turner's Chapel	9.00

71.50

Junior Societies.

Apple's Chapel	\$14.77
Burlington	15.00
Durham	51.69
Elon College	21.07
Greensboro, First	48.20
Greensboro, Palm Street	10.00
Henderson	37.90
Lakeview Community	2.00

Reidsville	10.00
Union, N. C.	13.10

223.73

Cradle Rolls.

Apple's Chapel	\$ 38.06
Asheboro	19.03
Burlington	32.33
Durham	32.39
Elon College	140.00
Greensboro, First	61.96
Greensboro, Palm Street	13.00
Henderson	5.00
Hines' Chapel	32.00
Ingram, Virginia	5.00
Lakeview Community	1.00
Monticello	4.50
Pleasant Ridge (R)	5.00
Raleigh	10.00
Ramseur	5.00
Reidsville	40.00
Sanford	5.00
Turner's Chapel	5.00
Union, N. C.	7.69
Wake Chapel	2.00

463.96

Miscellaneous.

Conference Offering (at Apple's Chapel)	\$ 86.10
Rally Offerings	160.76
Puerto Rican Goat Fund	30.00

276.86

Total Receipts \$10,528.25

DISBURSEMENTS.

Expense of Rallies	\$ 83.74
Rally Speaker	25.00
Florist	5.78
Literature Packets for new Societies	20.46
Literature, Supplies, Mimeographing	34.98
Expense of Board Meeting	17.10
Expense of the president	25.02
Expense of the treasurer	23.17
Transportation to meetings	11.10
On expense of the president to Cleveland Mid-Winter Meeting	125.00
On Sound Scriber	100.00
Youth Fellowship	71.50
N. C. Council of Church Women	35.00
General Department of United Church Women	80.21

\$ 658.06

Mrs. W. V. Leathers, treasurer, Woman's Mission Board, for: Missions—

General Fund	6,251.39
Foreign—Special Fund	165.00
Home—Special Fund	39.86
Thank Offering	2,279.24
Life Memberships	510.00
Memorials	260.00
Missions in Africa	32.00
Rachanyapuram School	37.90
Miss Corrine Nordquest's work	64.20
Miss Margaret Hammaker for dried milk	25.00
Mrs. Victor Masters	8.60
Korean Orphan	100.00
Relief and Reconstruction—Children's Fund	40.00
Puerto Rican Goat Fund	30.00
Ellis Island	15.00
Christian Orphanage	12.00

Total Disbursements \$10,528.25

Respectfully submitted,

SUSIE D. ALLEN,

Treasurer

The Orphanage
J. G. TRUITT, Superintendent

Dear Friends:

Our goal for 1953 is \$65,000.00. This amount will be needed to meet all present obligations, to offset the loss suffered by the drought and to finish out the year. It will require a little more than one dollar per member from our people between now and December 31. If we could present our appeal to every member of our churches we would easily, and even quickly, reach our goal.

Often visitors will ask us why we do not make this or that obviously needed improvement. The answer is the lack of funds. There are so many people who know of our work here and do so well by us it proves to us that if we could make our appeal to all our constituency we would receive the funds. I covet the privilege of telling the people about the work they are doing and asking them to help us rally to the required needs at this time.

I wish you could see our children as they gather in the Johnston Hall for a special service. I have had the joy of talking to many groups of young people and I can safely say one of the most attentive and appreciative groups I have ever spoken to is the group which assembles occasionally in the large reception room of Johnson Hall. Tuesday night of this week at 7:30 they were there. I wish you could have heard them singing, "Saviour, like a Shepherd lead us, much we need thy tender care." It seemed to me that as Miss Foster accompanied at the piano, every child and worker present meant it when they sang, "Blessed Jesus, blessed Jesus, hear thy children when we pray." Then I talked to them of the big truths to be learned from the life of the boy, David. I shall talk to them in coming services about other children of the Bible and in each message they will hear about that one who took a little child and placed him in the midst of the people and challenged their unselfish service.

They were quiet, sweet, reverent and when the final benediction was said they expressed their appreciation. The needs of this home are many and I have faith to believe God will help us all working together to meet them everyone.

JOHN G. TRUITT,
Superintendent.

REPORT FOR OCTOBER 8, 1953.

Commodities for the week.

Mrs. Rex G. Powell, Fuquay Springs, N. C., Clothing.
Mrs. W. M. Chance, Hillsboro, N. C., Clothing.
Mrs. E. B. Bailey, Wakefield, Va., Material.
Mr. and Mrs. Dowd Johnson, Burlington, N. C., Clothing.
Mr. and Mrs. Curtis Roney, Burlington, N. C., Clothing.
Mr. and Mrs. James Small, Burlington, N. C., Clothing.
Mrs. C. R. Stanfield, Burlington, N. C., Clothing.
Miss Joy Bell Dickerson, Burlington, N. C., Clothing.
E. R. Small, Burlington, N. C., Clothing.
Barbara Ann Bryant, Ivor, Va., Jig saw Puzzles.
Vick Chemical Co., Greensboro, N. C., VapoRub and Cough Drops.

Sunday School Monthly Offerings.

Eastern N. C. Conference:
Hayes Chapel\$ 10.00
Mt. Auburn S. S. 7.00
New Elam 29.81
Wake Chapel 59.20
106.01
Eastern Va. Conference:
Bethlehem (Nans) S. S. . \$ 31.83
Dendron S. S. 26.00
57.83
N. C. and Va. Conference:
Mt. Zion S. S.\$ 7.14
Reidsville S. S. 61.00
68.14
Western N. C. Conference:
Brown's Chapel S. S. ...\$ 15.00
Smithwood72
15.72
Virginia Valley Conference:
Dry Run S. S.\$ 2.00
Newport S. S. 36.54
Winchester S. S. 8.34
46.88
Total \$ 294.58
Grand total \$11,124.44

Special Offerings.

Amount brought forward \$15,238.93
Mrs. Esther E. Jinkens,
St. Paris, Ohio 10.00
H. I. Jaffe, Suffolk, Va. . . 10.00

Mr. & Mrs. M. W. McPherson, Burlington, N. C., in memory of Dr. S. Dace McPherson\$ 20.00
Mr. & Mrs. M. W. McPherson, Burlington, N. C., in memory of C. R. Faucette 5.00
Mr. & Mrs. Allen E. Gant, Burlington, N. C., in memory of Britt Armfield 5.00
Memorials for H. G. McBane:
Mr. & Mrs. Allen E. Gant, Burlington, N. C. 5.00
Elizabeth P. Robinson, Burlington, N. C. . . 10.00
R. M. Earl, Burlington, N. C. 5.00
D. E. McIntyre, Burlington, N. C. 5.00
New Hope Christian S. S., Roanoke, Alabama ... 3.65
Mr. & Mrs. J. H. Barnwell, Burlington, N. C., in memory of Dr. S. Dace McPherson 5.00
Mr. & Mrs. J. H. Barnwell, Burlington, N. C., in memory of Rev. Roy Phillips 5.00
The Ben Joe Earp S. S. Class, High Point Ch. . 26.00
Woman's Guild, Portsmouth, Shelton Memorial 10.00
R. E. Prince, Fuquay Springs, N. C. 10.00
Vasteen Wagoner 20.00
Mary and Eleanor Fix, Burlington, N. C., in memory of C. R. Faucette 5.00
Circle 11, Woman's Fellowship, Suffolk Christian Church 10.00
Mt. Zion Christian S. S., Eclipse, Va., Special . 25.00
Special Gifts 272.30
466.95
Grand total \$15,705.88
Total for the week \$ 761.53
Total for the year \$26,830.32

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

.....
(Name of Deceased) (City) (Date of Death)
.....
(Survivor to be Written) (Address)
Name.....
Address.....

Pledges to Church Building Loan Fund Campaign

Church and Pastor	Amount
Va. Valley Central Conference:	
Bethlehem—Ralph M. Galt	\$ 106.00
Bethel—H. V. Harman	377.00
Joppa—R. E. Newton	52.00
Leaksville—R. E. Newton	436.00
Mt. Lebanon—R. E. Newton ..	211.00
Winchester—R. A. Whitten	1,101.00
Wissler's Chapel—Ralph M. Galt	60.00
Eastern Va. Conference:	
Berea (Nans)—H. S. Harcastle ..	\$ 372.00
Berea (Great Bridge)—H. E. Crutchfield	1,197.00
Bethlehem (Disp)—John Gallo ..	459.00
Cypress Chapel—Earl T. Farrell ..	1,321.00
Damascus, Sunbury—T. Fred Wright	775.00
Franklin—Harvey L. Carnes ...	2,132.00
Holy Neck—Allen Hurdle	1,270.00
Holland—J. H. Lightbourne, Jr. .	1,913.00
Isle of Wight—Ellis N. Clark ..	200.00
Liberty Spring—Jesse H. Dollar ..	1,591.00
Newport News—A. Lanson Granger, Jr.	3,264.00
Norfolk: Christian Temple—W. Millard Stevens	5,330.00
Norfolk, Rosemont—Melvin Dollar	2,800.00
Norfolk, Second—J. Everette Neese	877.00
Oakland—H. S. Harcastle	1,570.00
Oak Grove—Earl T. Farrell	265.00
Portsmouth, First—W. P. Smith ..	1,410.00
Portsmouth, Shelton Memorial—Thomas H. Britton	683.00
Portsmouth, Elm Ave.—R. Eugene Tally	704.00
Richmond—Roy C. Helfenstein ..	1,459.00
South Norfolk—O. D. Poythress ..	500.00
Suffolk—.....	6,290.00
Union, Southampton—Clyde Fields	928.00
Windsor—Ellis N. Clark	500.00
Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Antioch—W. A. Rich	203.00
Beulah—.....	517.00
Bethlehem—W. A. Rich	132.00
Chapel Hill—R. L. Jackson	509.00
Fayetteville—Carl Wallace	300.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Mt. Auburn—W. A. Rich	523.00
Mt. Carmel—W. A. Rich	203.00
Mt. Gilead—W. A. Rich	332.00
Lee's Chapel—Fred P. Register ..	†166.00
Plymouth—John Littikin	299.00
Raleigh—W. L. Parker	975.00
Sanford—Will B. O'Neill	1,000.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood ..	300.00
Wake Chapel—F. P. Register ..	1,500.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Flint Hill (R)—Avery Brown..	127.00
Hanks Chapel—R. T. Grisson ...	694.00
High Point—Guy H. Veazey ...	426.00
Liberty—L. M. Presenell	361.00
Pleasant Ridge—Max Vestal ...	595.00
Pleasant Union—B. H. Lowdermilk	300.00
Spoon's Chapel—Max Vestal ...	132.00
N. C. and Va. Conference:	
Burlington:	
Beverly Hills—W. W. Snyder ..	\$ 400.00
Lakeview—Curtis Young	82.50
Bethel—T. D. Sutton	593.00

In Memoriam

THOMPSON.

On August 3, 1953, another faithful member of our missionary society at Pleasant Hill, Mrs. Rodema Hinshaw Thompson, answered the summons to come home.

Greensboro, First—W. E. Wiseman	3,292.00
Elon College—H. P. Bozarth ...	2,450.00
Greensboro, Palm St.—Mack V. Welch	1,243.00
Haw River—Dwight Jackson ...	1,065.00
Hines' Chapel—Julius Rice	697.00
Ingram—W. T. Madren	975.00
Monticello—Julius Rice	460.00
Pfafftown—W. J. Andes	258.00
Pleasant Grove—W. T. Madren ..	814.00
Pleasant Ridge—W. E. Wiseman ..	364.00
Reidsville—T. G. Humphries ...	3,211.00
Shallow Ford—R. M. Petersen ..	1,057.00
Union (NC)—K. D. Register ..	1,395.00
Winston-Salem—W. J. Andes ..	814.00
Zion—Fred H. Wrenn (Student) ..	75.00

Therefore we, the members of the Pleasant Hill Missionary Society wish to express our great appreciation for the noble Christian life she lived while on her journey here.

She was a quiet friendly Christian woman. A good neighbor, a faithful member of Pleasant Hill Church and Missionary Society.

Living as the apostle Paul wrote, a quiet peaceful life in all Godliness and honesty.

So we humbly submit ourselves to the Master's will in her going, and strive to live stronger Christian lives because of the radiant life she lived while in our midst, and may her memory linger with us even to the end. And may we strive to attain that quiet beauty of Christ which her life so nobly exemplified.

Whereas, we wish to express our deepest sympathy to her bereaved family in her going. And may a copy of these resolutions be sent them, one kept on the records of the society, and one sent to the papers for publication.

Blessed are the dead which die in the Lord and henceforth their labors do follow them.

Mrs. B. D. HARGIS.

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195.., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

It was agreed that our church would seek to reach this goal by:

(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195.., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
- [] 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195...
- [] 4. By annual solicitation each year for years.

..... Church

By Secretary or Clerk

Address

..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

How Can I . . .

Serve as I Ought To Serve?

By REV. HENRY E. ROBINSON

One of the great discoveries of life is the discovery of the joy and satisfaction which come from serving others. It is almost impossible to convince people of this joy until they experience it first-hand. One of the strange sayings of Jesus is that it is more blessed to give than to receive. To appreciate its truth we have to share at a sacrifice. Then we come into the realm of one of the great eternal verities which underlie the moral law of the universe: That to serve is better than to be served, to give is better than to receive.

Not long ago I was talking to a man about the church and his relationship to God. He had no arguments against religion nor any particular opposition to its institutions. He frankly stated in a very courteous manner that he just wasn't interested and that I was wasting his time and mine. He was a person of good education, and lived in a pleasant neighborhood. He told me that life had been good to him, that he had what he wanted and wasn't interested in the church. This type of individual is the most difficult person in the world to attract to the way of Jesus. It is easier to convert an opponent to Christ and the church than it is a person utterly indifferent to the issues of life which center in religious principles. To serve as we ought to serve, there must first be a willingness and a desire to try the way of selfless service exemplified by Jesus.

Desire alone is not enough. Accompanying our willingness there must be ability. There must be preparation and training. The question is not are you good, but are you good for something? You would not submit to a man who had a burning desire to perform operations, but who had never taken the necessary years of training and study to be accredited. If you would serve with effectiveness—then prepare yourself in your chosen field. God wants your hands and your heart, but he wants hearts that are disciplined and hands that are trained. Jesus called men to follow him, but he did not send them forth as apostles until they had first been disciples.

There is nothing in this life worthwhile that doesn't have some disappointment and heartache mixed with it. You rear a child. It is your greatest and proudest accomplishment. Were there not times that you were disappointed? Sometimes did you not think your heart would break? The same is true of positions of service. We must often perform the thankless task. Sometimes our hopes are dashed and our labors seemingly come to naught. I suppose Jesus on his cross must have had an overpowering emotion of futility that his efforts should end in a shameful death and that his followers should be hunted and scattered. But his suffering was a part of a greater plan by which God was achieving the greater end that not one or a few might be saved, but that a means of salvation for all men was being accomplished.

We must serve in the faith that God will account our efforts for righteousness, regardless of the score given us by our fellowmen.

To serve as we ought to serve means that we must be committed to the way of service, that we must be trained to do something uplifting in the world, that we must have faith that in the long view of affairs God will count our efforts for righteousness.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VIRGINIA, OCTOBER 22, 1953

NUMBER 42

Hunterdale Church to Dedicate Scott Memorial



Pictured above is the Union Congregational Christian Church of Hunterdale, near Franklin, Virginia, showing the recently completed Scott Memorial Wing, which is to be dedicated Sunday afternoon, October 25, at 2:30 o'clock.

News Flashes

Please note that the date of the meeting of the Western North Carolina Conference is Wednesday and Thursday, November 4-5, 1953.

We received a program of the Virginia Valley Central Conference, but too late to publish before the conference met. A short report of the conference by Rev. Mr. Galt will be found in this issue.

We regret to learn that Rev. G. H. Veazey of High Point, N. C., is a patient in the Memorial Hospital of that city. Mr. Veazey has recently undergone an operation, but is reported doing nicely. We wish him a speedy recovery.

Temple Tidings for October 18, carries the roster of the newly elected officers of the Congregational Christian Temple of Norfolk. We do not know all of them, but if those we do know are a true sample, Dr. Stevens should have no worries about adequate lay support during the coming church year.

Approximately 2,000 delegates are expected to attend the third annual convention of the Adult Education Association at the Hotel New Yorker in New York City, October 26-29. More than 30,000,000 adults are reported as currently engaged as teachers, group leaders and students in the adult education movement.

Dr. Douglas Horton, speaking of the Church Building Loan Fund Campaign, says: "The difference between reaching a high shoulder of the Everest we are scaling and ascending to the very top, seems to lie in getting in Declarations of Purpose from all our churches, without exception, now. Success will make us more useful servants of Christ. It can be done."

Protestants of Richmond will observe Reformation Day, Sunday, October 25, with a special service at the Mosque at 4 p. m. Dr. Edward H. Pruden, pastor of the First Baptist Church of Washington, D. C., will be the speaker. A 125-voice chorus will present portions of Mendelssohn's *Elijah*. The program is sponsored by the Richmond Ministerial Association.

The Virginia Valley Conference Meets

The Virginia Valley Central Conference of Congregational Christian Churches had about two hundred delegates and visitors attending the two-day annual meeting at the new Bethlehem Church, Tenth Legion, Va., October 14 and 15.

New officers of the conference elected Thursday afternoon are Rev. Robert A. Whitten of Winchester as president, Mr. K. B. Dofflemyer of Elkton as vice-president, Mr. Clarence A. Phillips of Broadway as secretary, Rev. Henry V. Harman of Elkton as assistant secretary, and Mr. O. W. Andes of Harrisonburg as treasurer. Rev. R. E. Newton of Luray and Rev. Ralph M. Galt of New Market were elected delegates to the Virginia Council of Churches.

The two main addresses at the conference were given by two guest speakers from Washington, D. C. The Rev. Alfred W. Hurst, pastor of the Cleveland Park Congregational Church, spoke on "A Changeless Christ for a Changing Society," describing very vividly the need for Christ in the world today. Dr. Carl H. Kopf, using the title "The World Mission of the Church," gave an enthusiastic report of the spread and influence of Christianity throughout the world through missions.

Mr. K. B. Dofflemyer, president of the conference during the past two years, presided at all plenary sessions. Conference was divided into about fourteen committees, all of which reported back to the plenary sessions. It was decided to try to make as fast progress as possible towards establishing a church in Harrisonburg. It was voted to emphasize evangelism, tithing, and national Church Building and Loan Fund in each church during this conference year.

Three officers of the Southern Convention came from North Carolina and addressed the conference. Dr.

William T. Scott, Superintendent of the convention spoke about four needs: to recruit new ministers; to establish new churches; to raise the Church Building Loan Fund; to practice stewardship. Dr. L. E. Smith reported on Elon College which is owned by the churches and its needs. Dr. John G. Truitt gave a very touching report on the Christian Orphanage at Elon College.

RALPH M. GALT.

President Eisenhower Donates Etching

A recent issue of the New York *Times* carried this significant news item:

"Van Nuys, Calif.,
September 21, 1953.

"The building fund of the Congregational Church of the Chimes here is richer by \$140, thanks to the help of President Eisenhower, Vice-President Richard M. Nixon and Governor Earl Warren of California. At the request of church members, the President and Vice-President both sent an item that was auctioned, sight unseen, on Saturday night at the Church's Golden West Fair.

"An etching of the White House, donated by the President, sold for \$100. An etching of the Capitol from Mr. Nixon, brought \$20, as did a box of stationery sent by the Governor."

Revival Services at Tenth Legion

Bethlehem Congregational Christian Church, Tenth Legion, Va., held a successful week of revival services the week of Monday, October 19, through Friday, October 23, the meetings starting at 7:30 each evening. The Rev. W. J. Andes, pastor of the Winston-Salem and Pfafftown, North Carolina, churches was the invited speaker for these services. It was really a home-coming for Mr. Andes, who is a native son of the Virginia Valley.

Southern Convention Dates to Remember

- | | |
|----------|--|
| October | 28-29—Eastern Virginia Annual Conference Session
Congregational Christian Church, Newport News, Va. |
| November | 4-5—Western North Carolina Annual Conference Session
Pleasant Hill Church |
| | 10-11—North Carolina & Virginia Annual Conference Session
Congregational Church of Christ, Tryon, N. C. |
| December | 8—Eastern Virginia Christian Missionary Association
Shelton Memorial Church, Portsmouth, Va. |

Laymen and the Church . . .

J. E. Danieleley, Editor, Box 515, Elon College, N. C.

Layman's Day at Albemarle

The Albemarle Church observed Layman's Week with services beginning Sunday morning with the consecration of children. There were two children christened at this service, Lowell Wayne Lefler and Roy Kenneth Talbert, Jr., followed by a sermon by our pastor, S. E. Madren on "What Kind of Man Will the Child Become."

The laymen took charge of the services for the rest of the week, beginning on Sunday evening, October 11, with the theme "The Witness of Christian Layman." J. A. Whitley, Chase Crump and Jack McSwain were in charge of the worship program. Short talks were made by the following: "How to Become a Christian Layman" by G. A. Russell, "The Father as a Christian Layman" by H. A. Simmons, "The Christian Layman and Missions" by Dolan Talbert, "The Christian Layman and Politics" by Martin Deese, "The Christian Layman and the Bible" by Aubrey Chandler, and "The Christian Layman and Prayer" by Wade Talbert.

Benediction by Pastor Madren.

The mid-week prayer service was conducted by Dolan Talbert and H. A. Simmons. We met at the church Thursday evening for practice of an all-male choir.

Saturday evening, the laymen with their families gathered at the church for a social hour at which time a picnic supper was enjoyed by all in the social hall of the church. After the supper we gathered in the auditorium for a short devotion by M. H. Troutman and Chase Crump, followed by the installation of the new officers for the coming year. The new officers are as follows: M. H. Troutman, president; C. W. Phifer, vice-president; Doug Harper, secretary; C. C. Mauldin, treasurer; Aubrey Chandler, assistant secretary-treasurer.

Sunday morning, October 18, services were in charge of the laymen with an all-male choir and quartet rendering several special numbers. Martin Deese was in charge of the worship program and Thomas Madren speaking on the theme "Christ Calls Men."

At the Sunday evening service we again had specials by the choir and quartet. G. A. Russell was in charge of the worship with Doug Harper speaking on the theme used Sunday morning.

All the services were enjoyed by everyone. We are looking forward to Layman's Week next year.

* * * * *

For Your Assistance

1. 1953 Emphases.
2. 1953 Suggested Programs.
3. Companion Pocket Crosses.
4. Laymen's Fellowship Booklet.
5. The "Fellowship" monthly.
6. Songs Men Like to Sing.
7. Laymen's Fellowship Bells.
8. Joe Doakes slides.

For information on these aids or any phase of work with men in your church, write the office of the Nation-

To one who receives daily reports of the Church Building Loan Fund Campaign, there are many interesting sidelights. . . . The first two contributions came before the campaign was fully launched—one from a minister, which has since been doubled, and one from a United States Senator. Many staff members responded with gifts before they asked others to do so. A woman who could not wait for her church to take action sent her gift in advance because she realized so vividly the need for better church facilities.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snyder, G. D. Colclough, Treasurer, ex officio.

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Date.....195....

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

Church Members--Assets or Liabilities?

By ROY C. HELFENSTEIN

Some church members are assets to their church, while some are definite liabilities. Every pastor is deeply grateful for the faithful, loyal, cooperative, always-to-be-depend-ed-upon men and women and boys and girls.

No doubt every church has certain members on its roll who are members in name only—that is, though their names are on the church roll, their hearts are not on the Altar of the church's life. They do not really love the church. Its life and well-being, its mission and strength, its growth and its future do not rest upon their hearts; its needs are not echoed in their prayers. With an indifference that wounds the heart of their Lord and which casts sad reflection upon their own lives and their personal worth to the church and to society, they indifferently and denitely "pass on the other side." They fail somehow to realize that in ignoring the church, they thereby are ignoring the very God who permits them to live. They are not disturbed by any thoughts as to how they will square their inconsistency and their indifference with their Heavenly Father when they come to the end of the way.

The life and perpetuity of any church rests upon its loyal, faithful, consecrated, God-loving and church-loving members—those who are really anxious to be present at the Sunday service of worship if not prevented by good and sufficient reasons, and who, if physically able and in their city, make it a point to attend their church at each worship service, that by their presence in God's House they may bear witness of their love for God and his Church. They are the members who would feel—and rightly feel—greatly insulted if asked by another pastor or other church members to join any other church, for their own church is their true love and their sincere joy. Their greatest desire and their highest ambition is, by the help of God, to do their full part in helping to promote the interests of their church.

Indifferent and undependable members of a church break a pastor's heart and should be an object of prayer for the faithful, loyal members, who by their devotion to their church delight their Lord and put iron in their pastor's blood and joy in his soul.

A sense of self-respect as well as a desire to honor God should cause every member of every church to want to do his or her full part in promoting the work of one's church so long as the

church carries their name upon its roll. The fact is that people who do not have the interests and welfare of their church upon their hearts, and who are not sincerely concerned about the life and well-being of their church, should politely request that their names be removed from its roll, or else forthwith seek a change of heart and "get into line."

Every pastor sincerely thanks God for the faithful, loyal, devoted members of his church. It is upon them and upon God that his church must depend. It is the faithful, forward-looking, cooperative, dependable member on whom a pastor may always count, who makes our churches possible. And churches that are blessed with their full quota of such members, press forward under God, facing their problems and meeting their responsibilities as true servants of God, with optimism and hope.

God only knows the power any church might possess if it would sincerely and actually accept this Seven-Point Challenge:

1. That every member offer a sincere prayer each morning for God's blessings upon their church.
2. That every member resolve to attend the Sunday Worship Service on time each week, if in the city and physically able.
3. That every member, in recognition of some special blessing, make a special effort to have their pledge for Current Expenses and Benevolences paid in full before the end of the church year.
4. That every member heartily cooperate with the Finance Committee in securing the subscription in full of their budget for the coming church year.
5. That every family in the church have a worthy part in liquidating any indebtedness being carried by their church.
6. That every family in the church subscribe for their church paper—and read it.
7. That if there is not already a Young Adult organization, that steps be taken immediately to organize a "Three-M Club"—Mr., Mrs. and Miss—for social and service activities.

Every church member should be an asset to their church; and every church member who accepts this Seven Point Challenge will thereby be an asset to his or her church.

The Sinful Slaughter by Motor Vehicles

A Story for Temperance Sunday

By REV. H. H. SMITH, Ashland, Virginia

During 1952, throughout the country, 38,000 people were killed in motor vehicle accidents. Think of it! Enough people killed by motor vehicle accidents in one year to populate a good-sized city! Should earthquakes take the lives of nearly 40,000 people annually, it would be looked upon as such a terrible catastrophe that many would want to leave the country. But earthquakes differ from motor vehicle accidents in this: earthquakes are unavoidable, but very nearly all motor vehicle accidents are avoidable, because they are the result of carelessness, recklessness, drunkenness, indifference, lack of skill or adverse physical condition on the part of drivers and pedestrians. Highway Safety Officials say: "There is human fault *somewhere* in 999 out of 1,000 so-called 'accidents.'"

To realize how careless and reckless are some drivers, note the large number of accidents at railroad crossings—the most inexcusable of all motor vehicle accidents. The following figures are furnished by Highway Safety Officials: "During 1952, there were 1,350 people killed in collisions between train and motor vehicles; there were 3,700 people who suffered non-fatal injuries in these crashes. During the day, in 80 per cent of the cases, the locomotive hit the motor vehicle, in 17 per cent, the motor vehicle hit the locomotive, and in three per cent, the motor vehicle hit some other part of the train."

"Not Accidents."

Referring to the railroad crashes, the report gives these significant facts: "For the entire nation, 32 per cent of these crashes—they aren't 'accidents' because *somebody* was careless—occurred at crossings protected by gates, lights, bells or watchmen. And 64 per cent of them involved trains moving at less than 30 miles per hour or standing still."

Young Lives Sacrificed.

One of the tragic things about the loss of life in traffic accidents is the large number of young lives taken. This is only one of many similar crashes reported from time to time: A few months ago the press reported a fatal automobile crash in a western state in which five young people

died and another was so seriously injured that he may have died. An eyewitness estimated the speed of the automobile at 100 miles an hour, when it crashed into a tree. The ages were given and the average age of the five who died was a fraction more than 23 years.

Of eighteen people killed in a two-day holiday (4th July) in Virginia this year, the ages ranged from less than one year to 58 years, with the average less than 26 years. It is deplorable to think of the large number of small children killed by motor vehicle accidents—and they do not always lose their lives because they suddenly dart into the path of a moving vehicle. Many of these accidents are caused by careless or reckless driving. These statistics are for 1952: under five years of age, 2,050 deaths; between 5 and 14, there were 2,450 deaths; between 15 and 24, there were 7,800 deaths.

Sinning Against Our Maker.

In dealing with this subject of motor vehicle accidents, have we not been too prone to view it almost altogether from the human standpoint? We talk about the terrible loss of life, with the consequent sorrow, suffering and grief it brings to so many families—every word of which is sadly true—and statisticians take account of the economic loss in dollars and cents, all of which may be well enough, but if we go on further, have we not overlooked the most important thing of all—God's attitude toward the inexcusable slaughter of human beings made in his likeness? What does God think of it? We must ever bear in mind God's estimate of human personality, that every human being is of infinite worth, the most sacred object of all creation, and the life that he gives us here on earth is not to be wantonly sacrificed through the carelessness or recklessness of anyone. This inexcusable sacrifice of thousands of lives through traffic accidents every year is a sin that cries to high heaven, and it should bring us to our knees in heart-felt repentance.

Alcohol and Motor Vehicle Accidents.

To what extent is alcohol a contributory cause of motor vehicle accidents? The National Safety Council

states that "in 28 out of every 100 fatal accidents, either a driver, pedestrian, or both, had been drinking. In fatal accidents 18 out of every 100 drivers had been drinking, with seven of these definitely influenced." Another safety official makes this pertinent comment: "We feel that a driver who has imbibed even a small amount of alcohol is influenced as far as his ability to drive an automobile is concerned and make no differentiation between 'drinking' and 'influence.'"

The Safety Council states also that drunken driving rose slightly last year.

Drinking pedestrians fare badly also. The National Safety Council reports 26 out of every 100 adult pedestrians killed were drinking. This is the equivalent of 1,700 out of 6,600 killed in this category.

It is no doubt true that the influence of alcohol in traffic accidents is even greater than the published statistics reveal. This opinion is expressed by a safety authority who reminds us that "a police officer does not bring a charge of drinking unless he feels it will hold up in court, and many drivers involved in fatal accidents are killed themselves or badly injured and thus steps are not taken to ascertain their condition as far as alcohol is concerned."

These facts and figures clearly reveal that the drinking driver is a great menace, and the worst part of it is that this evil is growing worse. What are we going to do about it?

The widespread acceptance of social drinking is one of the alarming facts of our time. The volume of beverage alcohol consumed by the American people is almost beyond the power of the imagination. It is said that if the three billion gallons consumed last year were loaded on trucks carrying 2,500 gallons each, and the trucks were properly spaced for safe driving between New York and San Francisco, there would be over 8 rows of trucks, each row more than 3,000 miles long, or if placed in one continuous procession they would extend more than around the world at the equator. Anything so widely used as a beverage must be an unquestioned blessing to all who use it and to the community at large. It would seem so. But we search in vain for any evidence that it brings good to those who make and sell it.—J. A. Davis.

Our Churches Report . . .

The Church at Hunterdale Will Dedicate Memorial Wing

The Union Congregational Christian Church at Hunterdale, near Franklin, Virginia, has announced that the dedication of the Scott Memorial Wing will be held on Sunday, October 25, at 2:30 in the afternoon.

The Scott Memorial Wing is the gift to the Hunterdale Church by Mr. and Mrs. W. H. Scott as a tribute to Mr. Scott's mother and father. The father, Mr. A. J. Scott, is deceased. The mother, Mrs. A. J. Scott, is now living in the Hunterdale community.

The construction of the Scott Memorial Wing began in early January of this year and was just recently completed. There is a large fellowship hall for dining and general use which is large enough for about 250 persons to be fed comfortably. There is a large and modern kitchen, completely equipped. There are also three large classrooms and one storage room. The building is of block and brick construction. The floors are cement and asphalt tile. The lighting is of a modern, recessed type lighting. Modern fold doors, the new type vinyl-coated fabric folding doors, are installed so as to turn the fellowship hall into a number of rooms, whenever a smaller room is needed. The estimated cost of the Scott Memorial Wing is \$25,000.00. The entire cost of this new project of the Hunterdale Church was borne by Mr. and Mrs. W. H. Scott.

The men of the church have conducted a campaign for funds to equip the new dining room and kitchen. The men raised over \$1,200.00 for this purpose, which has enabled the church to purchase tables, kitchen ware and chairs. The women of the church, through the Ladies' Missionary Society, have also provided needed kitchen equipment for the new building. This includes a new electric stove, an electric refrigerator and numerous other things.

Among those participating in the dedication of the Scott Memorial Wing on October 25 will be Dr. Wm. T. Scott, the superintendent of the Southern Convention, who will deliver the Dedictory Sermon. Dr. W. Millard Stevens, the president of the Convention, will lead the Dedictory

Response. Dr. Jesse H. Dollar, the president of the Eastern Virginia Conference, will read the Scripture Lesson. The Rev. Melvin Dollar, former pastor of the church, will pronounce the Invocation. The Rev. R. E. Brittle, also a former pastor, will pronounce the Benediction. Mr. W. H. Scott, donor of the Scott Memorial Wing, will present the keys to the new building; and the Rev. Clyde Fields, the pastor, will receive the keys on behalf of the church and present Certificates of Appreciation.

Open house will be held in the new building immediately following the dedication services. The public is cordially invited to attend this important service.



Dr. WARREN H. DENISON

Christian Stewardship Week at Wake Chapel

The week of October 4, 1953, was indeed an inspiring one and long to be remembered in the history of the Wake Chapel Congregational Christian Church.

Dr. Warren H. Denison, Grinnell, Iowa, came and led us onto a higher plane of Spiritual Stewardship. Dr. Denison is without question the foremost authority on Christian Stewardship and church finances in America today. His dynamic personality, deep consecration and beautiful Christian Witness bear testimony to a life of complete devotion to his Lord and love of the church, and appreciation for all spiritual and eternal values. No wonder that he

has carried the message of Christian Stewardship into more than twenty-five hundred of our Congregational Christian Churches in forty-three different states. He was awarded a "Citation for Distinguished Service" by the Commission of Stewardship of the General Council of Congregational Christian Churches at Cleveland in 1950. During the early 1900s Dr. Denison was Pastor of the Christian Temple in Norfolk, Virginia, and remembered visiting Wake Chapel during the time he was there.

The introductory meeting on Monday evening was for all officers of the various organizations of the church, and we were happy to have visitors with us from the Raleigh and Amelia churches. Dr. Denison arranges his meetings to include both laymen and laywomen. The afternoons were devoted to speaking to the ladies of the church and at night the training courses for the men. There was an enthusiastic response to all of the meetings, with guests from the Raleigh and Amelia churches at almost all sessions. A special meeting was held for the business and professional women on Saturday evening.

Dr. Denison is a living example of a completely consecrated Christian Steward, who began tithing at the age of seventeen and since that time increasing his giving to 20 per cent instead of the usual tenth for all of his eighty-three happy and useful years. Truly he has practiced his teaching of "systematic and proportionate giving of time, abilities and material possessions, based on the conviction that these are a trust from God, to be used wisely and generously in the Spirit of Christ in his service, for the benefit of mankind."

Many of his thought-provoking word and phrase combinations will stay with us. Just to share a few: "A giving Christian is a living Christian"; "Loving never empties the heart, and giving never empties the purse"; "Giving is an act of Worship"; "This business of Stewardship is a privilege"; "God so loved—he gave his only begotten Son"; "We can never pay the debt—he paid for us—but we can show how much we truly love him by serving as a good Steward"; "Let us think on these things."

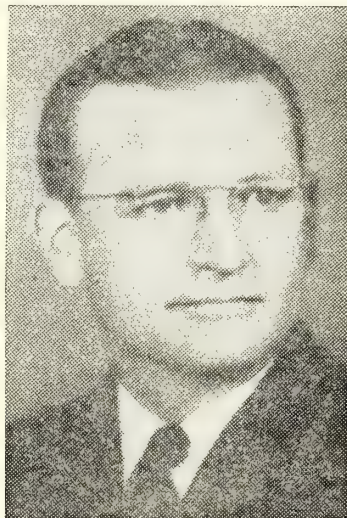
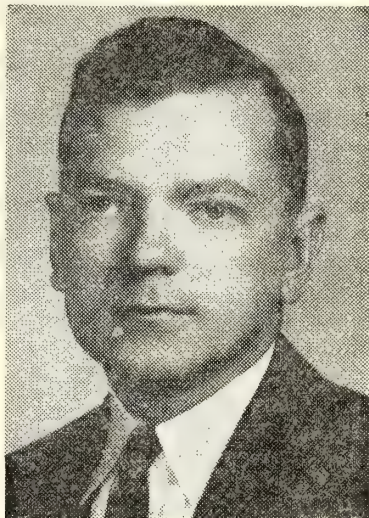
Dr. Denison literally took us along with him to visit many of our missionaries in their mission stations around the world. Most of us cannot in person go to the mission fields,

(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

SPEAKERS FOR ELON COLLEGE RELIGIOUS EMPHASIS WEEK



Guest leaders for the annual Religious Emphasis Week, which was observed on the Elon College campus from Sunday, October 18, through Wednesday, October 21, are shown above. They are Rev. William Sengel (left), professor of religion at Radford State Teachers' College, Radford, Virginia, who is also pastor of Tyler Memorial Presbyterian Church in Radford; and Dr. W. Millard Stevens, pastor of the Christian Temple, Norfolk, Virginia. Both ministers have had long experience in working with young people and were heard with pleasure on the Elon campus. The two leaders conducted a series of daily services from Sunday through Wednesday evening, including morning devotionals, chapel programs, evening services and dormitory discussion groups for both young men and young women.

Trends in Student Enrollment

The thirty-sixth annual meeting of the American Council on Education was held in the Statler Hotel, Washington, D. C., on October 8 and 9. The theme for discussion was "New Dimensions for Education." This theme was applied to present and future programs in education in the various regional associations in this country and with a look at world situations and universal demands. The one topic that seemed to demand more attention than others was the inevitable and incredible increase in college enrollments through the years to 1970. At present there are approximately two and three-quarter million students enrolled in the colleges of this country. It is estimated that by 1960 there will be at least 5,000,000 students ready for and seeking admissions to American colleges, and by 1970 there will be more than double the number now in college seeking admission, or approximately 6,000,000 young people in this coun-

try seeking an education at the college level.

The leaders in this conference seem to feel that it is the responsibility of the colleges, private and public, to begin to plan to make it possible for every student in this country who desires an education to be given the opportunity; to insure that all desiring an education through the years should have the opportunity. The suggestion was made and discussed at length that the time and requirements for graduation be shortened, and that instead of requiring four years for graduation, three or two years might be required, and the required time for all professionals' education be reduced accordingly. This is amazing to anyone who believes in thoroughness in education and complete preparation before being awarded a certificate of graduation.

Another suggestion was made which could be serious, that the states authorize and inaugurate a series of junior colleges so that the

senior colleges would have to admit only students at the junior level, thus relieving the university of the responsibility for freshmen and sophomore courses. It was emphasized that whatever course might be taken, there would be required enormous sums of money.

To anyone who believes in the privately endowed, liberal arts colleges and who has a conviction that religion and spiritual matters are essential to the education, training, and development of youthful minds, these trends are serious. It would seem that certain forces are getting ready to put the "squeeze play" on freedom in education. That is, that eventually the state is to take over the entire program of education and direct it through and by political influence, which would constitute a serious blow to our would-be Christian civilization. We must not lose sight of the fact that the spiritual life of man must be developed equally with the physical and intellectual; that is, if the total personality of the individual is to be developed and brought to a state of productive development.

College enrollment always has to do with college curriculums. The trends of enrollment in Elon College are interesting. In 1951, a total of 585 students were enrolled. In 1952, a total of 665 students were enrolled and in 1953, a total of 680 plus have been enrolled to date. This would seem most encouraging and it is. The facts, however, affect the financial budget adversely. In 1951, we had 330 boarding students. In 1952, we had 303 boarding students and in 1953 we have 250 boarding students. The overhead expense—heat, lights, salaries, dining room expenses, with the exception of the cost of raw foods, are the same. In other words, with 680 students, the total income from student enrollment as compared with income from smaller enrollment for the preceding year is approximately \$20,000 less.

How would you account for the radical decrease in dormitory students? The only answer to this question is the dormitories themselves. Say what you will, students of this age won't subject themselves to inadequate living facilities. Our curriculum is adequate, our faculty is sufficient and efficient, our food is pronounced good by all. Our living facilities are not. What are we going to do about them? The Board of

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

Thank Offering—1953

When the committee was appointed to select the object to which our 1953 Thank Offering should go, we thought at first it might be a difficult job. It proved to be quite simple, and the committee was completely sold on our choice.

It is the year for a foreign project. Any work in China was eliminated because of conditions there. Since our 1951 Thank Offering went to the International University in Japan, we felt it unwise to choose Japan again. Africa was eliminated because funds from a recent Thank Offering, originally intended for China and withheld because of difficulty in getting money through to China, have been transferred to Miss Corrinne Nordquest's work in Africa. India was considered quite seriously but since much of our giving to the American Board from the Southern Convention goes to India we turned our thoughts to the islands of the sea—namely, the Philippines.

When we discovered that this year marks the 50th anniversary of the work of Frank Laubach in Mindanao we felt that here was a suitable Thank Offering project for 1953. Frank Laubach's name has become famous around the world. He has opened up a new world for millions of the world's population. It began in the Philippines 50 years ago when he went out as a missionary of the American Board. His heart was touched by the plight of the illiterates. There wasn't much money and few helpers so he had to think of a plan simple enough to use with little training, to teach these underprivileged people to read and write. We all know the results of his "Each One Teach One" system. In these 50 years he has more than 50 million pupils speaking 234 different languages or dialects and who live in 54 different countries.

Actually our money does not go to Dr. Laubach himself, for today he is a world missionary, going from one country to another to help the "silent billions." Our money does go to aid the work in Mindanao started by Dr. Laubach, which this year is celebrating its 50th anniversary. We feel

that it is a good way for Christian women in the Southern Convention to give thanks at this Thanksgiving time.

MRS. W. E. WISEMAN.

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A Great Meeting

According to the messages received from Mrs. W. B. Williams, president of the Southern Convention women, she has received great inspiration from the sessions of the National Assembly of the United Church Women in Atlantic City, October 5-8.

Mrs. Williams was asked by Miss Margaret Hargrove, executive secre-

A PRAYER.

Mrs. W. B. Williams has sent us a copy of the "Booklet of Prayers" published for the sixth National Assembly of the United Council of Church Women. For the next few weeks we will print one of these prayers each week.

"For the Unity of the Church."

O God of unchangeable power and eternal light, look favorably upon thy whole church, that wonderful and sacred mystery, even the body of Jesus Christ, our Lord, and by the continuous working of thy perpetual providence, so carry out the work of man's salvation that all the world may feel and see that the things that were falling are being raised up, and these that were growing old are being made new, and all things are coming to their fulfillment, through him from whom they took their rise, even Jesus Christ, Thy Son our Lord. Amen.

tary of the women of our denomination, to "carry the banner" representing our denomination in the great processional on Monday evening. The president of our Eastern Virginia women, Mrs. Garland Spratley, carried the banner for the Virginia State Council of United Church Women. A third representative from our group, was Mrs. Ray Gordon, who attended as a representative of the Suffolk Council of Church Women. We are proud of these three voting delegates at this important session, and shall hope to hear more of their experiences.

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Please Be Patient

In hand now your editor has enough material to fill this page for the next five weeks in reports from

local churches. Many of them came in late in August and early in September—and some late in September.

In the meantime plans for the women's conferences, the Thank Offering, and current items from local groups have to have their place at the proper time. And so the reports of the year's work from our societies must be delayed.

However, if our societies would remember to send in a report of a good Christmas meeting, or a fine family week program, or a good social, or an idea for money making at the time it happened, rather than a sometimes repetitious account of the entire year's activities just at the same time that other societies are doing the same thing, a better page in our paper would result.

* * * * *

Our Orchid Members

We, the Women's Auxiliary of the First Congregational Christian Church in Burlington, have established a custom in our organization which has been of great interest and inspiration, not only to all the members of the society but to all the church members for the past six years. We have been asked for an article to be sent to THE CHRISTIAN SUN about the custom of giving orchids, so we pass this idea on to other societies for inspiration and in appreciation of our members who have served their church so faithfully for so many years and continue a challenge for other members.

Our "Orchid Ladies," as we so fondly and affectionately call them, are the members who have reached their eightieth year and are honored on this memorable occasion by the presentation of an orchid.

At the Auxiliary's first meeting of the new year we were fortunate in having another orchid member added to this number. Mrs. R. E. Warren, an active member and a regular attendant at all meetings, graciously accepted this award and honor from Mrs. Will W. Horne, who has always had charge of this service.

This custom has been carried on in our Auxiliary for six years and during this time we have honored nine women. In addition to Mrs. Warren, they are: Mrs. James G. Holt (deceased), Mrs. J. A. Holt, Sr., Mrs. Minnie G. Aldridge, Mrs. J. M. Shoffner, Mrs. George James, Mrs. S. A. Horne, Mrs. J. H. Freeland, Mrs. J. M. Coble.

WILMER C. HOLT,
Publicity Chairman.

Bethel Reports

Another year is about to be closed for the Woman's Missionary Society of Bethel Christian Church, another year of work for the Master. With the leadership of our president, Mrs. Banks Garrison, we can look back and see that it has been an active and successful one. We have an enrollment of 28 and average attendance of from 22 to 24.

We observed World Day of Prayer with Union Ridge Christian Church and had quite a delegation attending. We also had representatives at the fall conference and the spring rally.

Our society sponsors a child at Elon Orphanage and she spends part of her vacation and holidays in the community.

The young people of the church have a new hut which we have helped sponsor. Besides standing behind them with their bills, we have purchased a new stove for the kitchen. We are financing this by serving hot lunches in nearby mills and chicken-pie suppers to civic clubs in nearby towns. We are also selling dish cloths, flavoring and pot cleaners.

Our programs have been very interesting and inspiring. The program committee followed the packet prepared by the Convention Office. Both study books were read and reviewed, and our pastor, Rev. Thomas Sutton, led the society in the study of the Book of Colossians.

Our Thank Offering went to Carroll County, Virginia. Gifts were sent to Ellis Island as our Friendly Service project. Cards, flowers, fruit and other gifts were given or sent to the sick, the shut-ins and the less fortunate in our community.

We are looking forward to the next year with renewed strength and humble prayers in our hearts.

REPORTER.

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Report of Woman's Convention Treasurer

The following is the Quarterly Report of the Treasurer of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches, for the third quarter, first year, biennium 1953-1955:

RECEIPTS.

Eastern Va. Conference:	
Women	\$1,716.31
Young People	300.85
Juniors	231.06
Cradle Rolls	370.33
	\$ 2,618.55

Virginia Valley Conference:	
Women	\$ 212.23
Young People	32.50
Juniors	5.00
Cradle Rolls	4.00
	253.73

N. C. Conference:	
Women	\$1,735.86
Juniors	111.13
Cradle Rolls	326.59
	2,173.58

Total	\$ 5,045.86
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DISBURSEMENTS.

Home Missions, General	
Fund	\$1,625.78
Young People's Home	
Mission Fund	161.68
Thank Offering, Carroll	
County, Va.	45.00
Friendly Service, Jennie	
Pratt	5.00
Puerto Rican Goat Fund	
Home Missions, General	
Fund	19.86
	\$ 1,887.32

Foreign Missions, General Fund		\$1,625.78
Young People's Foreign		
Fund	161.67	
Dr. & Mrs. Riggs	20.00	
Mrs. Moulton	8.00	
Miss Corinne Nordequest	99.20	
Korean Orphan	109.29	
Rachanypuram School		
Village Girls	9.00	
Missions in Africa	32.00	
Miss Margaret Ham-		
maker	25.00	
Mrs. Victor Masters ...	8.60	
		\$ 2,098.54

Check, Geo. D. Colclough, Treas.,		
Southern Convention	\$ 3,985.86	
Check, Mrs. Leathers Treas. Life		
Memberships and Memorials,		
53 Life, 23 Memorials	760.00	
		\$ 4,745.86

Balance in bank	300.00
	\$ 5,045.86

Respectfully submitted,

MRS. W. V. LEATHERS,
Treasurer.

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Annual Report of Treasurer of N. C. Woman's Conference

(Concluded from last issue.)

THANK OFFERING FOR CARROLL COUNTY MISSIONS.

Women's Societies.

Albemarle	\$ 22.00
Amelia	6.00
Apple's Chapel	65.00
Asheboro	42.45
Auburn	5.50
Belews Creek	11.08
Berea	25.00
Bethel	17.00
Beulah	5.63
Beverly Hills	20.25
Burlington	209.56
Carolina	12.00
Chapel Hill	56.25
Church of Wide Fellow-	
ship	15.00
Concord	17.00

Damascus	25.00
Durham	66.00
Elon College	132.85
Eutaw Community	6.50
Flint Hill (R)	5.00
Fuller's Chapel	15.00
Gibsonville	17.60
Greensboro, First	139.50
Greensboro, Palm Street	43.65
Hank's Chapel	41.16
Happy Home	40.00
Haw River	20.00
Henderson	41.00
High Point	25.25
Hine's Chapel	110.00
Ingram, Virginia	28.50
Lakeview Community ...	17.05
Liberty, Vance	32.00
Liberty, Virginia	22.00
Long's Chapel	6.30
Monticello	20.00
Mount Auburn	44.00
Mount Bethel	10.00
Mount Zion	13.00
New Hope	19.47
New Lebanon	27.50
Oak Level	15.00
Pfafftown	20.00
Pleasant Grove, N. C. ...	7.67
Pleasant Grove, Virginia .	32.87
Pleasant Hill	6.55
Pleasant Ridge (G)	35.00
Pleasant Ridge (R)	32.34
Plymouth	8.50
Raleigh	28.00
Ramseur	21.60
Reidsville	185.13
Salem Chapel	12.00
Sanford	25.00
Shallow Ford	10.00
Shallow Well	52.16
Spoon's Chapel	5.00
Turner's Chapel	10.00
Union, N. C.	59.00
Union, Virginia	40.00
Wake Chapel	54.85
Winston-Salem	32.50
Youngsville	25.00
	\$ 2,216.22

Balance from Rally Offerings ..	\$ 52.02
Union, N. C. Juniors	11.00

Total	\$ 2,279.24
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LIFE MEMBERSHIPS AND MEMORIALS.

Life Memberships.

Albemarle—Mrs. Nettie Baker, Miss Gertie Boyd.
Apple's Chapel—Mrs. Martha Ingold.
Beverly Hills—Miss Russel McKinney.
Burlington—Mrs. Graves Holt, Mrs. G. A. Kernodle, Mrs. J. L. Kernodle.
Chapel Hill—Mrs. Hubert A. Neville, Mrs. R. H. Varner.
Durham—D. M. Estes.
Elon College—Mrs. J. L. Foster, Sr., Mrs. James Hess, Mrs. Warren Jeffeys, Mrs. T. L. Smith, Mrs. J. V. Taylor, Mrs. James Watt.
Greensboro, First—Mrs. L. T. Crain, Mrs. Norman Hillard, Mrs. Austin Lane, Mrs. Robert Moffitt, Mrs. Paul Monroe, Mrs. Willard Price, Mrs. Irwin Smallwood, Miss Evelyn Stewart, Mrs. L. W. Watson.
Greensboro, Palm Street—Mrs. J. T. Hinshaw, Mrs. John Self, Mrs. J. E. Smith, Mrs. R. E. Stevens.
Happy Home—Miss Clarice Gunn.
Haw River—Mrs. E. D. Abernathy.

(Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Why We Should Give Money to the Church Building Loan Fund Campaign

When people first came to America, about the first thing they built was a church. Their churches were of rough logs. Many people wanted to get away from elaborate churches anyway. These churches cost almost nothing in dollars and cents because they were built by the people that worshipped there.

By 1852 people in the East went to white painted, tall spired churches. People were moving west, though. They needed churches. In 1852 at the Albany Convention, the people decided to get money to build churches "at the west." In 1853 the Church Building Society was formed for this. It gave and loaned money.

This campaign is to get money to loan only, so if you put some money in now it will help many churches instead of just one. The money is paid back in an average of eight years with three per cent interest. This helps lots of churches to be built.

Now more money is needed to be loaned. Why? Materials are higher, and we want bigger and better churches. We need more churches because since 1940, one half of our population has moved and churches are needed in new areas. New industries need workers, so that is one reason why people move. People move from cities to suburbs, and from farms to cities. More people are born every day. Our population grows larger.

Some people might say "My church never borrowed any money from the Building Society. Why give now?"

One reason is that someday your church *might* need some money, sometime there might be a fire or storm, or your church building might need repairs, or it might someday be too small.

Most important a good Christian should try to help new churches.

"Every time we make possible a new church, we help to build the true America."

ELIZABETH LESTER.

Asheboro, N. C.

"Respect a Child's Love"

By HELEN GREG GREEN.

Issued by the National Kindergarten Association.

It is a serious unkindness not to respect a child's attachment for a pet or for a much-loved possession.

Anne awoke in the night, sobbing as if her heart were broken. Her grandfather, who usually has a calm acceptance of everything, admitted her grief was almost more than he could bear. The five-year-old had found Pal, her tired old stocking-doll, in the wastebasket. Knowing her devotion to Pal, Mother had prepared to replace the battered doll with a new one, to be found under the Christmas tree.

Holding the tiny pigtailer in her arms, as tears splashed on her shoulder, Mother comforted her. "I'll tell you what we'll do," she said. "We'll put Pal by the chimney. Perhaps Santa will take her to his workshop, where he makes old dolls new again." Raising Pal's status to a place of honor in Santa's workshop made the world bright once more for Anne.

We should never discount a child's affection or opinion because of his immaturity. Children's reactions are much the same as our own. Who has not tried to discard "that old thing" belonging to an adult member of the family, only to discover it was one of that person's special treasures?

Ten years ago I gave the man who is now my life-partner a pair of cherry-red lounging slippers. Ross refers to them, even now, run-over and scuffed as they are, as "my new red slippers." If he finds they are not in their place he is in a jitter. "Someone might step on them!" he says. For safekeeping, they are put on the top shelf of his closet.

On our way home from a West Indies cruise we were enjoying the hospitality of New York's Waldorf Astoria Hotel when I noticed a display case full of men's handsome lounging slippers. "They're not like mine!" Ross boasted.

This is the kind of attachment that our boys and girls have for certain possessions. As to their attachments

for pets, especially dogs, there is a great need for more understanding on the part of many adults.

Lance was an only child, just turned five. Grandpa had given him a Kerry blue terrier. Lance named him Mulligan. Now, Mulligan became an important part of Lance's life, sharing his active hours as no human being could.

But neighboring children began teasing the usually gentle Mulligan, and he retaliated by snapping at them. This gave the mother a seemingly good reason for planning to rid herself of the care of the dog.

So it came about that one gloomy fall day, when Lance dashed home from kindergarten eager for Mulligan's affectionate muzzling of understanding, he could not find him. The terrier was nowhere in sight! Panic-stricken, the small readhead rushed to his mother.

"Mother, Mother," he cried excitedly, "do you know where Mulligan is?"

The mother took Lance's trembling hand. "We gave Mulligan away, Sonny," she answered. "He needs to be on a farm. Your little cousins will take good care of him."

This incident happened to a friend of ours many years ago. He still tells the story with heart-touching wistfulness.

The loss of Mulligan inflicted a hurt which deeply affected the relationship between mother and son. The boy often cried himself to sleep, sometimes dreaming life again held for him its greatest delight—the companionship of a Kerry blue terrier.

There are times when it becomes absolutely necessary for some child to be parted from a much-loved animal companion, but it is indeed seldom that there is any excuse for this being done secretly or suddenly. It should be explained to the child beforehand whenever possible, always sympathetically but unwaveringly, why the step is necessary. His responses should be listened to, and they should be answered frankly and kindly, but he should be given no undue hope of a reprieve. This method may bring, at the time, a greater show of tearful objection than did the method used with Mulligan, but there will be, afterwards, no resentment and no long years of heartbreak.

Did you know that there are 162 verses in the Bible about the drink evil?

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Richmond Youth Discuss Problem of Uniting the World

The Richmond Youth Fellowship discussed the subject, "What Can Unite the World," at their meeting on October 18. Miss Jerry McClain directed the program with George Mallory and Russell Selden leading the discussion, which centered around the U. N. The consensus of opinion of the young people present was that Christianity is the answer to the world's needs and that with all of its imperfections, the United Nations still stands as the only agency offering a hope that through its program the nations of the world can be persuaded to live with each other in peace and unity.

The Youth Fellowship meets each Sunday evening at 6:30 in the recently completed recreation room. Their program for the coming Sunday will center around Temperance Day, the topic for discussion being "Choosing the Right." Mr. C. E. Jacobson, who heads the recreational activities of the church, and Mrs. Jacobson, will serve as counselors.

* * * * *

Relax With Max

Halloween and Thanksgiving coming up—then it's not long till Christmas. My doesn't time fly! What are you gonna do with?

* * *

Are you—

An attender or an absentee?

A power or a problem?

A promoter or a provoker?

A giver or a getter?

A supporter or a sponge?

A soldier or a slacker?

A lifter or a leaner?

A friend or a faultfinder?

A helper or a hinderance?

—*The Christian Endeavor Quarterly*

* * *

"It is well that there is no one without a fault, for he would not have a friend in the world."

—*William Hazlitt.*

* * *

Let Us Pray

For a light to guide us,
And the wisdom to open our eyes to it.

Liquor Plays a Tremendous Roll in Our Political Life

There is hardly a phase of our national life that is not covered by lobbyists and acclaimed by the cocktail glass. Most of the time these lobbyists represent powerful interests—domestic or foreign. The cocktail plays a very important part—as a matter of fact, it is not erroneous to say that some of the important government and diplomatic decisions have been taken at a cocktail gathering.

Cabinet officer, senator, or representative, with the envoy of some foreign power, may have started what seemed to be an innocent chat over a highball, a chain of events which might have an enormous national repercussion. The cocktail has the magic power of loosening tongues.

The U. S. S. R. Embassy in Washington spends extravagantly. They try to outdo everybody else by having the most elaborate and attractive functions. Together with caviar they serve potent vodka. Do these parties bring the planned results? Well the Russians seem to have the gift of "making friends and influencing people." The Russians, more than anyone else, realize that the cocktail is a powerful ally and they use it masterfully.

We have wandered many times if the vodka and caviar served at the important conferences at Yalta and Teheran did not have a softening influence over our delegates. We wonder if the concessions made to the Russians were not due, in part at least, to the fact that vodka was too prevalent in these meetings. Because of these mistakes, we are paying a bitter price all over the world.

The cocktail party is also a fertile ground for foreign spies and demagogues. Where can these agents find more willing conversationalists and loose tongues?

The Bible says, "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babblings? They that tarry long at the wine."

Many men have betrayed their conscience and their convictions under the narcotizing influence of intoxicating liquor.—*The Spotlight.*

New Filmstrips

We Are All One, filmstrip on Spanish Speaking Congregational Christians, will be ready by the end of October or the very first of November. Our Southern Convention Office will have one copy of this, free to all except for postage. *Our Church Around The World*, sound filmstrip on the missionary theme, "The Life and Task of the Church Around the World," will be ready after the middle of November, and will also be available from our office. A filmstrip projector is necessary for both of these and a record machine if you use the sound recorder for *Our Church Around The World*. It also has a script which could be used instead. Please order these from Miss Doris Boswell, Box 336, Elon College, N. C. A notice from Rev. Alexander B. Ferguson, who heads up Visual Aids for our denomination, says four new color, sound motion pictures have just been placed in our Missions Council depositories. They are: *Children of The Mountains*, *A Visit To Vellore*, *Honshu Holiday*, (for primary through junior high) and *Meet The Ushijimas* (adults). Showing time, 13 minutes. Rental \$6. Order these directly from the Visual Aids Department, Missions Council, 287 Fourth Avenue, New York 10, N. Y.

If anyone would like a copy of the new Visual Aids Catalog, write to Mr. Ferguson. All ministers have received copies. Recently Congress passed a bill that film may be shipped at a special rate as are books. Call your local post office for full information before mailing films.

PATTIE LEE COGHILL.

Lost One Vote? . . . No!

Your vote is your evidence of citizenship. You are proud of your citizenship—then cherish your vote as a right and a responsibility.

There are two ways in which you declare your citizenship. One is by paying your taxes . . . for the protection of your person and your property and for the advancement of your culture. The other is your vote, your ballot, by means of which you express your opinion on matters of public policy. Your vote is never "lost." If yours is the only vote either in favor or in opposition to a proposition or a candidate, it is not "lost," because it is your democratic expression and the only means by which you can register your opinions and preferences.

—*Ralph C. March.*

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"God's Plan for the Home"

LESSON V—NOVEMBER 1, 1953

MEMORY SELECTION: "*God setteth the solitary in families.*"—Psalm 68: 6.

LESSON: Deuteronomy 6: 4-9 Ephesians 5: 21-6: 4.

DEVOTIONAL READING: Deuteronomy 6: 4-9.

The Strategic Place of the Home.

And now abideth three basic institutions of the human race—the home, the school and the church; and the greatest of these is the home. In any event it was the first, and for a long time it was both the school and the church. It has the child first, and it has it in the most impressionable years. It was no mere coincidence that the home had the child first; it was an expression of the divine wisdom and love. Before any other influence was brought to bear upon the new life, God wanted the home and the parents to have the first chance. This fact constitutes both a high privilege and a sacred responsibility. If home life is sound and sane, society will be all right. What our modern world needs is more homes built on God's Plan for the Home as outlined in today's lesson. As Dr. Frank S. Mead points out in his notes on this lesson, the Scripture for today emphasizes four factors or principles: Religious Faith, Self-giving Love, Mutual Respect, and Family Responsibility and Obligations.

Religious Faith.

The words of Moses, as recorded in Deuteronomy and expressed by what the devout Jew calls the Shema, Deut. 4: 6-9, are simply an appeal for religious faith in the family. Religion is to be an integral part of the family life, it is to furnish the atmosphere of the home, it is to bind the family together, it is to be an everyday affair, it is to furnish the standard of conduct. The test of the wisdom of these words is to be found in the Jewish people today. In no group of people is the family life on a higher standard, or the family life more strong and wholesome than among the Jews. And religious faith has

been the secret of it all. Reverence for God, love for one another were the keystones of Jewish home life. They are the foundation stones for sound family life among all peoples. American homes need more religion in them, more religious faith undergirding them.

Self Giving Love.

Paul reemphasizes what Moses said, even if he puts it in different words. Likening the relation between husband and wife to the sweet and sacred relationship that exists between Christ and the church, he writes that self-giving love is the basis of a Christian home and a happy home. There are those who think that Paul is "off the beam" when he writes, "Wives be in subjection to your husbands." But he is not talking about a husband as a dictator. Nor is he suggesting that a wife be in subjection to her husband in anything. But as the church looks to Christ as the head of the church, so should a wife look to a husband as the head of the home, frankly recognize that fact, and give deference to it. But wives are to be subject to their husbands only as the church is subject to Christ. Furthermore husbands are to love their wives even as Christ loved the church and gave himself for it. There is no talk here about rights. The emphasis is upon self-giving love. Right home relationships are based on trust and affection and love between husband and wife.

Mutual Respect.

Mutual respect for each and every member of the family and the home is another prerequisite for a happy and harmonious home. Husband and wife are to respect each other. Even as the wife respects the husband as the head of the family, the husband should respect the wife as a sacred personality. In like manner there should be respect on the part of the parents for the personalities of the children, and respect on the part of the children for the parents. The home should be a democratic institution. It is the finest school of democracy. In homes where members of the family respect each other's personality, in which they mutually respect one another, there

is peace and harmony and joy. Rights are forgotten in the spirit of cooperation.

Paul incidentally (or is it intentionally?), suggested a practical rule which will help right home relationships as concerning "in-laws." For the sake of marriage he says that a man will leave his own father and mother, and cleave unto his wife. Much trouble in many homes is caused by the fact that many mothers and fathers cannot give up their sons or their daughters—they have that possessive instinct which causes them intentionally or unintentionally, to meddle in the affairs of their children. A man should not love his mother any less because he marries another woman. But once the marriage ceremony is performed his first duty is to his wife. A woman should not love her mother or father less because she marries a man, but once she is married her first duty is to her husband. The "old folks" may not like the way the young folks do things, or the way they run their home, but they had better keep out of the situation. The fact is the marriage relationship is one of the most important, and one of the most dangerous ones in human life.

Family Responsibility and Obligations.

Last but not least Paul emphasizes the fact of family responsibility and obligations. Children are to obey their parents, *in the Lord*. The parent, if he is a true parent is God's divinely appointed authority in the home. He and his wife should be obeyed in things that are in accord with God's will. There are things that the child should do. There are lessons that he must learn, prohibitions that he should respect, reverence that he must give. Discipline must be administered. Order must be preserved.

But the parents should do this in wisdom and in love. "Ye fathers, provoke not your children to wrath." The father should not, and need not be an autocrat, or a tyrant, certainly not a brute. Fathers are to be sensible human beings who make an honest effort to understand their children, and to treat them as they would be treated themselves. Tasks are to be shared. Work is to be done co-operatively. Respect is to be earned and preserved. Responsibilities are to be mutually assumed. Love is to be the law of family life. Children

(Continued on page 15.)

CHRISTIAN STEWARDSHIP
WEEK AT WAKE CHAPEL.

(Continued from page 6.)

but all of us can give of our prayers, time and money to help others do so. When we share thus in any way we enter into a covenant with our Lord, which glorifies him and his work here and everywhere the "Good News" is heard. He pointed out that one needs to have faith developed, to reach up and out toward God, out beyond where we can see, count or figure. Surely no one knows his income to be certain, position, dividend, health may fail. One needs to build his faith by trust in God where he cannot see.

At the 11:00 o'clock worship service on Sunday morning, Dr. Denison preached on the theme "Partnership with Christ." The most moving experience for our church as a whole came at the conclusion of Dr. Denison's message, when forty-two of our laymen met at the altar for the Ambassador Commissioning service led by the pastor, the Rev. Fred P. Register.

A fellowship meal was served at 12:20 by the ladies of the church for the Ambassadors and at 1:00 o'clock they returned to the Sanctuary for a service of consecration. At 2:00 o'clock the Every Member Canvass began, and all church families were visited by the teams of Ambassadors.

The Ambassadors and their wives returned to the church at 7:30 o'clock, the ladies to hear Dr. Denison in an informal discussion of ways and means to increase the effectiveness of our church life, and the men to tabulate their reports. Never before was there such wholehearted participation and cooperation as evidenced when the total tabulation of two-hundred and nineteen calls completed out of the total of two-hundred and fifty-five made. At the close of Dr. Denison's final message to the re-assembled group a coffee hour was held. Dr. Denison just loves people, and we learned to love him in the short time he was in our midst. Our prayers go with him as he continues his wonderful teaching of "Christian Stewardship."

The Wake Chapel Church is striving to triple its Mission and Benevolence Budget and thus match its current local expense budget spending. When a final tabulation is made we feel confident this challenge will be met fully.

MRS. R. G. POWELL,
Church Secretary.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

Trustees and the church hold the answer to this important and vital question.

* * * * *

Apportionment Giving

The annual meetings of the conferences constituting the Southern Convention are beginning this week. The Valley of Virginia Central Conference meets Wednesday and Thursday, October 14 and 15. The other conferences meet each week thereafter, closing with the North Carolina and Virginia Conference.

On the eve of the meeting of these conferences, apportionments for the college, as is shown by the following figures, is only a little more than one half paid. This fact perhaps doesn't mean so much to the local church, but it is most significant to its college. This week's report is very good; thanks to a large contribution from one of our stronger churches. The college feels certain that all churches in the conference will make a determined effort to secure their apportionments in full. The college is in arrears with the convention's asking for the support of THE CHRISTIAN SUN. We expect to pay this amount but the college will find it exceedingly difficult to meet its own obligations unless the convention and the churches meet their obligations to the college. It is a case of receiving and paying back for the benefit of the whole.

The college has many obligations that must be met. The writer is sure that our local churches are anxious that the expense of operating the college be paid promptly. We shall be able to meet these obligations if others will meet their obligations to the college. The college has no money other than that which comes directly or indirectly from the churches and from the students. It does the best it can with what it has.

Previously reported \$ 7,569.85

Eastern N. C. Conference:
Plymouth\$ 9.75
Wake Chapel 107.55

Eastern Va. Conference:
Bethlehem (Nans)\$ 36.98
Hopewell 4.00
Christian Temple 715.86
Portsmouth, First S. S. .. 6.93
South Norfolk 133.00
Spring Hill S. S. 3.07
Suffolk S. S. 40.46
Union (Surry) 20.00

Western N. C. Conference:
Brown's Chapel\$ 5.00
High Point, First 30.00
Pleasant Cross 20.00

N. C. and Va. Conference:	
New Lebanon S. S.	\$16.10
Virginia Valley Conference:	
Mt. Olivet (G) S. S.	\$12.00
	1,160.70
Total to date	\$ 8,730.55

CHURCH WOMEN AT WORK.

(Continued from page 9.)

High Point—Mrs. Fannie Hartsell.
Ingram, Virginia—Mrs. Kenny Satterfield.
Lakeview Community—Mrs. Charlie Page.
Liberty, N. C.—Mrs. Estella Ray.
Liberty, Vance—Mrs. W. C. Medlin.
New Hope—Mr. Joseph Denton, Mrs. Eleanor Uzzle Wheelless.
Pleasant Grove, Virginia—Mrs. Elizabeth Sipe.
Pleasant Ridge (G)—Mrs. Graham Rowland Wisseman.
Raleigh—Mrs. C. T. Wheeler.
Reidsville—Mrs. Tucker G. Humphries, Mrs. Lawrence Scott, Mrs. Marjorie Chaney Somers, Mrs. Beulah Wright.
Salem Chapel—Mrs. C. M. Marshall.
Sanford—Mrs. S. E. Kennedy, Mrs. M. A. Wicker.
Turner's Chapel—Mrs. W. M. Cooper.
Union, Virginia—Mrs. G. W. Pollard.
Winston-Salem—Miss Angie Crew.

Memorials.

Asheboro—Mrs. E. P. Boroughs, Mrs. Hattie Cox.
Belews Creek—Mr. Dewey Harrison.
Burlington—Mrs. Vitus R. Holt, Miss Nonie Moore.
Church of Wide Fellowship—Dr. Robert Lee House.
Durham—Mrs. Geneva C. Harward.
Greensboro, First—Dr. Robert Lee House—three.
Hines' Chapel—Mrs. Carrie Smith.
Liberty, Vance—The Rev. C. E. Newman.
Mount Bethel—Mrs. Clara Simpson Cummings, Mr. Leonard Phillip Rippy.
Pleasant Hill—Mrs. Julia Hornaday, Mrs. Rodema Thompson.
Pleasant Ridge (R)—Mrs. Fannie Cox.
Reidsville—Mrs. Lena Southard, Mrs. Underwood.
Shallow Well—Mrs. Florence R. Kelley, Mrs. Mattie McNeill.
Spoon's Chapel—Mr. Coke Smith.
Union, N. C.—Mrs. Fannie T. Graham, Miss Nannie Kernodle.
Union, Virginia—Mrs. Tom Elliot.
Wake Chapel—Dr. Robert Lee House.

TOTAL RECEIPTS BY YEARS FOR
FOURTEEN FISCAL YEARS.

1939-1940	\$ 4,350.38
1940-1941	4,402.24
1941-1942	5,847.00
1942-1943	5,588.28
1943-1944	6,183.20
1944-1945	7,183.24
1945-1946	8,348.47
1946-1947	8,479.48
1947-1948	8,722.32
1948-1949	8,766.37
1949-1950	9,120.97
1950-1951	8,969.89
1951-1952	9,419.26
1952-1953	10,528.25

Total\$105,909.35

Which gives an average per year for the period of \$7,564.95.

SUSIE D. ALLEN,
Treasurer.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

It is good to have faith in God that he will help us reach the required goal of \$65,000.00. I believe we have done and are doing a good job at the orphanage for the 84 children who have had to be placed here. And I believe that God will help provide for them, and give us sufficient funds to run this institution on a good and respectable basis. I have disappointments and discouragements, to be sure, but nevertheless I know there are enough friends of these children and of this home to see that we have sufficient. Other orphanages in our state have endowments and resources which lessen the burden of their week by week obligations considerably. They are spending in 1953 what they collected in 1952. Here we have no reserves and have to "appeal" to you constantly to keep from going too deep in the "red" before the end of the year.

There are enough good people in our constituency to see this and to make a special place in their giving for this situation. I pray that it may be so. I want to ask you who read these lines to make your own contribution gladly and in a spirit of real gratitude to God for his goodness to you, and also I wish to ask you to pray with me that there shall be enough. I am glad our children here do not complain, but seem real happy and truly appreciative of their home. They are a really happy and healthy lot of children.

Fifteen of our children will go the third Sunday in this month to Flint Hill, Randolph County, where the Rev. Avery Brown is pastor for a program of songs and little plays and speeches. Our children have such a good time on these programs. Getting to ride there and back is to them a joy and the kind things people say to them and do for them is of real value in their little lives. Beside they get a real thrill out of doing something for their home and for the churches that help us. Our program this fall includes the following children: Marie Proctor, Helen Watkins, Sandra Ferrell, Betty Jean Proctor, Billy Proctor, Betty Jean Rowland, Jo Ann Black, Cecelia Wilson, George Morningstar, Roy Black, Johnnie Rieh, John Crumpler, James Crumpler, Betty Oaks and Ella Jean Haith.

They have to memorize and practice their parts in addition to their school work and their regular chores. I hope they do well. Miss Foster is in charge of the program and she manages to get up a good program every time.

We covet the privilege of going into many churches, not only for the information we may render our churches about one of its finest pieces of work, but also for the sake of the children themselves. If you would like us to come to you at the Sunday school hour, the church hour, or an afternoon or evening service please let us hear from you. We need your help and we wish to do our part to merit it.

JOHN G. TRUITT,
Superintendent.

REPORT FOR OCTOBER 15, 1953.

Commodities for the week.

Maude Hedley Bible Class, Rosemont Church, Clothing.

Mrs. E. E. Wagner, Suffolk, Va., Shoes & Clothing.

Woman's Miss. Soc., Pleasant Ridge Church, Ramseur, N. C., Coupons.

Cong. Christian Church, Winston-Salem, N. C., Coupons.

Bethel Missionary Society, Elkton, Va., Coupons.

Sunday School Monthly Offerings.

Amount brought forward \$11,124.44

Eastern N. C. Conference:

Auburn S. S. \$ 79.95

Ebenezer 36.53

Hope Mills 10.00

Morrisville 8.28

Plymouth75

135.51

Eastern Va. Conference:

Burton's Grove, Special . \$ 2.00

Franklin 47.23

Christian Temple 90.93

Portsmouth, First S. S. . 7.84

Spring Hill S. S. 10.99

Suffolk 285.90

Suffolk S. S. 150.00

594.89

N. C. and Va. Conference:

Greensboro, First \$ 63.26

Mebane 5.00

68.26

Western N. C. Conference:

Pleasant Cross S. S. \$ 8.26

Pleasant Union S. S. 16.63

24.89

Virginia Valley Conference:

Mt. Olivet (G) S. S. \$ 4.00

Timber Ridge 48.00

52.00

Total \$ 875.55

Grand total \$11,999.99

Special Offerings.

Amount brought forward \$15,705.88

National Bank of Burling-

ton, N. C. (interest) ... \$ 36.00

Mary Sue Brittle Sunday

School Class 5.00

Miss Clarice Gunn, Reids-

ville, N. C. 25.00

Young People's Class,

Reidsville Church 15.00

Wade Barber, Pittsboro,

N. C., in memory of Mrs

Vester Dickens 10.00

Philathea Class, First Ch.,

Reidsville, N. C. 10.00

W. J. Ballentine, Fuquay

Springs, N. C. 150.00

Woman's Guild & Shelton

Memorial Church, Ports-

mouth, Va., in memory

of Arthur W. Sayers .. 5.00

256.00

Grand total \$15,961.88

Total for the week \$ 1,131.55

Total for the year \$27,961.87

Perhaps the most touching gifts are those given in memory of loved ones—a beautiful way to recognize the services of those "whom we have loved long since and lost awhile."

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

Pledges to Church Building Loan Fund Campaign

(Corrected to Oct. 19, 1953.)

Church and Pastor	Amount
Va. Valley Central Conference:	
Antioch—E. J. Rohart	\$ 343.00
Bethlehem—Ralph M. Galt	106.00
Bethel—H. V. Harman	377.00
Dry Run—R. E. Newton	129.00
Joppa—R. E. Newton	52.00
Leaksville—R. E. Newton	436.00
Mt. Lebanon—R. E. Newton	211.00
Winchester—R. A. Whitten	1,101.00
Wissler's Chapel—Ralph M. Galt	60.00
Eastern Va. Conference:	
Berea (Nans)—H. S. Hardeastle	\$ 872.00
Berea (Great Bridge)—H. E. Crutchfield	1,197.00
Bethlehem (Disp)—John Gallo	459.00
Cypress Chapel—Earl T. Farrell	1,321.00
Damascus, Sunbury—T. Fred Wright	775.00
Franklin—Harvey L. Carnes	2,132.00
Holy Neck—Allen Hurdle	1,270.00
Holland—J. H. Lightbourne, Jr.	1,913.00
Isle of Wight—Ellis N. Clark	200.00
Liberty Spring—Jesse H. Dollar	1,591.00
Newport News—A. Lanson Gran-ger, Jr.	3,264.00
Norfolk, Bay View—.....	724.00
Norfolk: Christian Temple—W. Millard Stevens	5,330.00
Norfolk, Rosemont—Melvin Dol-lar	2,800.00
Norfolk, Second—J. Everette Neese	877.00
Oakland—H. S. Hardeastle	1,570.00
Oak Grove—Earl T. Farrell	265.00
Portsmouth, First—W. P. Smith	1,410.00
Portsmouth, Shelton Memorial—Thomas H. Britton	683.00
Portsmouth, Elm Ave.—R. Eu-gene Tally	704.00
Richmond—Roy C. Helfenstein	1,459.00
South Norfolk—O. D. Poythress	2,500.00
Suffolk—.....	6,290.00
Union, Southampton — Clyde Fields	928.00
Windsor—Ellis N. Clark	500.00
Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Antioch—W. A. Rich	203.00
Beulah—.....	517.00
Bethlehem—W. A. Rich	132.00
Chapel Hill—R. L. Jackson	509.00
Fayetteville—Carl Wallace	300.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	195.00
Mt. Auburn—W. A. Rich	523.00
Mt. Carmel—W. A. Rich	203.00
Mt. Gilead—W. A. Rich	332.00
Lee's Chapel—Fred P. Register	166.00
Plymouth—John Littikin	299.00
Raleigh—W. L. Parker	975.00
Sanford—Will B. O'Neill	1,000.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood	300.00
Wake Chapel—F. P. Register	1,500.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Flint Hill (R)—Avery Brown	127.00
Hanks Chapel—R. T. Grisson	694.00
High Point—Guy H. Veazey	426.00
Liberty—L. M. Presenell	361.00
Pleasant Ridge—Max Vestal	595.00
Pleasant Union—B. H. Lowder-milk	300.00
Spoon's Chapel—Max Vestal	132.00

N. C. and Va. Conference:

Burlington:	
Beverly Hills—W. W. Snyder	\$ 400.00
Lakeview—Curtis Young	82.50
Bethel—T. D. Sutton	593.00
Greensboro, First—W. E. Wisse-man	3,292.00
Elon College—H. P. Bozarth	2,450.00
Greensboro, Palm St.—Maek V. Welch	1,243.00
Haw River—Dwight Jackson	1,065.00
Hines' Chapel—Julius Rice	697.00
Ingram—W. T. Madren	975.00
Monticello—Julius Rice	460.00
Pfafftown—W. J. Andes	258.00
Pleasant Grove—W. T. Madren	814.00
Pleasant Ridge—W. E. Wisseman	364.00
Reidsville—T. G. Humphries	3,211.00
Shallow Ford—R. M. Petersen	1,057.00
Union (NC)—K. D. Register	1,395.00
Union (Va)—Mark W. Andes	1,498.00
Winston-Salem—W. J. Andes	814.00
Zion—Fred H. Wrenn (Student)	75.00

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

are to be brought up in the nurture and admonition of the Lord.

God hath set the solitary in fami-lies. Thank God that he did! The nearest thing to heaven on earth that many of us know is the Christian home and the Christian family. It is a foretaste of, and a preparation for, the Father's house of many man-sions. Where Christ is the Head of the home and the unseen Guest in the home, life has meaning and dignity and joy, come what may.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erec-tion of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church build-ing financial aid already received by many churches of the Southern Con-vention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195..., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

It was agreed that our church would seek to reach this goal by:
(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195..., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this pur-pose at the time of our regular every member canvass to be held the week of, 195...
- [] 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195...
- [] 4. By annual solicitation each year for years.

..... Church

By Secretary or Clerk

Address

..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

How Can I . . .

Forgive as I Ought To Forgive?

The Last of a Series of Sermonettes

By REV. HENRY E. ROBINSON

Several places in the gospel accounts manifest Jesus' deep concern over this matter of forgiveness. In the Lord's Prayer, in several of the parables, in his last words on the cross, Jesus lays great emphasis upon the need to forgive others and the need of each of us to be forgiven of God.

No account of what happened on the cross would begin to reach the heart of the matter until it dealt with man's forgiveness. Why was Jesus so concerned about forgiveness? Why did he make so great a place about forgiveness in his teachings? I have a feeling when I talk about the necessity of forgiveness that people begin to lose interest as if so many other things are more important. I believe that this whole matter was of much greater concern to Jesus than it is to the average Christian today. If we are to follow Jesus and are to possess the mind of Christ, we need as much as anything else to re-evaluate this whole matter of forgiveness.

One of the foremost objects of religion, and one of the primary goals of Jesus' mission in the world is to draw man and God together. A nation is drawn together by its lines of communication. A principal task of a defending army is to sever the communication lines of the enemy. Bombing bridges, cutting wires, ripping up highways and railroads, greatly weakens the opposition. This is exactly what sin does to our communication lines with God. Our deliberate choices of evil set up barriers and break contact with our Heavenly Father. Religion's first task is to break down the barriers which sin has set up between man and God, and in their place to re-establish the lines of communication which will bind man and God together. The only known power to accomplish this is God's forgiveness of us and our forgiveness of one another. Jesus knew this, and that is why he placed such stress upon the processes of reconciliation.

Many people are cold when approached on the subject of church attendance. The reason they give may be that when they were children they were forced to go to church and lost all desire forever to frequent the doors of a church. The real reason is perhaps the fact that they do not wish to come to grips with a sin which besets them and which they full well know is incompatible with what goes on at church. Often the good church member will say that worship leaves him cold. He cannot make a contact with any force outside himself. The difficulty may be that forgiveness has neither been sought or given. The old barriers remain the impregnable fortress between him and his God. People often say that their prayers are unavailing. It is like knocking on a closed door. But may it not be true that they are living under the weight of a sin for which they have never asked forgiveness, or living with the burden of a broken relationship which they have never honestly tried to repair? Forgiveness is the key to worship, prayer, peace of mind, and true Christian growth.

But how can I forgive as I ought to forgive? It takes all the Christian graces. It requires often more love than we possess. Look upon the cross of Christ and upon his attitude toward his accusers. Bury vanity and pride in some deep hole from which they can never raise their ugly heads. Seek out him against whom you have sinned and ask his forgiveness; and then seek out him who has sinned against you and offer your forgiveness. Then get down on your knees and pray God to forgive you all your sins and failures in his sight. See if a heavy weight has not been lifted from your soul; see if your attitude toward others doesn't take on a fresh, new feeling; see if a rebirth hasn't taken place in your soul; see if you have not indeed become a new creature in Christ.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VIRGINIA, OCTOBER, 29, 1953

NUMBER 43

Elon College Library X

Bethlehem Buys a New Parsonage



The Bethlehem Congregational Christian Church of Nansemond County, in Eastern Virginia, is one of the latest of our churches to provide its pastor with a new parsonage. Located on the Holland road, near the church, the property was purchased at a cost of \$21,000. The Rev. R. E. Brittle and his family expect to move in not later than November 15.

News Flashes

We regret to learn that Dr. N. G. Newman is having to continue his treatments at Duke Hospital. He is living in Raleigh with his daughter and is going to Duke for treatments.

The ministers of Richmond were the guests of The Byrd Theatre on Tuesday evening of this week to see the presentation of the picture produced from Floyd Douglass' book, *The Robe*.

In Appreciation

The pastor, the officers and the members of the South Norfolk Congregational Christian Church wish to take this opportunity to thank Mr. and Mrs. William Overton for the gift of a grand piano for the church sanctuary. This lovely gift adds much to the beauty of the auditorium. It was a most timely gift and may God add his riches blessings on these fine Christian friends.

O. D. POYTHRESS.

Miss Mabel Staley reports: The Congregational Christian Church of Sophia, North Carolina, with the assistance of the Woman's Missionary Society, has bought a site for a new church, to be started very soon with the help of our pastor, Rev. Avery Brown. We are confident of going forward. We have set the fifth Sunday as Building Fund Sunday. New officers for the church and Sunday school were recently elected, and each one plans to do their best.

Program of the North Carolina and Virginia Conference

Following is the tentative program of the one hundred twenty-eighth annual session of the North Carolina and Virginia Conference of Congregational Christian Churches, to be held on Tuesday and Wednesday, November 10 and 11, 1953, with The Congregational Church of Christ, of Tryon, N. C., Rev. O. H. White, Minister.

Tuesday—Afternoon Session.

- 2:00 Conference Convened by President W. W. Snyder.
- Worship service—Rev. F. E. Ratzell.
- 2:15 Roll Call of Ministers and churches.
- 2:25 Presentation of Program—Rev. M. W. Andes.
- 2:30 Report of Executive Committee—Rev. W. J. Andes.
- 2:40 Recognition of Visitors and new Pas-

- tors—Dr. W. T. Scott.
- 2:45 Report of Treasurer—Mr. Russell V. Powell.
- 2:50 Report of the Committee on the Ministry—Dr. Stanley C. Harrell.
- 3:10 Report of Committee on Stewardship and Apportionments—Dr. H. E. Robinson.
- 3:20 Conference Missionary Association—Rev. K. D. Register.
- 3:35 Home Missions Report—Rev. K. D. Register.
- "The Church Building Society"—Mr. Algie Blaylock.
- 3:55 Address—Miss Alice M. Huggins.
- 4:25 Christian Rural Overseas Relief—Rev. Carl R. Key.
- 4:35 The North Carolina Council of Churches—Rev. Morton R. Kurtz.
- 4:45 Report of Committee on Nominations—Mr. George D. Colclough.
- Miscellaneous Business.
- 5:00 Adjournment.

* * * * *

Dinner—6:30 o'clock.

During dinner reports will be received on the work of Women, Laymen, and Pilgrim Fellowship—Miss Pattie Lee Coghill, presiding.

* * * * *

Tuesday—Evening Session.

- 7:30 Worship Service—Rev. O. H. White.
- Address—Dr. W. T. Scott.
- Licensing and Ordination of Candidates for the Ministry.
- Benediction.

* * * * *

Wednesday—Morning Session.

- 9:00 Conference called to Order.
- Hymn and Prayer—Dr. C. M. Heymann.
- Reading of Minutes.
- Enrollment.
- 9:15 Report of Committee on Evangelism—Rev. M. V. Welch.
- 9:30 Report of Committee on Religious Literature and Christian Education—Rev. John S. Graves.
- 9:40 Elon College—Dr. L. E. Smith.
- 10:10 Report of Committee on Memoirs—Rev. G. C. Crutchfield.
- 10:20 Report of Committee on Social Action—Rev. H. P. Bozarth.
- 10:30 The Christian Orphanage—Dr. John G. Truitt.
- 11:00 Report of Committee on Finance—Dr. H. E. Robinson.
- 11:10 Report of Committee on Resolutions—Mrs. H. E. Robinson.
- 11:20 Miscellaneous Business.
- Reading of Minutes.
- 11:45 Worship Service—Rev. F. E. Ratzell.
- 12:00 Final Adjournment.
- 12:15 Lunch in the Church Dining Hall.

Elon Religious Emphasis Period A Great Success

Elon College has just completed observance of what students and faculty alike generally regard as its most successful Religious Emphasis Period in recent years. Sponsored by the Student Christian Association, and engaging a large number of student leaders in preparations over a period of several months, interest and attendance surpassed all previous records for events of this nature. Special guest leaders were Rev. William R. Sengle, pastor of Tyler Memorial Presbyterian Church of Radford, Virginia, and Professor of Religion at Radford College; and Dr. W. Millard Stevens of the Congregational Christian Temple of Norfolk, Virginia.

Professor Sengel opened the Period program with a vesper service, October 18, and spoke at morning devotions before classes each day, as well as conducting an evening forum hour in West Dormitory parlor, Monday and Tuesday nights, and the concluding Communion Service of Wednesday night in Whitley auditorium. Dr. Stevens was the chapel speaker on the three mornings, Monday through Wednesday. Both men shared with local faculty members in dormitory sessions held Monday and Tuesday nights in student rooms over the campus. Others participating in the dorm sessions were: Dr. Ferris E. Reynolds, Dr. James H. Hess, Dean Earl Danieleley, Dr. H. H. Cunningham, Dr. Gilbert Latham, of the college faculty, and Rev. Howard P. Bozarth, minister of the college church and advisor of the Student Christian Association.

Attendance throughout the period was voluntary, except the morning chapels which all students attended with faculty. There were some 140 students present for the final communion service, and attendance at the

(Continued on page 3.)

Southern Convention Dates to Remember

- October 28-29**—Eastern Virginia Annual Conference Session
Congregational Christian Church, Newport News, Va.
- November 4-5**—Western North Carolina Annual Conference Session
Pleasant Hill Church
- 10-11**—North Carolina & Virginia Annual Conference Session
Congregational Church of Christ, Tryon, N. C.
- December 8**—Eastern Virginia Christian Missionary Association
Shelton Memorial Church, Portsmouth, Va.

Laymen and the Church . . .

J. E. Danicley, Editor, Box 515, Elon College, N. C.

McLelland Heads Elon Laymen

Approximately thirty-five of the laymen of the Elon College Community Church met Friday October 23 for the regular quarterly dinner meeting. The fine dinner which the group enjoyed was prepared by the Woman's Missionary Society of the church.

Martin Garren, an outstanding layman from our Greensboro Church, was present and delivered a challenging address. Mr. Garren called for greater participation on the part of laymen that the ministry of the church might be more effective. He emphasized the importance of having dedicated, Christian layman not only in the church on Sunday but in everyday jobs all during the week suggesting that influence of the Christian in his job might be greater than anything which may be said on Sunday morning.

Officers elected by the group include Marsh McLelland, president, William L Williams, Jr., vice-president; T. H. Mackintosh, secretary and Howard Edgerton treasurer. This group of officers will also serve as a planning and executive committee for the group during the coming year.

* * *

A poem repeated from the fellowship.

God gives us joy that we may give;
He gives us joy that we may share
Sometime He gives us loads to lift
That we may learn to bear.
For life is gladder when we give,
And love is sweeter when we share,
And heavy loads rest lightly too
When we have learned to bear.

—Arthor Unknown.

* * * * *

Notes from Liberty Spring

L. T. Luter, Jr., of Suffolk, Virginia is the president of the Laymen's Fellowship of the Liberty Spring Church. William P. Tucker serves as secretary, and Jonnie Morgan is the treasurer. The group, which was organized in 1949, now has about 45 members. It is their practice to have monthly meetings. They have undertaken some projects for the improvement of church grounds and properties.

Laymen's Day Worship Service at Pleasant Ridge

A Layman's Day worship service was presented at the Pleasant Ridge Congregational Christian Church of the Western Carolina Conference, Rt. 1, Asheboro, N. C., on October 25.

The service was conducted exclusively by laymen, Mr. Theodore Cox acting as leader. A regular service was presented, consisting of hymns, responsive reading, and prayers. Special music, "Zeal, Our Watchword," was rendered by the men's chorus. There were three sermons by laymen: "His Call in Today's Crisis," by J. C. Newell; "His is a Special Call to Men," by Floyd Brown, and "He Calls Men to Positive Belief," by Quinton Hicks.

Rev. Max Vestal is pastor of this church.

ELON RELIGIOUS EMPHASIS PERIOD

(Continued from page 2.)

Morning devotional periods, and evening forum hour ran close to 100, with students later crowding into the dorm rooms where bull sessions were conducted. The faculty cooperated throughout by agreeing to lighten the study load for students during the period encouraged attendance, and morning class periods were adjusted to make way for the special devotional period after breakfast, in Whitley. Both Professor Sengel and Dr.

(Continued on page 7.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Saydor, G. D. Colclough, Treasurer, ex officio.

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From the EDITORIAL *Viewpoint*

Let's Climb a Little!

By RICHARD K. MORTON

Life always involves the challenge of climbing, at one time or another. Christianity is, in part, a challenge to climb, to advance, to fulfill and to perfect life.

There is no greater tragedy in life than to have God-given capacities for climbing, and yet to be content to do nothing but stay on the same old level of thinking and living. To be immersed in this world, to be carnally minded, to be overcome by evil, to refuse to heed the call to sacrifice and service—this is indeed lamentable.

Years ago, in the town where I lived, the early models of automobiles used to have a terrible time trying to climb a hill near the center of the business district. Nowadays, they climb it without ever shifting gears. Such is progress in the automotive field. But there are still lives that cannot climb the hills of life any more strongly and confidently than in the days of yore.

Surveys will show, I think, that one of the largest factors in the unhappiness and failure and evil that creeps into life is that of meaningless, uninspiring, aimless work. All of life is affected when for years we decline to climb, to study, to improve, to adventure, to develop.

"We may not climb the heav'nly steps to bring the Lord Christ down," as the lovely hymn has it, but we surely must be ever aspiring and working and attempting, if we are to utilize what God has given us in our lives.

I often think of the stirring phrase in the hymn, "The Son of God Goes Forth to War," which declares, "They climbed the steep ascent of heaven through peril, toil and pain." As life stretches out before us, we too must accept the challenge of "the steep ascent of heaven." The attainment of spiritual goals and religious ideals, as set forth by Jesus, means a steep climb—but there are great rewards.

We have often lost sight of spiritual and moral ideals because of our very industriousness in using our material blessings and our mental energies. Recent questionnaires have shown that many among us know the need of protecting health, acquiring education and acquiring possessions, and all that. But at the same time, we have tended to forget the need we have for basic moral principles, for integrity, and for character. The things we have in our hands sometimes corrupt the things we hold in our hearts. We fill our minds with knowledge, but empty our hearts of love. We seek preferment among our fellows, but lose our soul before God.

Some of the less fortunate among us lose heart and say that the struggle upward is too great and is not for us. Heavy clouds are in our skies. We ought then to remember what the weather man tells the glider pilot: Every cloud means a lifting power. The very presence of a cloud shows that there is a process going on in the atmosphere which involves a column of rising warm air which meets a higher column of colder air, causing condensation and the cloud. Therefore, the glider pilot, wishing to stay aloft in his powerless plane, tries to seek out clouds, keeping under them so that he may utilize the lifting power to be found under them. If more of us kept this in mind, we would not so easily surrender to the difficulties which face us.

In climbing a little, we find out what our lives really are and can do. We get a blessing and a thrill—and perform a service. Now is the time to start climbing and to get on a constantly higher level, for in later years, the climb may be too steep and unnecessarily exhausting.

I had a real instance of this, this summer, when I was on vacation in the western North Carolina hills. The map showed that our route was crossed by mountains several times, and I wondered how we would make out. I found that when we came to them, the mountains were as high as expected, but the road over them wound and spiraled so gradually that our automobile made the climb without noticeable effort. I think that this is the way we get over some of the great peaks of daily experience. We cannot expect to go directly, in a straight path, up a very steep ascent, but if the road winds a bit, we can make it easily.

With many of us Christians you would think that we had to depend solely upon our own little strength and wisdom. You would think that there was no divine Helper, no spiritual strength. You would think that all the ascents were pathless and replete with untold dangers. You would think that the grade was so steep that nobody could possibly make the climb!

We ought, as Christians, to be climbers, in the best sense. We ought to see what a healthy body and mind and spirit, given the blessings of youth, can do in a climb.

The early Christians knew the high rewards of this kind of faith, and as they climbed and struggled and suffered, they grew in grace and in vision, and they beheld the glory of the face of their Lord when they had come to their mountain top.

The Fruit of Missions--Conflict

Extracts from an Address Before the Annual Session of the American Board

By DR. RAY E. PHILLIPS

"The Christian Gospel brought peace from tribal wars to the Africans, but it also brought a sword. It awakened Africans from their age-long subservience to the ancestral spirits and to the purveyors of magic, and set their feet on an upward path to a new, abundant life, in the attaining of which they naturally clashed with the white man's schemes for exploiting Africa and its abundant labor. So the result of missions in many parts of Africa is conflict. . .

"The present troubles in Africa, with the promise of much more to come, should impel us to consider what future task, if any, we have as American Christians in that continent. Is our task completed when the Gospel has been preached; the Africans freed from their hell of paganism; churches organized, and a modicum of education provided? Or have we still some responsibility? If so, how much? . . .

"Today, in our part of Africa it would be difficult to find a district, a village, a home, hardly an individual, to whom the appeal of the Gospel has not come. Official statistics state that in 1949, in our Union of South Africa, over four million Bantu (4,053,770) out of a total of less than eight million people officially recorded (7,831,915), or 52 per cent of our entire Native population, are Christian and members of some recognized Christian church." . . .

But the job of the Christian missionary in Africa is far from done. "To bring the Gospel and create a social conscience and then leave it at that is merely creating a vacuum into which Communists and other radicals may step with their programs," Dr. Phillips pointed out.

"The Christian missionary has freed the African people from their ancient bondage to evil spirits and jealous ancestors and has given them a glimpse of the 'real opportunity to develop all the God-given potentialities of their minds, souls and bodies. Missionary activity has created new demands for higher education; for Christian homes with all the amenities we have for relieving the drudgery from woman-kind; for a thousand and one items which we associate with cultured Christian living' . . .

"Now these new demands can only

be met by people trained to function in an environment as different from the old tribal order as day is from night. For in the primitive days there was no such thing as progress, or economic competition; no one saved for the future; there was nothing that passed for money. The home was the unit of the extended family consisting of uncles, aunts, nephews and nieces to a remote degree. Sexual relationships outside marriage were rigidly controlled. Delinquency and crime were almost unknown. There were no goals or prisons. . ."

The African in the city looks to someone to help him in his confusion, to aid him in strange problems of housing, leisure time, control of his children who are running wild in the streets. "They want to learn how to understand our rules of order and how to use the white man's constitutional methods for obtaining what he feels he should have."

"Is it any wonder that the African is confused when he finds himself in a modern city like Johannesburg, of a million people, with its skyscrapers and shops, mines and industrial plants, its scramble for material goods, and its multitudinous laws for the control of its citizens? All this is new and strange. In their bewilderment a million African people in 1951 found themselves guilty of offending against the laws of the white man, being dragged before the courts, and paying fines or going to jail. A million Africans punished for breaking laws which do not apply to white men, and which they did not know in their primitive tribal life!"

"So our African gradually becomes resentful—at the police who are always hounding him for passes, arresting him for vagrancy, for trespass, for carrying a stick, for attending a public meeting, for entertaining his brother in his home without a permit. He becomes embittered at the eternal pushing and hustling by petty government officials, by railway and municipal authorities. He is tempted, finally, to lump all white men together as domineering, unjust, hateful,—except that white man on the street corner or at the secret meeting place in the location who speaks of brotherhood and equality and

hotly urges the Africans to revolt and obtain their rights by force. This man and the few Indians and Africans who stand up and talk with him are the only ones who seem to understand his difficulties. Is their way the only way out?"

Dr. Phillips illustrated the situation facing the native African by telling of a young man who came to the city to start a small business—a grocery store. Soon a relative who was poor came asking food, for in the old tribal custom the family shared all they had. If he refused his relatives he became an outcast and if he gave food all the rest of the tribe will come asking aid.

Dr. Phillips was asked to visit a textile plant which had been started with the laudable aim of bringing employment to the people so they would not have to move hundreds of miles from home. At first the native boys learned rapidly and gave every promise of becoming skilled workers. Then the Juvenile labor force began to disintegrate with a 100 per cent turnover within 12 months.

When Dr. Phillips investigated he found the food and living quarters good, and the payment satisfactory. "The only thing wrong was the white man's knowledge of African culture. He did not know that the normal incentives of the white man did not apply to those youths. All they wanted was a cow-boy hat, a shirt and a pair of trousers. Their pay, over three months, enabled them to make these simple purchases, then they went back home."

Dr. Phillips raised the question as to whether it was not the task of Christians to help these young Africans to regular habits of work and to learn to use the income from their labor to improve their health, erect good homes, and educate themselves and members of their families.

"I believe that those of you who have been carrying on the task of supporting missions will agree that a big task of present-day missions, in Africa, at least, is to ease new Christians into the society into which they will have to live, and explore with them the various choices they will have to make between the various values of our civilization. If we are sensitive to this need of our Christian community in Africa it will not be necessary for other organizations to appear to do just this job."

Stressing the need for a better trained African clergy, and young
(Continued on page 10)

Our Churches Report . . .

South Norfolk Church Reports Most Successful Year

The South Norfolk Congregational Christian Church has had a most successful year. This was the first year that our church has operated under the Unified Budget program, and I am sure we are all very proud of the results. Forty seven new members have been received into the church and according to our pastor, Rev. O. D. Poythress, who has already completed 38 years of ministry in South Norfolk, this year has been one of the best in the history of the South Norfolk Church.

This fall, the laymen of our church organized a "Men's Fellowship for Christian Service." This organization had charge of the evening service on Sunday, October 18, in observance of "Layman's Day." The choir was composed of all men. The speakers were Mr. Elsworth Morris, Mr. Herman King, Mr. Eugene Tull and Mr. F. C. Hare. This layman's group is contributing much toward the spiritual growth of our church. They meet once a month for a business session and fellowship hour. On each Wednesday night, they meet with the pastor for a short devotional service, then go out for visitation. Mr. T. R. Eason is president.

On Wednesday mornings, the women of our church meet at the altar to pray for those who are sick in the community. This group is increasing week by week and those who come receive a real blessing.

Our Woman's Missionary Society has had a wonderful year under the able direction of Mrs. C. N. Harris. The president for this year will be Mrs. W. B. Evans. Mrs. C. N. Harris has re-organized our "Youth Fellowship," and will act as counselor. This Young Peoples' Society meets each Sunday evening in the Social Hall at 6:30 p. m.

Our church has already purchased lots and the Parsonage Committee has selected plans for a parsonage. We hope to break ground within the next sixty days. Our Sunday school is now in the midst of conducting a six week's attendance contest. We are already seeing wonderful results. Last Sunday we had 416 present on time. Also, the attendance at our

worship services are very gratifying. Our goal for this conference year is one hundred new members.

Suggestions on Going to Church

By CHARLES F. KEMP.

It is a significant thing to be able to go to church. Men have died for that privilege. In Rome it is still possible to visit the catacombs where men risked imprisonment and death for this privilege. The first thing the early settlers did in this country was to build churches so they could worship. The first thing they did when they landed in Virginia was to select four trees and spread a sail between them for a roof. They put boards across a stump for a pulpit and thus were able to hold church services. That was one reason they had come to this new country.

We want to think in this article about going to church. Everything that we are going to say is commonplace and, perhaps, it is "carrying coals to Newcastle." Going to church is so common, so available, and we do it so often that we need to remind ourselves that the things we do in church are things of great importance, so we shall speak of the various items that comprise a morning worship service, familiar though they are.

First, we would remind ourselves that these are nothing new. We should have a sense of perspective when we go to church. We link ourselves with a great procession of worshippers over a period of many centuries. This is not something that our generation has thought up. Dean Sperry said, when he visited a cathedral in Europe, "it seemed inhabited by all generations gone and all yet to come." One can have something of that feeling in any church. It is the oldest institution in existence. A service club was honoring a man whose firm was observing its one hundredth anniversary. The chairman asked, "Does anyone here represent an institution that is older?" A minister stood up; the guests laughed, and then they realized that it was true. It goes clear back to the time when Jesus went to the synagogue "as His custom was," and when the Hebrews sang in Jeru-

salem, "I was glad when they said unto me, let us go into the house of the Lord." (Psalms 122:1) It is interesting how certain elements in a worship service have persisted throughout the centuries. Of course, some things have changed. The Bible is now a book, whereas once it was a scroll. Our musical instruments have been improved. Church architecture has changed. Sermons in New England once were timed by an hour glass that was put on the pulpit and the hour glass was often turned two or three times in one service. On occasion a sermon could not be completed in the morning and so was finished in the afternoon. But the basic elements are the same; they have spoken to the needs of men through generations. Consider some of the things that are in the average church service. Everything is there for a purpose.

I.

First there is the music: prelude, hymns and anthems. Music is something that cannot be said in words. It has always been the voice of religion. The Bible is full of exhortations to sing hymns and the psalms as an expression of religion. The hymn-book is a great devotional storehouse. Each hymn has a story.

"O Love That Wilt Not Let Me Go" was written by George Mathieson, a blind poet and preacher. He had known a lifetime of difficulty and discouragement. He was expressing his own faith when he said, "I trace the rainbow through the rain," and "O light that followest all my way;" this was out of his own life so he gave this statement of his great faith.

"I Would Be True" was written by a young man only twenty-three years of age. He was writing from a foreign country to his mother. He had no thought of writing a hymn, but his mother had it published in a magazine and it was later set to music. It has become a favorite with youth groups everywhere.

"My Faith Looks Up to Thee" was the expression of a young man alone in a strange city. He was tired and discouraged and wrote this poem on a scrap of paper to meet his own needs, and then carried it around in his wallet.

"Blest Be the Tie That Binds" was written by a minister of a small church in England. He had received a call to a large city congregation and, while the movers were loading his household goods, he and his wife

(Continued on page 9)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Where Should We Place the Emphasis

As we approach the end of the Conference Year, the local church begins to check up to see what has been completed. It seems that we are more conscious of unpaid bills and of unpaid apportionments than we are of other shortcomings. This seems to be necessary since bills must be paid or the church will be in ill repute; that conference apportionments must be paid or boards and institutions will not be able to pay their bills which will be a reflection on their credit. There are other items, however, on the local church program, that are just as essential to the ongoing of the church as are its financial responsibilities. In fact, if these other items are completed, as a rule the financial requirements will be met easily.

There aren't many things that will quicken the life of a church and increase its ambition and multiply its efficiency like an evangelistic effort that revives the sleeping spirits of the saints and brings conviction and conversion to the sinners. At times you wonder why the apparent indifference and lack of concern for the spiritual life of the church, for those in the community who are not Christians, and who are not members of the church.

At the recent session of the Virginia Valley Central Conference, the matter of evangelism, of crusading for Christ, received considerable attention and emphasis. After a fervent and interested discussion of the local churches' business in its community and why it had not reached the unsaved and unchurched in its community, a set of resolutions was passed requesting each individual local church to do three things: First, to make a survey of its community, to determine all who live in that parish who are not Christians and who do not belong to the church, to locate them by name and address. Second, the church is requested to organize its membership into teams and conduct a period of visitation evangelism when they would take the church and the claims of Christ to the individual, seek his acceptance of Christ and his request for member-

ship in the church. It was stated that any church that would put these two resolutions into effect would, in all probability, add twenty percent or more to its membership. In order that the ones who are reached in this campaign might be more profitable members to the church and more devout servants of man and God, a third resolution was passed: that in this crusade for Christ the question of stewardship should be brought before the entire membership of the church and community, that all might be aware of their individual financial responsibility and the blessings that would accrue from a complete discharge of that responsibility. These resolutions were passed by unanimous vote of conference and the representatives of every local church agreed to see that this campaign was put on in his church and furthermore, the ones present took it on themselves to see the churches that were not represented and induce them to join in this crusade.

This was the high moment of conference, filled with inspiration that resulted in consecration and determination. The hope was expressed that all conferences constituting the convention would join the Valley in this effort, so that throughout the entire convention, we would have a crusade for Christ conducted by the local churches, culminating in a glorious in-gathering on Easter Sunday. May the Spirit of God bless us and move our hearts to undertake a program of this kind. Should the church give itself to this crusade, every other responsibility of the church will be more easily borne and it will be looking for new fields in which to plant new churches.

* * * * *

Apportionment Giving

It would seem useless to give a word of exhortation and encouragement to our Sunday schools and churches at this time concerning conference apportionments. Two of our conferences have already met in annual session. The remaining three will meet every week hereafter. I trust sincerely that other interests of the church have fared better than its institution of higher learning. You are compelled to feel that the

churches will pay their apportionments in full, that the convention, her boards and institutions may be financially able to meet their obligations. At any rate, we are dependent upon our churches and we have a conviction that they will not fail in this hour of need. We have a very good report this week; we hope that next week's report will bring the college to a figure equal to that of last year at this date.

Previously Reported	\$ 8,730.55
Eastern N. C. Conference:	
Henderson	\$ 94.00
Mt. Herman	24.00
Eastern Va. Conference:	
Barrett's	\$ 20.00
Dendron	1.10
Mt. Carmel	47.97
Norfolk, Second	94.00
Oak Grove	25.00
Portsmouth, First	157.79
Suffolk	661.47
N. C. and Va. Conference:	
Bethel S. S.	\$ 5.00
Western N. C. Conference:	
Liberty	\$ 35.00
Sophia	20.00
Virginia Valley Conference:	
Leaksville	\$ 8.89
New Hope S. S.	19.00
Wissler's Chapel	17.00
	1,235.22
Total to date	\$ 9,965.77

ELON RELIGIOUS EMPHASIS PERIOD

(Continued from page 3.)

Stevens held the interest and attention of the students exceptionally well, and that is a genuine tribute in itself.

The theme for the period was, "A Life to Spend," with each speaker developing different aspects. The questioning of the students both at the evening forum hour and in the dorm sessions bespoke genuine concern for the realities and resources of the Christian faith and commitment. All who had any part in the fine program of the week feel it was a success beyond any hopes they had dared entertain, both in student and faculty participation, and in the quality of the services conducted by the resource leaders. A lasting contribution has been made to the spiritual growth of those sharing the life of our college.

HOWARD P. BOZARTH,
Pastor.

The good that men do adds to the world's riches. The evil they do lives only in the negative values that do not satisfy or bring peace to the world.

Church Women at Work

With Emphasis on Missions

Mrs. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Thank Offerings for Mindanao

By Miss Virginia Brinkley.

The Thank Offering project for 1953 is "Our Mission on Mindanao" in the Philippines, and the offering received will go to further our work there. It is very fitting that the Woman's Missionary Convention of the Southern Convention selected Mindanao this year, for 1953 marks the fiftieth anniversary of the founding of the mission on the islands.

Since 1903, work by our missionaries, even though slowed up by disease, hostile tribes and war, has gone forward. This is evidenced by the number of hospitals, churches and schools that have been established and by the Christian leaders that have been trained. Yet, much more must be done among these people who still feel the effects of the ravages of war and who need assistance in the rebuilding of their nation. Here is a place where our women can translate their love for their fellowmen into action by giving generously of their possessions.

Our 1953 Thank Offering program, a service of rededication and reconsecration, has as its theme "The Voice of God is Calling Us"—to love our fellowmen, to serve our fellowmen, and to sacrifice for our fellowmen. It is hoped that our women will find joy in sharing in the Thank Offering.

November 1 has been designated as the Sunday for the presentation of the program and for the offering to be received. If the service cannot be held at that time, it is suggested that it be given at the earliest possible date.

* * * * *

Berea Off to a Fine Start

The Woman's Auxiliary of Berea (Nansemond) began their work for the new year with zeal and inspiration on October 6. Mrs. Russell Bradford, the president, entertained all of the women of the church in her beautiful home with a luncheon. About fifty women were present.

All officers had been installed at the September meeting, so all work for the year was planned, and everybody was ready for a good year.

Mrs. Mae Galliford, guest speaker,

brought us a lovely message on prayer. Mrs. I. W. Johnson conducted the devotionals, and Mrs. J. R. Vick brought a lovely message in song.

Each woman felt that it was good for us to have been there and determined to make all phases of our church work for the coming year a pleasure and a profit, not only for our local church but for the church at large.

Mrs. HERBERT P. HARRELL.

* * * * *

New Society Gives First Goat

The first goat for Puerto Rico reported to your editor as paid for in the Asheboro District come from Antioch Society, which was organized during the last year.

Mrs. H. Winfred Bray, wife of the pastor of the church, presented the

A PRAYER.

To be Used Daily at the Noon-Hour.

O God, who hast put into the hearts of men a great longing for peace, but hast also given to man the power to choose, grant us the will to make our choices in accordance with Thy will. Bind the world together, O God, in fellowship, service, and love, and grant that we may take our part in the fulfillment of Thy purpose. Through Jesus Christ, our Lord. Amen

—Mrs. HARPER SIBLEY.

(From "A Booklet of Prayers" used at the Sixth National Assembly of the United Church Women)

idea at the last meeting of the society, thinking they might help send a goat to provide milk for Puerto Rican children. Whereupon the society voted to pay the entire cost of a goat, taking the money from their treasury. At last report, we are not sure whether the goat is to be "Jolene" in honor of the minister's wife. However, we are proud of this relatively new society in the Asheboro District. Let us see what society will be the next to report the purchase of a goat for Puerto Rico.

* * * * *

Concord Missionary Society Closes Successful Year

The Woman's Missionary Society of Concord Christian Church, Caswell County, North Carolina, has closed another year of good fellowship together under the leadership of our very conscientious president, Mrs. Allen Tate.

Mrs. Tate has led us in an inspiring way toward true fellowship and cooperation in our church and society. May we ever remember the special thoughts and efforts she has given to our society.

Our monthly meetings have been well attended. We gave Friendly Service to Ellis Island. For Community Service we gave Christmas boxes to shut-ins and medicine for a T. B. patient. Our project for the year was to buy a pew for the church.

Our public services were World Day of Prayer, Thank Offering program for the Carroll County Mission, and the showing of the film, "More for Peace."

We have made quarterly reports to the state treasurer and have met most of the achievement goals.

As we go forward in the new year, under the leadership of Mrs. Preston Allred, we hope to accomplish many things for the Master.

Mrs. W. R. SIMMONS.

* * * * *

Attention, North Carolina Women!

If you did not have time during our busy but wonderful day on October 6, at Greensboro, to subscribe to *Social Action Magazine*, perhaps you would like to right away so that you may receive it for use during the 1953-54 conference year. The issues deal with a variety of subjects of deep concern to Christians. We know that we are called upon to "share with our Father in the task of creating a better society," in the "effort to make the Christian Gospel more effective in society," and "to be doers and not hearers only."

The subscription rate for *Social Action* is \$1.50 per year. I shall be glad to send to anyone interested literature on Social Action ordered for the literature table at the North Carolina Woman's Conference. Mrs. Carl Wallace is the new chairman of Social Action for the conference, and she will do everything within her power to help us all to do a better job in this most important expression of our Christian convictions.

PATTIE LEE COGHILL.

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Some Experiences at the National Assembly of United Church Women at Atlantic City

Eastern Virginia was highly honored at the sixth national assembly of United Church Women which met in Atlantic City, October 5-8, 1953.

(Continued on page 13.)

Some Things for Christians to Think Through

Sometimes men think that they personally need not subscribe or give regularly to missions, the church benevolences; that they will let their wives do their benevolent giving in their women's society, and their children in the church school. No, they cannot afford to turn it off that way, for it is a very personal matter, a spiritual privilege and duty; nor is it sufficient, for example, to hold an ice-cream social "to raise our apportionment." Giving to a local church for current expenses and for missions is an individual matter. It is an act of worship and cannot be treated lightly. No one can do another's giving for either. Every act of worship is personal. "Let each one of you.

Then there are churches that use one budget for current support and benevolences, that take a certain percentage of the sum subscribed, say 10, 15, or 20 per cent, for the missionary work. They say, "Then we will be sure of our benevolence apportionment." That seems very plausible on the face of it. The apportionment for benevolences may thus be secured. "If we have the double budget, it just will not be secured." Grant that the budget is subscribed and the apportionment met, but is that the only question? Look a little deeper. Suppose one subscribes 50-50 for the local work and for missions, is it right to take only a smaller percentage than 50 per cent of it for benevolences? Suppose he is opposed to missions and does not wish to give anything to them, is it right to take another's surplus giving to make up the anti-missionary person's? Is the principle of misappropriation of funds involved? Is nothing involved but the reaching of the apportionment?

Incidentally it should be noted that experience reveals that when the double budget is used both parts are subscribed more easily. It should also be remembered that budgets are minimums, the low ceiling; not the upper ceiling.

Another custom obtains in some churches, that of ignoring the members of the choir when the worship offering is received. Why should they be slighted? Giving is an act of worship and is personal as is every act of worship. Do the members of the choir not need to have the chance to worship with their gift in the same way and at the same time as other worshippers? Do you treat them dif-

ferently than other worshippers with the communion? Why not pass them by then?

Still another item has not been thought through by some churches. I visit your church to-day and place a dollar on the worship plate as it is passed to me—what becomes of it? Has your church adopted a policy and instructed your Financial Secretary and Treasurer how the loose plate offerings are to be divided? Of course it should never be left to the decision, whim, prejudice of some officer. The dollar was given to your total program and there is no reason why some officers without instruction should have to take the responsibility of deciding what share should go to the local work and what to the benevolences. The church should adopt a policy and give a proper division.

The church should be an example, a leader in principles, just methods, correct policies. Churches need to examine their habits and customs. Some of them have grown up without much thought.

WARREN H. DENISON,
Grinnell, Iowa.

SUGGESTIONS ON GOING TO CHURCH

(Continued from page 6.)

were watching. Suddenly she said, "I can't do it," and he said, "Neither can I," so he told the movers to take the furniture back into the house. That night he wrote, "Blest be the tie that binds our hearts in Christian love." So, some hymns are prayers, some are expressions of faith, some are calls to action, some express love of country, some the beauty of nature. Each hymn has its own story and each has its own message. The hymn book is the church's greatest storehouse of devotional literature.

We speak much about ecumenicity today—we really have it in our hymnals. "Love Divine" was written by Charles Wesley, one of the founders of the Methodist Church. "O Little Town of Bethlehem" was written by Phillips Brooks, an Episcopalian; "O Master, Let Me Walk With Thee," by Washington Gladden, a Congregationalist; "A Mighty Fortress Is Our God," by Martin Luther, founder of the Lutheran Church, and "Dear Lord and Father of Mankind," by John Greenleaf Whittier, a Quaker. And so on down the list. Each hymn has a message; each hymn has a history; and each hymn has its own contribution to make. They should

be used with greater thought and appreciation than they are.

II.

A second element is scripture. A professor of Biblical literature used to say that there were three elements in the Hebrew synagogue. They were described as "man to God," which was prayer; "God to man," which was the scripture; and "man to man," which was the sermon. The Christian church took over all three of these elements, adding the New Testament to the Old. The scripture is not something that we need to argue about. It has proven itself in the lives of countless people. It has been written into our legal systems; it has inspired the greatest characters; no other writing has even approached its influence. The scriptures are not entertainment in one sense, perhaps, but if we lived by the scripture we could lift our lives to a new level. They are read in a service of worship for a purpose.

III.

Prayer is the heart of worship, as it is the heart of religion. The Lord's Prayer is sometimes referred to as "The Model Prayer," for it was taught by Jesus Himself. It contains six petitions—three that concern themselves with God: (1) the reverencing of His Name, (2) the coming of His Kingdom, and (3) the doing of his will; and three that concern themselves with man: (1) the need for daily bread, (2) the need for forgiveness, and (3) the need for victory over temptation, or for character. This prayer contains only fifty-two words, yet all of man's spiritual needs are included. It opens with a personal statement of faith in the personal God who is like a Father, "Our Father which art in heaven." It closes with a conviction of the majesty and power of God, "For thine is the kingdom and the power, and the glory forever." The prayer of the pastor attempts to express the adoration, confession, aspiration, and intercession of all the people. Some churches also include a period of silent prayer. We all need to develop the art of silence. The Quakers have much to teach us here. We need to discover something of the meaning of the verse, "Be still and know that I am God." (Psalms 46:10) This is why we include moments of silence and meditation. Archbishop Trench wrote, "Lord, what a change within us one short hour spent in Thy presence

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A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Why We Should Give to the Church Building and Loan Fund

The crisis is here. Now is the time when we must decide whether we want war or peace. I know all of the world really wants peace. The only way is to teach people the Christian way of living. For that we need more churches. Children need to be taught in the church from the beginning for this is our future, our peace.

We organized our Church Building Society in 1853 and since then it has been helping thousands of churches all across the country. Through the loans and grants, repairs and improvements have been made possible upon church buildings, parsonages, education buildings and also many new churches have been built. These funds are capital revolving loan funds. They do not diminish with their using. They are loaned for the building of churches for ten years and parsonages for five years. In actual practice, the funds revolve about once every eight years.

Even with this there are more people living in unchurched and inadequately churched communities today than at any other time in history and many requests of aid have been refused in the last two years for lack of funds. Inter-denominational co-operation indicated that our Congregational Christian share 333 churches. Building a church is exercise for the soul. It unites a collection of individuals into a Christian fellowship. It creates a community out of a group of houses. It is a new witness to the gospel of Jesus Christ for the world. It provides a sound foundation for a real Christian community, a rewarding, fruitful life. New communities with the church at their centers and a new generation brought up in the Christian faith means peace for the world. The time to build churches is now.

JUDY BASON.

* * * * *

"Practice Visit"

By MABEL-RUTH JACKSON.

Issued by the National Kindergarten Association.

From the doorway of an adjoining room Mrs. Donaldson watched her

son with satisfaction. Greg had brushed his teeth and cleansed his throat—doing a really good job according to the latest accepted methods.

And his mother thought to herself, now there is something else he must be taught. She had already arranged for Greg to go with her to the dentist's office. She had talked the matter over with Dr. Brown and he had gladly agreed to cooperate. Today was the time set for a visit.

"What's a dentist, Mommie?" asked Greg, as they were on their way.

"He's a doctor who tells you how to keep your teeth in good condition, and if there's anything wrong he fixes it." Not a very adequate explanation, Mrs. Donaldson thought ruefully, but perhaps it would do for a beginning.

It seemed best to have Mrs. Donaldson sit in the chair first, so she took her place, smiling at little Greg, who watched, wide-eyed. "Open your mouth wide, please," said the dentist, and with a slight, knowing wink at Greg that made him feel grown-up, too, Mrs. Donaldson obeyed. The dentist looked at her teeth with the help of his little mirror. Then the young lady attendant handed her a paper cup of water and she rinsed out her mouth.

"I want a drink, please," said Greg suddenly.

"You will have to sit in the chair, then," said the dentist.

Mrs. Donaldson surrendered the chair to her small son, who was fascinated when the dentist put his foot on a lever and raised the seat. "Open your mouth, Gregory," he said.

"What for?" asked the small boy, gazing at him uneasily.

"I want to look at the inside of your mouth with this mirror, just as I looked at the inside of your mother's mouth," explained the dentist carefully.

Greg looked at his mother, and she laughed gently. "It's fun, isn't it, Greg?" she said.

"Yes." He opened his mouth and the dentist explored the small pink interior carefully.

"Now may I have a drink?" Gregory asked.

The smiling young lady filled a paper cup. Greg drank the water and grinned over the top of the cup at his mother. Then he asked to hold the mirror, and he looked at himself in the tiny circle.

"Well, young man," said the dentist cheerfully, "will you come to see me again some day?"

Greg nodded. "Sure," he said. "Now will you give me a ride down?"

"Here's something to take home to remember us by," said the young lady, and she handed Greg a tiny truck, an inexpensive toy from the dime store.

"Thank you," said Greg gravely. "Goodbye," he said to the dentist.

Mrs. Donaldson felt that the visit had been a great success and, also, a wise preparation for the time when her son's teeth might need some real attention. Though that coming visit might not be as enjoyable as this one, still there would be no apprehension on the part of Greg. Now he knew the dentist and his chair. He would not be afraid.

THE FRUIT OF MISSIONS— CONFLICT

(Continued from page 5.)

people's workers, as well as trained men and women from America to assist Africa in Christian fields of living, Dr. Phillips said "Africa needs everything that the colored people of the South needed at the end of the Civil War."

"In South Africa, the government can be counted upon to assist to some extent, but it is hampered through lack of trained personnel and finance. The government will help, but the initiative must come from outside. American missions have the confidence of Africans and government to a unique degree. If we will study our fields from the standpoint of the up-building of a total Christian culture, we can count upon being given freedom of action and such financial help as can be shown to be necessary. In Johannesburg, the government is contributing nearly \$200,000 per annum to various schemes initiated or carried on at present with the co-operation of American mission workers. With respect to American government aid—the Point Four Program—our South African Government is a proud government and will never ask for a penny of such help from an outside nation."

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Relax With Max

For the last time. . .

For three years I have filled poorly the position as the editor of this page. I have enjoyed the opportunity of keeping in pretty close touch with our youth work. For most of this time I have been at Elon College, where I could pick up the news from our offices there. Now that I am a student at Duke Divinity school it is impossible for me to know what is going on. For this reason, I have sent in my resignation to Pattie Lee Coghill, hoping that an editor may be found who can do a much better job.

I would like to express my thanks to those youth groups who have been active and who have sent to me reports of their activities. Many other interested persons have sent me articles, jokes, and criticisms—all of which I greatly appreciated.

Please do not think that my quitting this job is because of my lack of interest in youth activities. It is rather because of my interest and the realization that someone should have the job who is closer to the center of our activities at Elon College.

I don't know who will be taking over, but I will suggest that each of us make a special effort to send him the news of our group. Our Pilgrim Fellowship has grown greatly during the last three years, and I'm sure that with the help of God it will continue to grow. May God bless you and your group always.

* * *

Let Us Pray

That we may be green—
Green enough to continue to grow,
And green enough that though we
may bend
We will never break under tempta-
tion.

My Impressions of Moonelon

For two summers Mrs. Neese and I have had the opportunity of directing your activities at the Moonelon Convention Center. Our work there has been enjoyable and the visits of members from the convention churches has renewed many friendships.

It is regrettable that so few of the convention churches know what a heritage we have at Moonelon in the gift of Mr. and Mrs. Sellars. It would be difficult for me to describe fully the many advantages to be found at our convention center. Within the 25 acres of land is a spacious two-story house overlooking a large beautiful lake. The swimming pool, the largest in Alamance County, is forty feet wide and one hundred and twenty feet long and is kept filled with 72,000 gallons of cool spring water. The picnicing facilities are excellent. There are tables and benches which will accommodate about 100 people. Also, there is a large shelter under which is conveniently located a large wood range for out-door cooking and nearby are two places for weiner roasting.

It is hoped that the soft ball diamond, areas for horse shoe pitching and the tennis court will be ready by next summer. All these advantages await your enjoyment at Moonelon.

Dr. Scott and Dr. Robinson are to be commended for their untiring labors toward the development of such a wonderful convention center. However, your help is needed. I hope that the pastor's and laymen of our churches will give the project their wholehearted support. There is quite a bit of underbrush that needs clearing out. There is a need for a central dining hall and several cabins to be constructed. It is estimated that about \$500.00 will build the type cabin recommended. Surely there are several churches in the convention that could be responsible for one cabin. It could bear the name of your church or some organization in your church.

I am very much impressed with the possibilities at Moonelon and only wish I could be there to do my part in its development. However, my physical condition makes this an impossibility. It is my prayer that this project will lay itself on your heart as it has on mine and let's develop it for a better convention fellowship and the growth of the Kingdom of God.

REV. J. L. NEESE,

So many of our prayers are unanswered because our reliance is counterbalanced by fear and unbelief.

SUGGESTIONS ON GOING TO CHURCH

(Continued from page 9.)

will prevail to make." This is true if we really pray.

IV.

There is an offering in the average service of worship. The thing that we stress here is that it is an offering and not a collection. The offering is as much a part of the service of worship as is the pastoral prayer. The oldest reference to worship in the Bible is to the bringing of an offering to God. In that spirit we include an offering in the service of worship as an act of dedication to the church, to the Kingdom of God. It is an expression of the share we want to have, and an expression of gratitude for the church, for all that it stands for, for all that it has meant to the world, to our families and to ourselves. What is money? It is condensed time, ability, skill, effort and labor. It is a part of us, it is that which we have earned, so we dedicate it to the Christian cause. All of us cannot go to India and speak their language and teach them and care for the sick there, but through our contribution we can be a part of that program through the missionary activity of the church. Through the offering I give I can transfer a portion of my life, my time, energy, and skill that have gone into this money, to the church and to the cause it represents. The offering is a real act of worship.

V.

We need not say much about the sermon here for obvious reasons. Preaching is not easy. It is an attempt to meet the needs of so many people of different ages, with different backgrounds and interests, with different problems and life situations. Every minister knows how far short he falls. Of course, the test of a sermon is what it makes us do, how much it stimulates our thought, how sincere an effort we make to apply its truths.

These are all elements that have been included in a worship service for centuries. There are certain generalizations that should be made.

(1) Going to church will have the most meaning if we do it regularly. We "do well the things we do often." It may seem at times as though it

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Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Stronger Churches—Better Communities"

LESSON VI—NOVEMBER 8, 1953.

MEMORY SELECTION: "Let your manner of life be worthy of the gospel of Christ."—Philippians 1: 27.

LESSON: Acts 2: 41-47; Philippians 1: 27-30; I Peter 2: 4-5, 9-10.

DEVOTIONAL READING: Psalm 122.

A Causal, Not a Casual Relationship.

The relationship between a church and a community is more causal than casual. For instance, go through a community in which the farm land is poor, in which outbuildings are in poor repair, in which the homes are unpainted and ill-kept, in which conditions are quite evidently not so good, and you will find poor churches. This does not mean that there are not good people in poor communities. It does not mean that people cannot worship God in a simple building. It does mean that better communities mean better churches. It also means that better churches mean better communities. The state of the church is reflected in the state of the community; but the church should improve the state of the community. Given good leadership in a small and even a poor church, great things can be done in and for the community.

Poor land means poor crops, poor crops mean poor incomes. Poor incomes mean inadequate income for a pastor and hence inferior leadership. Poor incomes also mean inadequate buildings, inadequate programs, inadequate resources.

Stronger churches mean better communities. The title of today's lesson is the truth.

A Growing Church.

The scriptures for today reflect some of the factors and the characteristics of the early church. At the beginning, of course, there was little if any formal organization, and no prescribed method of doing things. But there was a vital spirit in the life of the church, and it grew. And as it grew, there sprang up the need for organization and programs. And today's lesson gives an account of the growth of the church.

As a result of Peter's sermon, and

of the power of the Holy Spirit, three thousand people were converted and baptized on the day of Pentecost. The little group of one hundred and twenty became multiplied twenty-five times in one day! To be sure that was exceptional. There is no record that it happened again. But it is the symbol of what biblical preaching and the power of the Holy Spirit can do in the life of the church. And there is significance in the statement of what the new converts did after they had been converted. They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread, and in prayers. They wanted to learn more about the Christian way of life, they had fellowship with the church, they attended Communion services, they prayed. These are all sound habits for new converts. By them and through them, they will grow in grace.

A Sharing Church.

There was need among the new members of the early church. Many of them were poor, and in some cases in need. The church was made up of a fellowship of those who care. Many of them sold possessions and goods and shared with their needy brethren.

Don't get excited, Communists! This was not communism. There was no evidence that they sold all their goods and possessions. They kept their own homes and the things that they needed for themselves. They simply pooled their resources and established a "Poor Fund" or a "Fellowship Fund," or whatever you may want to call the fund with which your church helps the unfortunate members of the church or the community. Furthermore, there is no evidence that the plan lasted very long. It was simply an example of the spirit of unselfishness and devotion of these members of the early church to their fellow-members. And it was the beginning of organized charity in the church. Or perhaps compassion or concern would be better words.

A Courageous Church.

Would you join the church if you knew that you might be thrown to the lions the next morning, or persecuted for your faith? These first century Christians did. As the apostle writes,

it was given to them not only to believe on Christ, but to suffer for his sake. It took courage to be a Christian then. It often involved hardship. It was the hard thing to do.

There is danger of making religion too easy. Churches appeal to folks by advertising the fact that they have softly cushioned pews and air conditioning, and that people can worship God in comfort. Well there is no particular virtue in punishing one's self; but those first century Christians would have probably smiled a bit—in secret because they were too polite to do it to one's face—at the comparative ease with which we moderns worship, and at the ease with which folks become members of the church today. There are not many present day Christians who are suffering for their Christian faith. There are not many who are making any appreciable sacrifice for the church. There are not many who are running the risk of trouble and hardship by their faithful witnessing for Christ. There are not many who are really willing to stand up and fight against the giant evils of our day. How many, for instance, are willing to take a determined stand on racial equality? Or against the liquor traffic? Or in behalf of unpopular causes? The modern church needs grit as well as grace.

A Peculiar Church.

The King James version refers to the people of the early church as a "peculiar people"; or to quote the whole description, "a chosen generation, a royal priesthood, an holy nation, a peculiar people." And Peter goes on to tell why: "... that you should show forth the praises of him who called you out of darkness into his marvelous light." The church is peculiar in that it is different. It is supposed to be made up of people who have been changed by the Spirit of God—they have been born again. They are to be the light of the world, the salt of the earth. They are to show forth the excellencies of the One who has called them out of the darkness into the light. They are to walk worthy of their calling. They are to live differently. As strangers and pilgrims, they are to abstain from fleshly lusts which war against the soul, and to let their manner of life be honest among the Gentiles. The church of Christ is unique. It is different from any organization on the face of the earth. It is peculiar in origin—it came down from

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In Memoriam

VAUGHAN.

Mr. James Asa Vaughan, a native of Mecklenburg, County, Virginia, was born March 24, 1873, and passed away at his home on September 26, 1953.

Mr. Vaughan is survived by his wife, Mrs. Nora Newton Vaughan; four daughters, Mrs. Rosalie Daniel, Mrs. Nannie Bet Parker, Mrs. Edna. Miles, all of Nelson, Virginia, and Mrs. Melissa Elliott, Oxford, North Carolina; five sons, James M. of Dearborn, Michigan, William Patrick, Elmo, Lewis, and Nathan, all of Nelson, Virginia; 35 grandchildren and 12 great grandchildren.

Mr. Vaughan became a member of Hebron Congregational Christian Church, Nelson, Virginia early in his life and maintained his membership as a member in good and regular standing. Funeral services were conducted by his pastor, Rev. Mark W. Andes, and assisted by the local Baptist minister, Rev. Joe Sorrell. The service was held at Hebron Church, with burial in the church cemetery.

Our prayers abide with the family in this hour of need.

CHURCH WOMEN AT WORK

(Continued from page 8.)

In the very colorful formal opening, Mrs. W. B. Williams (our beloved Tudor) was selected from among the state presidents of our National Fellowship to carry our denominational banner, and was followed by our national president, Mrs. W. B. Buckham. After all the denominational banners, each state had a flag-bearer for its own flag. Mrs. Garland Spratley, president of the Eastern Virginia Conference, was honored with this duty for Virginia, and was followed by Mrs. J. D. Deal, the president of the Virginia Council of Church Women.

The large auditorium was well filled. The organ music by Mrs. Lois Wilson added much to the spirit of worship on this opening session, as well as throughout the entire convention.

Our denomination had one of the largest delegations there. Among those present were: Miss Helen Kenyon, who served as the parliamentarian for each session; Mrs. Douglas Horton, who was on the program and brought a report on "The Study of the Status of Women in the Church"; Miss Margaret Hargrove, our national secretary, who will be with us next spring for our District Rallies; Dr. Nels F. S. Ferre, who led us in our morning worship each morning; Mrs. W. H. Medlicott, of our Missions Council. Mrs. Harper Sibley, Mrs. Ross Snyder, Mrs. James D. Wyker,

Pauline Frederick, and President Dwight D. Eisenhower, were some of the notables who spoke to us. The President of the United States spoke to the assembly on Tuesday morning.

The whole conference was a wonderful experience, with some very high moments of worship. We felt that Christ calls us to deeper fellowship.

MRS. RAY F. GORDON.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

God; it is peculiar in nature—it is the body of Christ; it is peculiar in mission—it is to save all men and all of the man; it is peculiar in fellowship—it includes men of all races and religions in a bond of unity in Christ Jesus. It is an elect race—the called of God, a royal priesthood—bringing men to God and God to men, a holy nation, and a people for God's own possession. Here is the challenge of the church to every church member. Let us walk worthy of our high calling in Christ Jesus. Let us not be afraid of being called "peculiar" because we do not do some of the things that others do, or because we do some things that others will not do. It takes courage to be a Christian, a true Christian, in our modern world.

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SUGGESTIONS ON GOING TO CHURCH

(Continued from page 11.)

has little effect, but if one attends regularly through the years, the power of accumulation can make a tremendous difference in one's life.

(2) Going to church has value only as we do it sincerely. Early in most services we find a "call to worship." That's what it is—a call to worship. If we go to church to be entertained, the chances are we will be disappointed. If we go to criticize, we will find flaws. If we go to worship, we will find value. Jesus said, "God is spirit, and those who worship him, must worship him in spirit and truth." (John 4:24) We need to go to worship. We need something in our lives that reminds us of the things the world tends to make us forget. We need something that makes the eternal real, that deepens our faith, that challenges our best selves, that assures us of divine companionship.

(3) Of course, this all cannot be confined to Sunday. Those to whom prayer is real on Sunday are those who pray in solitude during the week. Those to whom the Bible has value in the service of worship are those who read the scriptures on other occasions. The test of worship is the life one leads. Those who strive to live their daily lives at their best, to be of service to their fellowmen, to live by faith, will find the hour of worship most valuable. They will also find that that hour of worship has value in enabling them to live their lives more effectively and on a higher level.

Inscribed over the door of a high school in western New York are these words, "Enter to learn, go forth to serve." We might well inscribe over the entrance to a church, "Enter to worship, go forth to serve." Each Sunday through the year we should enter to worship regularly and sincerely, as Jesus said, "in spirit and in truth." Then we should feel our kinship with those of all ages. It should be an hour in which the Eternal becomes real and his purposes find a place in our lives. Then we should go forth to serve, with new resolves to live lives of usefulness and helpfulness, with our ideals strengthened and our faith deepened, and with a new certainty of the Companion on the Way. "Where two or three are gathered in my name, there am I in the midst of them." (Matthew 18:20)

Collection Plate Fight on Crime

Galveston, Texas—A "collection plate" fight on organized crime in and around Galveston has been launched by church groups of the area.

The Rev. Harry Burch, spokesman for Protestant clergymen in nearby La Marque, said "we are going to call on all our congregations to give funds toward stamping out lawlessness in our county."

He said collections taken up at church services will be turned over to the Galveston County Citizens' Committee to give it needed financial support in its war on bawdy houses and gambling.

The Galveston Ministerial Alliance also voted to seek clean-up funds from church members. The Galveston financial drive has been set for September 27.

—Church Management.

The Orphanage
J. G. TRUITT, *Superintendent*

Dear Friends:

I wish to ask all my friends and all the friends of the orphanage to be thinking about Thanksgiving season and what it may mean for the boys and girls here at the orphanage. We need the help and goodwill of every member of our churches plus the goodly number of folk beyond our own church lines. The task will be easy if enough people help. It will be easy if you who read these lines will take it upon yourself to do a little work for our Thanksgiving offering. Two things you can do. You can make a donation yourself, and then ask others to remember the orphanage during the Thanksgiving season.

The Southern Convention and five conferences have generously allotted November and December as "Orphanage months." During those two months the church's big job for the financing of the orphanage is to be done. This job cannot be done except with your help. With your help it can be done. What is more I have faith to believe that you will help and that it will be done. Ask your men's classes, your women's classes, your Sunday schools, your churches to "remember the orphanage" with a special offering during the Thanksgiving season. And ask some of your friends who may wish to make a donation to help a homeless child in gratitude for the fact that God has given them the privilege of living for and rearing their own to make a real thanks giving contribution.

You can count on me doing my best to help with this program. But I have so many things I have to do right here that I cannot give all the time I have to it. You must let me persuade you to help. Today I had to hear two school children explain why they played hooky from school. Couldn't a matron do that? Yes, and had. But this was a second offence. Today I was asked by some boys who are old enough to join the scouts if they might. It was a good time for me to talk with them, and to come up with the affirmative answer. Today I was asked by our builder of the Holt Memorial Chapel how soon could we get the last loads of brick on our grounds. Will the steel roofing supports be ready in a few days? There are dozens of questions which seem to work their way into my of-

fice, and problems a plenty. These all are a part of my task. So many questions are answered and problems solved by my faithful helpers I wish here to praise them, but they like to see me here as much as possible and they need my support and help. So I begin the day at 6:30 every morning and stay with it often till late at night. And sometimes when I should be sleeping or relaxing I am too concerned with the wellbeing of 84 children and their often over-worked helpers I cannot relax.

But just as the workers are faithful here I know the friends will be faithful out there everywhere, and this makes me glad. This helps me to go to my work for these children with an abiding faith and trust in the goodness of God. Every day somebody makes me happy with their donation. Every day somebody puts forth a helping hand. I want to see these reports climb. And I trust you to help me see it come to pass. Thanks for the gifts listed in this week's report. Help me make the report twice as much next week. Thanks to one and all.

JOHN G. TRUITT,
Superintendent.

REPORT FOR OCTOBER 22, 1953.

Commodities for the week.

- Mrs. Richard Haff, Burlington, N. C., Clothing.
- John Hannah, Elon College, N. C., Clothing.
- Mrs. Mamie Miller, Elkton, Va., Soap.
- Mrs. J. E. Harrell, Holland, Va., Gloves and Coupons.
- Woman's Miss. Soc., Antioch Church, Harrisonburg, Va., Coupons.
- Mrs. Ester Jinkens, St. Paris, Ohio, Coupons.
- Circle no. 1, Woman's Fellowship, Liberty, Vance, Church, Coupons.

Mrs. Elizabeth Hutcherson, Cottonwood, Arizona, Coupons.

Mrs. C. A. Ballentine, Varina, N. C., Coupons.

Sunday School Monthly Offerings.

Amount brought forward	\$11,999.99
Eastern N. C. Conference:	
Wentworth	\$ 90.00
	90.00
Eastern Va. Conference:	
Newport News S. S.	\$ 12.00
Portsmouth, First	31.77
Windsor S. S.	10.00
	53.77
N. C. and Va. Conference:	
Bethel S. S.	\$ 5.48
Durham S. S.	28.24
Salem Chapel	6.56
	40.28
Western N. C. Conference:	
Zion	\$ 30.00
	30.00
Virginia Valley Conference:	
New Hope S. S.	\$ 19.98
Wissler's Chapel	17.00
	36.98
Alvin O. Jacobs	10.00
Total	\$ 261.03

Grand total \$12,261.02

Special Offerings.

- Amount brought forward \$15,961.88
- Mr. & Mrs. E. T. Sanders, Burlington, N. C., in memory of George Isley \$ 10.00
- Rev. W. B. Fuller 5.00
- Mr. & Mrs. Clayton Pugh, Winchester, Va. 10.00
- A Friend 5.00 || First Cong. Christian Ch., Roanoke, Ala. | 9.00 |
| H. O. Byrd, Suffolk, Va. . | 10.00 |
| Mr. & Mrs. Tom Zachary, Graham, N. C., in memory of C. R. Faucette .. | 5.00 |
| Philathea Class, Suffolk Christian Church | 5.00 |
| From two Friends, Richmond, Va. | 10.00 |
| Mrs. Nancy E. March, Holland, Va., in memory of Mrs. Edna K. Duke | 10.00 |
| C. H. Darden, Greensboro, N. C., in memory of Mr. | |

(Continued on page 15.)

MEMORIAL GIFTS
"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name.....

Address.....

Pledges to Church Building Loan Fund Campaign

(Corrected to Oct. 19, 1953.)

Church and Pastor	Amount
Va. Valley Central Conference:	
Antioch—E. J. Rohart	\$ 343.00
Bethlehem—Ralph M. Galt	106.00
Bethel—H. V. Harman	377.00
Dry Run—R. E. Newton	129.00
Joppa—R. E. Newton	52.00
Leaksville—R. E. Newton	436.00
Mt. Lebanon—R. E. Newton ..	211.00
Winchester—R. A. Whitten	1,101.00
Wissler's Chapel—Ralph M. Galt	60.00

Eastern Va. Conference:	
Berea (Nans)—H. S. Harcastle ..	\$ 872.00
Berea (Great Bridge)—H. E. Crutchfield	1,197.00
Bethlehem (Disp)—John Gallo ..	459.00
Cypress Chapel—Earl T. Farrell	1,321.00
Damascus, Sunbury—T. Fred Wright	775.00
Franklin—Harvey L. Carnes ...	2,132.00
Holy Neck—Allen Hurdle	1,270.00
Holland—J. H. Lightbourne, Jr.	1,913.00
Isle of Wight—Ellis N. Clark ..	200.00
Liberty Spring—Jesse H. Dollar	1,591.00
Newport News—A. Lanson Granger, Jr.	3,264.00
Norfolk, Bay View—.....	724.00
Norfolk: Christian Temple—W. Millard Stevens	5,330.00
Norfolk, Rosemont—Melvin Dollar	2,800.00
Norfolk, Second—J. Everette Neese	877.00
Oakland—H. S. Harcastle	1,570.00
Oak Grove—Earl T. Farrell	265.00
Portsmouth, First—W. P. Smith	1,410.00
Portsmouth, Shelton Memorial—Thomas H. Britton	683.00
Portsmouth, Elm Ave.—R. Eugene Tally	704.00
Richmond—Roy C. Helfenstein ..	1,459.00
South Norfolk—O. D. Poythress	2,500.00
Suffolk—.....	6,290.00
Union, Southampton — Clyde Fields	928.00
Windsor—Ellis N. Clark	500.00

Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Antioch—W. A. Rich	203.00
Beulah—.....	517.00
Bethlehem—W. A. Rich	132.00
Chapel Hill—R. L. Jackson	509.00
Fayetteville—Carl Wallace	300.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	1195.00
Mt. Auburn—W. A. Rich	523.00
Mt. Carmel—W. A. Rich	203.00
Mt. Gilead—W. A. Rich	332.00
Lee's Chapel—Fred P. Register	1166.00
Plymouth—John Littikin	299.00
Raleigh—W. L. Parker	975.00
Sanford—Will B. O'Neill	1,000.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood ..	300.00
Wake Chapel—F. P. Register ..	1,500.00

Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Flint Hill (R)—Avery Brown..	127.00
Hanks Chapel—R. T. Grisson ..	694.00
High Point—Guy H. Veazey ...	426.00
Liberty—L. M. Presenell	361.00
Pleasant Ridge—Max Vestal	595.00
Pleasant Union—B. H. Lowdermilk	300.00
Spoon's Chapel—Max Vestal ...	132.00

N. C. and Va. Conference:

Burlington:	
Beverly Hills—W. W. Snyder ..	\$ 400.00
Lakeview—Curtis Young	82.50
Bethel—T. D. Sutton	593.00
Greensboro, First—W. E. Wiseman	3,292.00
Elon College—H. P. Bozarth ...	2,450.00
Greensboro, Palm St.—Mack V. Welch	1,243.00
Haw River—Dwight Jackson ...	1,065.00
Hines' Chapel—Julius Rice	697.00
Ingram—W. T. Madren	975.00
Monticello—Julius Rice	460.00
Pfafftown—W. J. Andes	258.00
Pleasant Grove—W. T. Madren ..	814.00
Pleasant Ridge—W. E. Wiseman ..	364.00
Reidsville—T. G. Humphries ...	3,211.00
Shallow Ford—R. M. Petersen ...	1,057.00
Union (NC)—K. D. Register ..	1,395.00
Union (Va)—Mark W. Andes ..	1,498.00
Winston-Salem—W. J. Andes ...	814.00
Zion—Fred H. Wrenn (Student)	75.00

THE ORPHANAGE

(Continued from page 14.)

and Mrs. Boyce	25.00
C. H. Darden, Greensboro, N. C., in memory of Carter Hagan	25.00
C. H. Darden, Greensboro, N. C., in memory of Glenmore Stone	25.00
C. H. Darden, Greensboro, N. C., in memory of Britt M. Armfield ...	25.00
Harold E. Parker, Varina, N. C.	35.00
The Dorcas-Twiddy Class	25.00
Special Gifts	198.50
	437.50
Grand Total	\$16,399.38
Total for the week	\$ 698.53
Total for the year	\$28,660.40

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195..., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

It was agreed that our church would seek to reach this goal by:

(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195..., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
- [] 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195...
- [] 4. By annual solicitation each year for years.

..... Church

By Secretary or Clerk

Address

..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

EXTRACTS FROM AN ADDRESS ENTITLED

"This is My Church"

By DR. RONALD BRIDGES

"The radicalism of Jesus was so sweeping and pure that it makes secular radicalism look puny and horrid by comparison," said Dr. Bridges, speaking Wednesday evening, October 21, before the Midwest Regional Meeting of The American Board of Commissioners for Foreign Missions, of which he is president,

Quoting from John Donne, "No man is an island entire in itself; every man is a piece of the continent, a bit of the mainland," Dr. Bridges his home town church, the North Parish Congregational Church of Sanford, Maine, as an island, but "not a floating island. It is a bit of the whole connected body of the earth, which means a part of the Universal Church of Jesus Christ. . . .

"My church is a lay church, and I am proud to be a layman standing before the throne of God with my fellow ministers and priests—not a meaner species who must stand in the rear of the throne room or in the vestibule. . . .

"My church is a radical church, and I say that with pride, even though I am also proud of being a conservative Republican from Maine. My church has accepted the mandate of our Lord that all things must be changed if we are to grow in grace and build the kingdom of God, and that no change can be complete and find favor in his sight until individual men and women have been changed to give themselves unreservedly to God. . . .

"My church is a teaching church. Jesus was called "Rabbi" and his disciples taught as well as preached. Whenever the church has been truly great, it has been a time when it taught, greatly, at home and in the congregation, in the market place, in the schools, and along the wayside. . . .

"My church is evangelical. It preaches and teaches Jesus Christ, in whom God was made manifest. My church is the Holy Catholic Church, not a collection of individual churches, not the aggregate of floating islands, but one. When I joined the church, my pastor made it plain to me that I had not joined the North Parish Church, but had joined the Church of Jesus Christ—The Holy Catholic Church in the North Parish, in Sanford, Maine."

HISTORICAL SOCIETY, 1955.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VIRGINIA, NOVEMBER, 5, 1953

NUMBER 44

Thanksgiving Time is Orphanage Time!



Remember the Christian Orphanage Children

The Boys and Girls at the Christian Orphanage and Their Birthdays

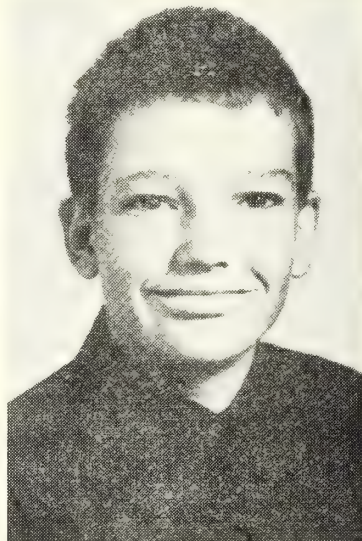
It may be a surprise to some of you folks, but the boys and girls at the Christian Orphanage have birthdays just like all other boys and girls.



Is this little lady unhappy! If she is it is unusual for she is one of our most dependable girls. She has been here over 10 years and is in the Junior Class at Elon Consolidated High School. Jeannie Cook is sponsored by the South Norfolk Church, and they do a good job at it. They sponsor others here, too, and love it. Some very interesting results have come out of their kindness. One of the boys they sponsored until he graduated at high school last May has a good job with Burlington Mills and is a fine capable, worthy fellow, David Haith.

Barbara Jean Arnold	8-15-44
Clara Lee Arnold	4-3-46
Jo Ann Arnold	7-30-41
Raymond Arnold	7-14-43
Jo Ann Black	1-18-42
Ben Black	12-4-39
Roy Black	12-18-37
Billy Burgess	5-22-41
Bobby Burgess	5-22-41
Jimmy Burgess	12-27-36
Woody Byrd	8-17-45
Jeanie Cook	6-2-36
Hubert Cook	11-7-39
Frances Coggins	3-10-44
Joyce Coggins	3-5-46
Peggy Coggins	6-22-47
Brenda Crumpler	8-31-46
James Crumpler	4-25-44
John Crumpler	10-22-41
Larry Crumpler	4-22-45
Jean Daughtrey	4-28-37
Bobby Daughtrey	8-10-40
J. C. Davidson	10-8-38
Sandra Ferrell	4-5-45
Kenneth Ferrell	2-23-43
Angelee Haith	4-24-42
Ella Jean Haith	11-1-40
Woodrow Haith	8-16-37
Raymond Harvell	1-31-41
W. C. Harvell	10-16-37
Margie Hayes	5-2-39
Frankie Hayes	9-29-42

Larry Jones	1-8-44
Ray Kinch	10-22-37
Billy Lamberson	6-8-47
Laverne Mecimore	4-20-43
Garland Mecimore	1-13-47
Phyllis Morningstar	8-28-46
George Morningstar	11-23-42
Dewey Morningstar	10-4-44
Betty Oakes	7-4-44
Jeanette Oakes	3-2-49
Marjorie Oakes	7-18-40
Ruby Oakes	4-23-42
Alvis Oakes	2-7-47
Billy Proctor	10-7-44
Betty Jean Proctor	4-7-40
Marie Proctor	12-22-38
Brenda Proffitt	2-25-50
Roger Proffitt	1-24-49
Gerald Rash	5-31-47
Ann Rich	11-2-43
Wilma Rich	4-19-47
Kay Rich	8-2-40
Floyd Rich	9-23-41
Johnnie Rich	6-28-48
Jerry Rich	10-19-49
Frances Rowland	10-16-41



Roy Black is trying to let his "crew cut" grow so he can comb his hair like his younger brother Ben. But however his hair is he has a keen mind and a ready, co-operative spirit. Everyone here is fond of Roy, and so are the people at Hanks Chapel. Their friendship, their contributions toward his clothes and their invitations for him to come to see them vacation time and some other occasions give Roy a sense of belonging and security that is developing him into a well-rounded boy. And what is said for Roy can be said for many of the boys and girls here. This job here requires the help of every church and friends beyond our churches. Who can estimate how much good may be done by giving a boy or girl a good home under good influence and good training?

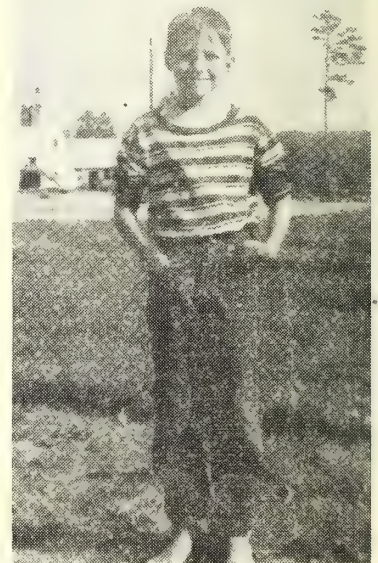
Betty Jane Rowland	11-4-44
Larry Rowland	8-3-40
Robert Rowland	11-20-38
M. B. Rowland	9-17-43
Peggy Rowland	1-16-40
Jo Ann Rowland	1-16-40
Clara Spicer	1-2-48
Dorothy Spicer	9-10-43
Janis Spicer	11-30-42
Jessie Spicer	6-7-45
Charles Spicer	2-17-41

Dorothy Taylor	6-27-40
Donnie Taylor	12-18-47
Garland Troxler	6-6-48
Melvin Troxler	2-20-45
Raymond Troxler	10-23-43
Wallace Troxler	11-22-46
C. A. Ward	6-13-41
Charles Ward	11-7-42
Betty Ann Ward	8-6-37
Helen Watkins	6-27-41
Nancy Watkins	2-18-40
Rachel Wilkins	2-21-42
Jackie Wilkins	1-26-44
Betty Lou Wilson	2-17-39
Cecelia Wilson	2-26-41

TRY!

I'll go to Jesus, through my sin
Like mountains around me close;
I know His courts, I'll enter in,
Whatever may oppose.
Prostrate I'll lie before His throne,
And there my guilt confess;
I'll tell Him I'm a wretch undone
Without His Sovereign grace.
Perhaps He will admit my plea,
Perhaps will hear my prayer;
But if I perish, I will pray,
And perish only there.
I can but perish if I go—
I am resolved to try;
For if I stay away, I know
I must forever die.

—William Jones.



There he is! That barefoot boy with cheeks of tan! In the immediate background is part of a large alfalfa field with the dairy in the distance. He is one of 43 boys whom you are supporting with your contributions. Classes and organizations have a good time "sponsoring" such boys and giving them a two weeks vacation in summer. If classes would take a child and furnish his clothing it would help us a great deal. However, if they do not wish to do as much any lesser sponsorship would be much appreciated.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

"The Congregational Christian Layman and His Devotional Life"

PROGRAM FOR NOVEMBER

SUGGESTED HYMNS: "Have Thine Own Way, Lord," "He Leadeth Me."

SUGGESTED SCRIPTURES: St. Matthew 7, 33-34.

PRAYER: Gracious Lord, cleanse our hearts and minds of all that is unworthy. Help us to know how to live and then give us courage and strength to so live each day. Amen.

MEDITATION:

Jesus is Lord of all or not at all.

More people today are reading devotional literature than ever before. Congregational Christian folk are buying and reading *Daily Devotions* while others are purchasing *The Upper Room*, *Power*, or hundreds of other books or pamphlets like them.

Families are finding it a new adventure to have the blessing at every meal, all holding hands and saying one aloud, sometimes singing one or taking turns and everyone saying one of their own choosing.

With a new interpretation of the Bible available, sales of the greatest book ever known are steadily rising. New bible classes are being formed and groups are meeting for the study of the Bible. No estimate is known of the people all over the world who are enrolled in Bible study courses, through correspondence and otherwise.

God can be and is very near and dear to people. By spending a few minutes in meditation each morning, a difference is noted during the day. Even when unforeseen difficulties arise during the day, a minute of complete silence and relaxation, or a silent prayer to God, will bring help that the world knows little of or can otherwise give.

When a man goes into his closet alone, retreats into the presence of God whenever possible, he is never the same again. There is a transforming power in the presence of God. Prayer does make a difference.

QUESTIONS FOR DISCUSSION:

1. How can God be made more real to men through Devotional Life?

2. What is the true meaning of worship?
3. Why has worship been limited to Sunday mornings at 11 o'clock?
4. When should the presence of God be most felt or sought for?
5. Why does it help to study the devotional life of other men?

* * * * *

Personal Note

Tuesday, October 27 was an extremely important day in the life of the editor of this column. Ned Daniels Danieley arrived at 10:00 p. m. and weighed in at slightly more than eight and a half pounds. Mrs. Danieley and Ned are both getting along very fine and it is hoped that the column editor may soon get his feet back on the ground.

J. E. D.

Their home had been burglarized, and the occupants had been somewhat remiss in reporting the matter to the police.

"Surely your suspicions were aroused," the police officer quizzing the lady of the house said, "when you returned home, to find every dresser draw pulled out, and the contents strewn all over the place."

"Not at all," she replied. "I just thought my husband had been looking for a pair of socks."

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snyder, G. D. Colclough, Treasurer, ex officio.

SUBSCRIPTION RATES

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Two Years 5.00

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All other material and business communications except regarding subscriptions should be sent to the Office of Publication, 1536 E. Broad Street, Richmond 19, Va.

The Christian Sun Subscription Blank

Subscription Price: 1 year, \$3.00; 2 years, \$5.00

Date 195

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find \$ for which please send The Christian Sun
() 1 year, () 2 years — () New Subscription, () Renewal.

To

Address

Who is a member of Church

() Renew, () Enter my own subscription for () 1 year, () 2 years.

My Name

My Address

From the EDITORIAL *Viewpoint*

How Does the Orphanage Serve the Churches?

AN EDITORIAL BY DR. JOHN G. TRUITT

The Christian Orphanage was authorized by the Southern Convention in 1904, and opened its doors for the reception of children in 1907. Since that time it has served 708 children. These children have come in the main from Christian church communities, and now from Congregational Christian church communities and homes. At the present time there are 84 children in the orphanage.

The orphanage is the property of the Southern Convention of Congregational Christian Churches, Inc., and is under the direction of a Board of Trustees elected by the convention. Serving on the board at present are: V. R. Holt, president; C. D. West, vice-president; C. W. Gordan, secretary; Mrs. Mark W. Andes; W. J. Ballentine; D. L. Boone; L. E. Carlton; Dr. J. P. Cross; L. R. Jones; Dr. H. B. Kernodle; Mrs. J. H. McEwen; Russell V. Powell; I. H. Vickery; L. P. Waldo, Jr.; and T. W. Walton. This board hold regular meetings in September and February.

How does the orphanage serve the churches? Frequently it answers a churches plea to care for a homeless child, or children, left in its community. Members of the church ask their pastor to see if he can get the homeless child in the orphanage. The compassion of the church is aroused for the little one left by death or desertion. The church does not have to provide a home for the homeless but it desires to do so. They know the circumstances and with their pastor bring these facts to the orphanage, and the child is given a home. Through their contributions the churches provide a place to meet such a need. All the churches thus join together to do what one church would find it difficult to do.

Not every church in the convention has had to appeal to the orphanage to receive some homeless child in its community. Besides standing ready to help that church with the problem of a homeless child the orphanage cultivates by the very nature of its appeal a spirit of charity and benevolence in the members of the church. Parents of children teach their own children to be kind and charitable to others. They realize there is real character-building in such teaching. From the kindergarten to the adult class in the church school the orphanage furnishes a good teaching point in kindness to others, especially the needy. It is a christian teaching and springs from all that is best in the understanding of the faith and teaching of the Scriptures. "A father of the fatherless, and judge of the widows, is God in his holy habitation," and when the church fulfils its obligation to its homeless ones and its needy it is acting divinely. The orphanage serves by calling attention to this truth in every church and in many communities.

To be sure there are many other avenues through which charity may be shown and lessons learned. Many of them are a part of the business of our churches in the efforts to bring the Kingdom of God on earth, but one would have to go far to find a more appealing object of charity than a little child who turns to the churches for help. Says the Christ "In as much as ye do it unto one of the least of these ye do it unto Me."

In many communities and churches men and women reared at the orphanage are making good members of the churches and good citizens in their communities.

Activities at the Christian Orphanage



The Christian Orphanage Has an Outstanding Dairy Herd

Running the Farm, Dairy and Garden is a Real Business at the Orphanage

The running of a farm and dairy entails the expenditure of funds. But while the net income from our farm and dairy is not as much as we would like it to be, we find that it is a veritable training ground for the older boys. "All work and no play makes Jack a dull boy," and on the other hand "nothing to do," no responsibility and no chance to help make their way in early training is also disastrous. A group of boys doing jobs well within the reach of their ability is one of our most valuable assets. They themselves like it. And also by having our own farm with its vegetables fresh from the gardens, corn for eating and canning fresh from the fields, chickens and eggs fresh from the poultry yard, veal and beef, pork fresh and cured, and whole milk fresh from the dairy help to keep our children healthy, happy and properly fed. Booster feed for the dairy and for little chickens and laying hens run into a sizable figure but it is more than offset with the results. Total operating expense for farm, gardens, dairy, poultry, hogs and cattle in 1952 was \$25,228.86: This included salaries, wages, fuel, feed, seed, fertilizer, replacements and repairs of machinery, purchase of live-stock and insurance.

On the following report the item, "Vegetables—estimated" is probably low because we do not accurately keep

count of every basket of turnip greens, garden peas, tomatoes, etc., as they are daily gathered for the kitchen. Enough checking has been done to show us that that figure is not high enough, otherwise accurate measure and weights have been used.

650 bu. Corn at \$1.85	\$ 1,202.50
2,355 bu. wheat at \$2.10	4,945.50
2,140 bu. oats at \$1.00	2,140.00
175 bu. sweet potatoes at \$2.50 .	437.50
2,450 bales straw at \$.40	980.00
140 tons corn silage at \$9.00 ...	1,260.00
815 bales oats and alfalfa hay at \$1.25	1,018.75

3,650 bales lespedeza hay at \$1.00	3,650.00
520 bales soy bean hay at \$1.25 .	650.00
1,600 lbs. lespedeza seed at \$18.00 per 100	288.00
25 bu. Irish potatoes at \$2.00 .	50.00
9,801 lbs. dressed pork at \$.30 .	2,940.30
510 lbs. dressed veal at \$.60 .	306.00
786 lbs. dressed beef at \$.45 ..	353.70
340 gals. Canned tomatoes at \$.65	221.00
370 gals. canned peaches at \$.35 per qt.	518.00
2,696 doz. eggs at \$.60	1,617.60
89 hens at \$2.00	178.00
210 fryers at \$1.50	315.00

(Continued on page 8)

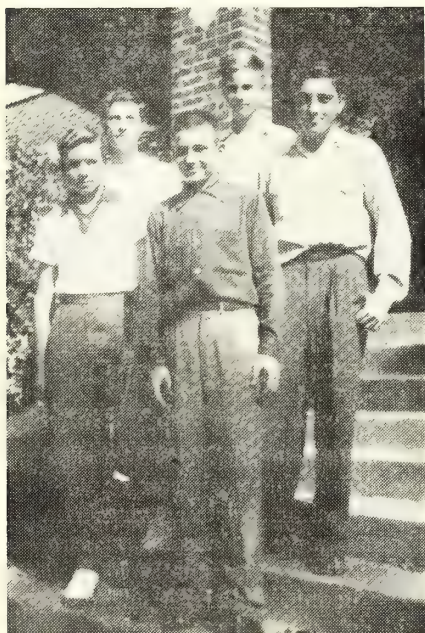


Puzzle picture! Find six boys and the dairyman in among these mostly Holstein milk cows. Boys who get up at 5:30 to go to the milking barn so that they may get the job done and the place all scrubbed up before time to get ready for school get to know what fun it is to have a job to do and to do it. Some of our boys are just about expert at the job shown above. Most of the milking is done with electric milkers and the milk is handled according to A-grade standards.

Religious Activities at the Christian Orphanage

The children of the Orphanage have more opportunity for worship and spiritual guidance than most children living in their own homes. They attend Sunday School and church at the Elon College Community Church. They take part in the Willing Workers groups and Pilgrim Fellowship.

The Orphanage also has its own program of religious activities. Each



Boys who are going out for basketball. Left to right—Robert Rowland, Woodrow Haith, Roy Black, W. C. Harvell and Ray Kinch.

day is started with a devotional period led by a matron just before breakfast. At each meal the children join in a group blessing. Twice a month the older boys and girls gather at Johnston Hall for their regular worship service. They have hymns, prayers, poems and meditations. Dr. Truitt is now bringing a series of messages on children of the Bible. Other ministers and religious leaders visit the campus from time to time to speak to the children at these worship programs. We look forward to the time when the Holt Memorial Chapel will be completed. We will then have a special place set apart for our worship and the programs in the Chapel will be in the proper setting of a church service.

Two years ago this past spring, a Religious Emphasis Week was started here. Rev. Clay Ferrell was the minister who brought the messages to the children that first year. Last year Rev. Fred Register was here and held afternoon services for the Baby Home children and the regular nightly

meetings for the older boys and girls. Mr. Joe Stephenson led the singing for that group of meetings. We feel that these meetings have been a blessing to children and workers and we hope they will be continued for the benefit of all.

MELVA FOSTER, *Director of Religious Activities.*

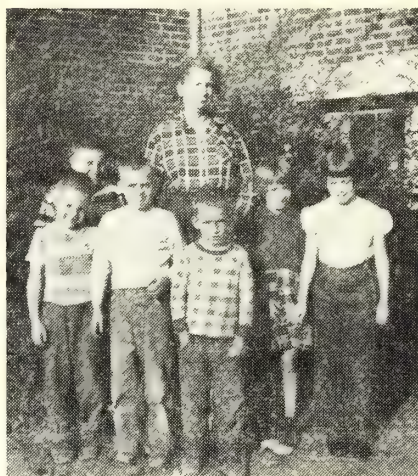
The Irrigation Project

Three summers have seen lack of rain to make corn and gardens. This summer was worst of all. Last summer (1952) we were unable to can any corn because the corn was so nearly a failure. And there were not sufficient vegetables for canning. This summer the corn was almost a total loss, as were the gardens. In spite of the drought some beans and a little early corn, and some tomatoes were produced for the kitchen.

We have six acres of land especially set aside for gardens and expecting that this summer surely there would be rain special preparations were made to have the best gardens and corn ever. We put time, labor, money out for fertilizer, seed, plants, etc., trying to do our best with the belief

minute. This stream is right near the dairy barn and will give sufficient water. The lake will be about four acres in size and can be tapped for the six acres of gardens, 15 acres of permanent pasture, and several acres of crop fields nearby. It will cost \$1,800.00 to build the lake according to State specifications making safe and ample spillways and overflow. The government will stock the lake with fish free of charge. The water will be pumped with tractor power already on hand. Necessary additional equipment and the setting it up will be around \$3,000.00. When it is completed and in use we have sufficient water for gardens summer long, green pastures for our dairy and beef cattle, corn, tomatoes, and beans for kitchen and canning; and if the demand is like it was this summer enough for sale to bear half the cost of the equipment the first summer it is in use. Besides this our mild supply was badly cut this summer. We had more than enough for use, but we failed to sell nearly as much as hitherto. So it looks like the project might pay for itself in a couple of summers and more than pay for itself in the years ahead.

J. G. T.



Mrs. Glover, Matron of the Baby Home and some of her children.

that it would pay off. Nearby members of our Board of Trustees were looking forward to good success with our gardens, hay and corn crops. And already I have told you the results.

By the Board of Trustees it was decided that irrigation was the answer, after our farmer, Mr. Wagoner, had visited irrigation projects in several places, seen the results, and estimated the cost. As I write these lines a dam is being built on one of our streams, which stream has run all this summer more than 15 gallons of water per

A man cannot get these Divine blessings if he does not want them. You take a hermetically sealed bottle and put it into the sea, it may float about in mid-ocean for a century, surrounded by a shoreless ocean, and it will be as dry and empty inside at the end as it was at the beginning. So you and I float, live, move, and have our being in that great ocean of the Divine love in,



Children in the Fall Program.

Christ, but you can cork up your hearts and wax them over with an impenetrable cover, through which that grace does not come. And you do do it, some of you.

—A. Maclaren, D. D.

News Flashes

The Alabama Conference met on Tuesday and Wednesday, October 27, 28, with Antioch Church, Andalusia, Alabama.

The twenty-first annual session of the East Alabama Association met on Wednesday and Thursday, October 14, 15, with Lanett Church. Rev. Joe A. French is the pastor of the host Church and Moderator of the Association.

The Rev. Tucker G. Humphries wishes to use the good pages of the SUN to express his appreciation to Mr. Leonard Wray and Mr. Joe Saunders as they retire from the Deacon Board and to Mrs. John Briggs as she retires as president of the Women's Auxiliary and to Mr. John Dockery as he retires as teacher of the Baraca Class. These good people must have the satisfaction of a job well done and the benediction of their heavenly Father—Well done thy good and faithful servant. Mr. Boyd Waynick, and Mr. Clifford Hall replace Mr. Wray and Mr. Saunders on the Deacon Board. Mrs. Waynick is the new president of the Women's Auxiliary. Mr. William Oakley is the new teacher of the Baraca Class.

Activities in Reidsville

On Tuesday night, October 13, the Women's Auxiliary of the Reidsville Church gave the old folks of the community their annual "Old Folks Party." More than a hundred ladies of the Women's Auxiliary and their guests gathered in the dining room of the church, which was beautifully decorated in a fall motif. The program included singing of old songs; a skit or two presented by the pastor, his wife, and Mrs. Briggs; a song by Mr. Walter Scott. Then prizes were presented to the oldest man and the oldest woman present and the couple married the longest. After this part of the program the pastor of the church, Tucker G. Humphries, who acted as master of ceremonies, invited the boys and girls, and the boys and girls meant the guests present who were sixty-five years of age or over, to participate in the program by reciting a poem, telling a story, or telling an experience of yester year. Delicious re-

freshments were served after benediction had been pronounced, and the hostesses and guests mingled together for a visit as they wandered down memory lane. It was a delightful evening, and all left saying it was good to have been in God's house on such a happy occasion.

* * *

We have in the Reidsville church a group of boys and girls nine, ten, and eleven years of age known as the Willing Workers group. This group is under the leadership of Mrs. Humphries, and the program always consists of worship, study, and play. The first meeting of this year a party was planned. The party began with a hay ride, which ended at the parsonage with an outdoor supper followed by games and play time. There were thirty children present. It was a good start for a good organization for a good year.

* * *

The last week in September the Rev. Clyde L. Fields was the preacher at Reidsville's fall revival. Mr. Fields brought some inspiring messages and was welcomed home by his many friends of yester year.

* * *

Sunday, October 4, was Rally Day in the church. Mr. Walter Anderson, former prison director of North Carolina, was the Sunday school speaker. At the eleven o'clock service Dr. L. E. Smith of Elon College installed the new officers of the

church and rededicated all old officers and teachers of the Sunday school as the church began its new year. At the service ten new members were received into the fellowship of the church and the sacrament of holy baptism was administered to twelve.

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On the press at this moment is the first issue of a new church paper in which various activities of the church will be featured from time to time, and the membership of the church kept abreast with the activities of the church and news items.

* * *

Plans are underway now for a fellowship supper to be held at the Lawsonville Avenue School on Saturday night, November 14. The Deacon Board, along with the pastor of the church, believes it is good for a church family to break bread together and laugh together. The program for the supper includes no speeches, but skits will be presented, good singing will be featured, and fun will be the order of the evening.

A young man, who sent the following definition of the word "money" to a London paper, won a prize. It may be well for us to memorize it. "Money is an article which may be used as a universal passport to everywhere except heaven, and as a universal provider of everything except happiness."



Above is a scene taken on the Elon College campus showing part of the annual "Christmas Party" given for the children at the orphanage. The students see to it that Santa Claus is very generous and every child at the orphanage made very happy.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Sustaining Fund

Over the earth comes a gleam of hope. At present the morrow seems cloudy and filled with gathering darkness. The convention's expressed interest in the financial support of its own and only institution of higher learning gave to those responsible for its life and conduct a bit of hope. It is always hopeful when a large group of people express their interest in a given undertaking. When that expressed interest fails to materialize, the hope is dimmed and the way does not seem clear. Of course, there is always the possibility and the hope that the assistance promised will come. It is only delayed. The delay may cause anxiety, but if it comes, the delay will not be serious. The constituent supporters of Elon College are abundantly able to meet its needs and send it on its way rejoicing. The Bible is not in error, nor is it excessive in its request of a tenth of a Christian's earnings. The Christian himself is in danger when he withholds for himself that which justly belongs to his God. In his withholding, he denies himself of blessings financially, spiritually, and otherwise. "Bring all of your tithes into the storehouse," saith the Lord, "and try me therewith and see if I do not pour out a blessing such as there will not be room to receive. Give and it shall be given unto you—good measure, press down, heaping up and running over." No man can rob God without robbing himself. May we be given the faith and the courage to discharge our Christian duty to the full.

Below is given a correct statement by conference of the churches' contributions to the Sustaining Fund for the current year; also the churches which have put the Sustaining Fund in their budgets. These figures certainly are indicative of the church's interest in the financial support of the college. Of course, the year is not closed and surely there will be more churches contributing to the Sustaining Fund.

Eastern N. C. Conference:	
Church	Paid
*Beulah	
*Chapel Hill	\$ 118.00
Henderson	325.00
Lee's Chapel	40.00

Morrisville	22.00
*New Hope	
*Sanford	238.00
Southern Pines	52.71
*Wake Chapel	290.00
Youngsville	15.00
	\$ 1,146.71

Eastern Va. Conference:	
Barrett's	\$ 5.00
Berea (Norfolk)	275.00
Burton's Grove	2.00
Dendron	30.00
Franklin	375.00
Holland	325.00
*Holy Neck	341.00
Isle of Wight	45.00
Johnson's Grove	34.00
*Liberty Spring	358.00
*Mt. Carmel	
Newport News	507.50
*Christian Temple	854.00
*Rosemont	528.00
*Oakland	450.00
*Richmond, First	100.00
*South Norfolk	
Suffolk	61.00
*Union (So.)	250.00
Union (Surry)	26.00
*Windsor	150.00
	4,716.50

N. C. and Va. Conference:	
Hines Chapel	\$ 105.00
Ingram	187.00
Monticello	92.00
*Pfafftown	54.00
Pleasant Grove	248.00
Tryon	331.00
*Union (Va.)	300.00
*Winston-Salem	100.00
*Beverly Hills	60.00
	1,477.00

Western N. C. Conference:	
*Asheboro	\$ 164.00
Hank's Chapel	239.00
Liberty	75.00
Providence Chapel	12.90
	490.90

Virginia Valley Conference:	
Joppa	\$ 8.00
Linville	31.00
Mt. Lebanon	5.00
Timber Ridge	50.00
Winchester	100.00
	194.00

Total	\$ 8,025.11
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* Indicates churches with Sustaining Fund in budget for 1952-53.
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Apportionment Giving

Three of our conferences of the Southern Convention have already met. I trust that payments on apportionments for the college from these conferences are not all in by any means. To date, the amount is nearly \$4,000 short. Due to existing financial conditions at the college, it

is essential that the full amount be received.

The college hopes sincerely that the two conferences yet to meet in annual session—the North Carolina and Virginia Conference and the Western North Carolina Conference—will raise their apportionments in full. These two conferences are the nearest to the college. In fact, near enough for students to live at home and drive to and from the college which reduces the cost of their education materially.

Elon College is delighted to serve and it is depending upon the church to assist it financially that it may continue to serve.

Previously reported \$ 9,965.77

Eastern N. C. Conference:	
Amelia	\$ 11.00
Martha's Chapel	2.00
New Elam	20.00
Pope's Chapel	4.00
Pleasant Hill	25.00
Southern Pines	63.00
Youngsville S. S.	15.00
Eastern Va. Conference:	
Antioch	\$ 12.00
Spring Hill	18.89
Eure	54.00
New Lebanon	10.00
Waverly	140.68

N. C. and Va. Conference:	
Belew Creek	\$ 5.00
Concord	55.00
Burlington, First	296.08
Carolina	27.00
Hines Chapel	30.84
Liberty S. S.	26.59
Mt. Bethel	43.00
Haw River	107.00

Western N. C. Conference:	
Bennett	\$ 10.00
Spoon's Chapel	20.00
Antioch (R)	10.00
Ether	30.00
Needham's Grove S. S.	20.00

Virginia Valley Conference:	
Bethel	\$ 12.00
Mayland	3.00
Newport S. S.	23.14
Winchester S. S.	8.34
	1,102.56

Total to date \$11,068.33

RUNNING THE FARM, DAIRY AND GARDEN IS A REAL BUSINESS AT THE ORPHANAGE

(Continued from page 5)

Sale of eggs and chickens	137.30
Sale of pigs	1,936.66
sale of pork	307.00
Sale of Cows	460.43
Sale of milk	6,207.41
8,047 gals. milk used at orphanage at \$.60	4,828.20
Vegetables (estimated)	1,050.00
350 loads cowpen manure at \$1.00	350.00

Total income for 1952 \$38,398.85

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Compliment from a Gentleman

The Rev. Walstein Snyder, pastor of our Beverly Hills Christian Church in Burlington, recently sent in an article about that society for this page. The letter accompanying the article interested me greatly, and I think it will you, too:

"We feel real good about the progress this group has made during the past year and feel that they will continue to grow in strength and size. No little credit for this progress goes to the fine set-up in organization that you women have in the Convention. It certainly will be wonderful when our laymen's work becomes as highly organized as the women's work. Maybe 'we' can catch up then!"

Sometimes those who work at jobs in the Women's Convention feel that their efforts are in vain—this letter will make them feel better.

And here is the society report:

Beverly Hills

During the past year our missionary society at Beverly Hills has made splendid progress. We have been able to meet all the achievement goals set up by the Woman's Convention with the exception of one, and that was the giving of a Life Membership or Memorial. Also we gave our support to various phases of the program of our local church. We gave to the Building Fund this month a check for \$300.00. We also sponsor the Cradle Roll Department of our Sunday School. Then, too, we are in charge of the eleven o'clock Nursery Hour.

This year we are trying something that is new to our group. We are dividing our society into two circles. We feel that in this way we can make even more progress. For as we were last year our society had become so large it was difficult to work as efficiently as we ought. Our group feels in this way we can promote better attendance and give more people something to do in our total society.

The officers of our Woman's Missionary Society are as follows for the new year: President, Mrs. H. J. Hefke; vice-president, Mrs. T. A. Vincent; secretary-treasurer, Mrs. R. F. Kirkpatrick, Jr.; superintendent of nursery, Mrs. J. C. Rhodes; chairman

of the eleven o'clock nursery committee, Mrs. Howard McKinnty; chairman of Friendly Service, Mrs. Zeb Lynch; chairman of Family Life, Mrs. J. O. Gregory; representative to the Burlington Council of Church Women, president of the society; Circle No. 1 chairman, Mrs. Norman Burkt, assistant, Mrs. Robert Lynch; secretary-treasurer, Mrs. W. C. Perry; Circle No. 2 chairman, Mrs. J. L. Faulkner, Jr., assistant chairman, Mrs. Holland Phillips, secretary-treasurer, Mrs. Melvin Smith.

* * * * *

New Executive Board Meets

The newly elected officers of the North Carolina Woman's Missionary Conference met in the parlor of our

A Prayer.

When We Feel Ourselves to Have Been Wronged

Lord Jesus Christ,
Who hast commanded us
Not to return evil for evil,
But to pray for those who hate us;
Enable us by thy blessed example
To offer a true prayer
For those who have wrought us harm.
If in anything we have given offense,
Teach us to confess our fault,
That a way of reconciliation may be found.
Deliver them and us from hatred;
And may the peace of God rule
In all our hearts for evermore. Amen.

(Found in "A Booklet of Prayers" published for the recent National Assembly of United Church Women.)

church in Chapel Hill on Tuesday, October 22. The Chapel Hill women, of whom Mrs. J. R. Ellis is president, did a wonderful job of entertainment, serving lunch in the hut, where delicious food was enhanced by attractive table and mantle decorations of fall flowers.

The general purpose of the meeting was to discuss the duties of each officer, carry on business of the Conference, and make plans for the new year. Seventeen members were present, which was an excellent attendance. The assistant superintendent of the Asheboro District, Mrs. Winfred Bray, and Mrs. Frank Apple, representing the Henderson District, were invited guests. The pastor of the host church, Rev. Richard Jackson, and Rev. W. B. O'Neill, newly elected president of the Eastern N. C. Con-

ference, were guests at lunch.

We had an excellent meeting, and will share with you in later issues of THE SUN some of the reports for the past year, as well as plans for this year.

MRS. W. T. SCOTT,
President.

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Special Guest in Convention

Miss Alice Huggins, veteran missionary of the American Board to China, is a special guest in the Southern Convention at this time. "Detained" in China for fifteen months as a "guest" of the new regime, Miss Huggins has personalized information to give about life in China under Communist domination. Not only a missionary, but an author, she wrote the well-received book *The Red Chair Waits* while in concentration camp. Engagements are being arranged by Miss Pattie Lee Coghill for this distinguished guest, who is speaking this week at the Western North Carolina Conference, in Albemarle on Friday evening, at Asheville on Sunday morning, our new Hendersonville Church on Sunday evening, and will be at the North Carolina and Virginia Conference at Tryon next week. She spoke in Chapel Hill last Sunday morning, launched the new Bethlehem Women's Society on Sunday evening, and spoke at our Burlington (First) Church on Monday.

It is hoped that many of our people will avail themselves of the opportunity to hear her speak at the Conference sessions, for this is a rare privilege for us.

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Compliments to the Valley

Miss Pattie Lee Coghill, in a "P. S." on a letter concerning Miss Huggins' itinerary, says, "I'm just back from the Valley of Virginia and the Woman's Conference there was a very lovely one this year. Well planned in every detail by Mrs. Cecil Whitlock, and a beautiful day, and held at the lovely new Bethlehem Church. I thought it was grand. They will, no doubt, send a write-up to you for THE SUN. The Young People's Rally on Sunday was one of the best I have attended for a long time, with a large representation and many young people's groups participating in the program. It was held at the Mayland Church."

We are intrigued by this much and shall hope to have reports of these meetings published in detail in THE SUN. Just send them in, and Max Vestal and I will do the rest!

A Page for Our Children

Mrs. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

Conference meet at my church last week. When I say "My Church" it could be Newport News, Portsmouth, Richmond or Southern Pines, for they are all "My Church." On Sunday mornings I sit in my pew, waiting for the service to begin, and think of each of them in turn, their buildings, people and problems and pray that they may have a rewarding day. But this time the meeting was at Newport News. Conference is such an exciting time with reports and messages and greetings. We were glad to have them with us.

Thursday I went to Richmond for a different meeting and I had the privilege of ridding with Miss Pattie Lee Coghill and Miss Alice Huggins, formerly of China and an author, and what fun we had! Miss Huggins grew up in China where Dr. Charles Shelden, who wrote *In His Steps*, was pastor. She recalls such interesting things about him and his work and has vivid childhood memories. She proves a point of mine—children should go to church! They never get as tired as grown-ups think and in later years there is such a rich experience to recall. It was a fine ride we had in the much needed rain.

Thursday night was spent in the home of the Ashby Truslows of the Richmond church. Mr. and Mrs. Truslow have been leaders in the Richmond church orchestra which is an outstanding musical organization and an asset to the community. Some of the church people came to visit and we had a pleasant time.

Friday was spent at the Virginia Education Association meeting and the old city was jam packed with over 5,000 school teachers. Does that scare you boys and girls?

Sunday found me in my pew again for the Thank Offering Service that our women gave. The money is going to the Phillipines and it brought memories of the visits Dr. and Mrs. Frank Laubach and their son, Bob, paid us at Richmond. It was hard to think what the Moros people are like.

"My Church" at Southern Pines has a wonderful minister who has come for a little while. He is Dr. Oswald McCall who has had a full

life of fame and success. It is with pleasure that I think of him there in our pulpit.

The reason I have told you so many of the things that I have done lately is the number of people at conference who said, "Tell us about yourself, please." And I haven't said a word about going Trick or Treating or teaching school either!

* * * * *

"A Child's Indoor Play"

By M. LOUISE C. HASTINGS.

Issued by the National Kindergarten Association.

We have a dollhouse in our kitchen which my daughter fashioned for a little six-year-old. It was made from two grapefruit crates, adding a beaverboard roof, and it is painted, papered, curtained, and furnished. Every child who comes to our house plays with it, for a boy appears to enjoy it as much as a girl does. It is a very profitable diversion to have in any home, since it provides pleasant entertainment for a visiting child, so that the parents are free to talk with their host and hostess.

Shirley, my granddaughter, in her home, worked out a very educational play. Her mother provided her with a large piece of beaverboard, which she placed on the playroom floor. She made a cardboard house and garage, and then she proceeded to lay out the grounds with crayons. She drew walks and fences, stone walls, and gardens. It was an extensive project and covered half the floor. By means of pictures, sheep, cows, horses, dogs, and cats lived in their appointed places. From magazines Shirley cut out all sorts of machines for the cultivation of the farm. Also, there was a haying field with a father and his children getting in the hay.

In winter the beaverboard was covered with thin sheets of cotton batting. Stone walls appeared here and there, and those wall were not mere drawings made with crayons as the earlier ones had been. Those were "real." Each "stone" was formed separately of plasticine and carefully fitted into place, so, of course, these walls stood up above the cotton-batting snow and looked quite natural. The last time I saw my granddaugh-

ter at work she was making picket fences of used matches, to set up for spring and summer scenes. These, she told me, would be needed in addition to the stone walls. I gave her a box of empty spools. These she planned to use as foundations for trees, placing branches in them and making an orchard and a pine grove. This kind of play will last her for a long time.

A sand table is enjoyed by children of all ages. The older children like to make scenes with the sand similar to Shirley's farm, though usually they are much less pretentious. As boys and girls study geography, a sand box may become an expression of whatever they read. One box may be an Icelandic presentation, another, perhaps, an Indian wigwam village. A good deal of the activity that each scene would suggest would be changed or added to day by day, as new facts were learned.

Have you ever noticed how differently children conduct themselves when playing alone? Some talk out loud with every move they make. Some play silently. It is an interesting study to watch them.

And then there is a table-top play. If Father will make side boards—a framework around a table, not too high but high enough so that the toys cannot be pushed off the table—this will provide opportunity for hours of quiet play. One of these table-top outfits that I had set up each winter for several years had cotton-batting snow for the table covering, with a mirror, ten by six inches, laid flat, for a pond of ice. That was all, except for the pipe-cleaner dolls dressed up in suitable winter clothes. Occasionally, one child would merely change the position of a doll as she passed the table. Sometimes, as soon as the children came home from school, they would stop for a few minutes to play before they went out of doors again. This was just fragmentary play that went on day after day.

FOR THESE REASONS:

I will stand by the church; I will give her my sacrificial devotion; to her I will dedicate a just proportion of my means that her influence may be enlarged; that her spirit may be dominant in my community and her gentle ministry known to earth's farthest ends.

Christ loved the church and gave himself. I will love the church and give myself. —William H. Boddy.

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

Youth Groups of Epsom and Henderson Meet Together

The youth groups of the Liberty Congregational Christian Church of Epsom and the First Congregational Christian Church of Henderson meet together September the 13 to elect new officers for the coming year. They are as follows: president, Miss Ann Paschall; secretary, Miss Margie Lee Newman and treasurer, Alton Foster.

In the fall of 1952 these two groups planned to hold joint meetings the second Sunday night of each month, the meeting place alternating. The Women's Missionary Circle of the host church entertain with refreshments at the close of the business session.

Although we have had no extensively mission projects, we have contributed annually to the Moonelon Foundation. We have also treated the local County Home on special occasions. When the Franklin Center was developed we made waste baskets for the rooms and contributed an assortment of linens for their use.

Our programs have varied from time to time. For the past season we have studied the religions. Some of our latest topics have been "What is Judaism," "What Does it Mean to be a Christian," "The Birth and Growth of the Congregational Christian Church" and "What is Christian Science."

We feel that the added pleasure and fellowship of combining our meetings has stimulated interest. In fact, we have been so successful in this operation that we recommend it to all the Pilgrim Youth Fellowship groups.

MARGIE LEE NEWMAN,
Reporter.

* * * * *

Valley Conference Youth Fellowship

Seventy-four young people and twenty-one adult advisors gathered at the Mayland Church, Sunday October 11 to consider the purpose and work of the Valley Conference Youth Fellowship. The program was planned to include participation by as many as possible. Wissler's Chapel

young people gave a presentation of the play, "Moab Hartlie" followed the group's examination of the pamphlet, "The Time to Build Churches is Now." After this presentation of the Building Loan Fund several of the youth groups gave money to be applied on their own church's declarations.

The program was also designed to illustrate the three Pilgrim Fellowship commissions—Faith, Action, and Fellowship—which were next described by Miss Pattie Lee Coghill. The Work Day for Christ was discussed; the proposed Southern Convention Youth conference next spring was approved; and the next conference rally was suggested for January in Winchester with a missionary emphasis.

In the evening the Concord youth group led the rally worship service; the Bethel group deminstrated a program from "Youth Fellowship Programs"; and one member of each group took part in a Bible Bee which was won by Janice Miller of Antioch. The program closed by an installation service led by the Rev. H. V. Harman at which a quartet from Linville sang. The new officers are:

President, Donald Litten, Quicksburg; secretary, Iris Gail Allen, E. Monmouth St., Winchester; treasurer, Betty Showalter, Route 4, Harrisburg and reporter, Leroy Rogers, Elkton.

Commission Leaders are: Faith, Jane Short, Route 3, Luray; Action, Betty June Stroop, Route 1, New Market and Fellowship, DeLois Sandridge, McGaheysville.

* * * * *

Dear Fellow Contributor:

Congratulations on such an alert, readable, and helpful column in THE CHRISTIAN SUN! You are indeed doing a fine job.

For what they are worth—if anything—I might advance the following suggestions for youth work today:

1. The arrangement of a series of meetings or talks on The Pilgrim Faith, or the history of our Congregational Christian heritage, and the development of a series of slides and tape and disc recordings of talks on the same by some of our regional and

national leaders. Taping or otherwise recording some youth forums or rallies might also help in some sections.

2. The sponsoring of a regional youth rally and seasonal project or work camp to undertake some specific work, like assisting a blind student or handicapped child.

3. The use of youth deputations in parish evangelism and visitation. If some unresponsive adult is visited by a couple of enthusiastic adolescents, the result can accomplish electrifying results under the proper conditions.

4. The arrangement of a personalty clinic—having sessions of youth with psychiatrists, social workers and others who can detect and deal with various types of difficulty, such as inferiority complex and the like.

5. Youth sponsorship of a Prayer Chapel in some room of the church, to be available at many hours and just before all services.

6. Serving as special assistants to the pastor and the janitor.

7. Furnishing a schedule of musical and other entertainment for nearby hospitals, convalescent homes and other institutions.

Of course, I know that it is relatively easy to come up with suggestions of this kind—and much harder to implement them and get them into action.

Here, in a downtown situation, we have our grave problems—for youth dwell suburbanly!

I have been interested in your work because I have a background of long service—even from being a Christian Endeavor member and union officer, and later conference and chapel speaker and youth institute leader. I do hope that together we can all attack these problems that face us and do something vital for young people.

If any of us can participate in any meeting or project, we should deem it a great honor.

I spent August in Lake Junaluska community and visited 14 colleges and universities in and near North Carolina during the last few months. I really came to know a bit about the Tar Heel State.

Best wishes to you!

Faithfully yours,
RICHARD K. NORTON.

* * * * *

Dear Max:

I am sending another writeup that I promised you. I was proud of the
(Continued on page 13)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Good Stewards of God's Gifts"

LESSON VII—NOVEMBER 15, 1953

MEMORY SELECTION: *The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.*
—Psalm 24:1.

LESSON: Psalm 24:1; Leviticus 25:18-22; Malachi 3:7-10; I Cor. 16:2.

DEVOTIONAL READING: II Corinthians 8:1-9.

The A B C's of Stewardship

"The earth is the Lord's and the fulness thereof, the world and they that dwell therein." Stewardship is a complex thing, but it has a few simple, basic principles. The first is that *God is Sovereign Owner of all things*. "The earth is the Lord's, and the fulness thereof." The land is His. The sea is His. The mines are His. The orchards are His. The forests are His. The fields are His. Everything is His. Not only is the earth His, but the fulness thereof is His. He not only owns the land and the water, but He has first claim on the fruits and products thereof. Unless a man understands this truth, he can never be a good steward.

The second principle is that *man is steward of all that he has and is*. God owns everything. Man simply possesses or holds in trust or stewardship. God simply commits into our hands what we have to be used by us for Him and for our fellowmen. We use the words "my" and "mine" rather loosely. They all too often obscure the principle of stewardship involved in God's ownership. And if God is the owner, and man is the steward, it follows that *man must give an account of his stewardship to God*. There will be a day of accounting. Everyone of us must give an account of his stewardship to God. Men and nations will be called to account for what they have done with what God has entrusted to their care.

The Stewardship of the Soil.

The Hebrews had a seemingly strange custom. They would cultivate a piece of land for six years, and then they would allow it to lie fallow, they would not till it, for a year. It was a recognition by them, that their land was a sacred trust given them by God. It was a recognition by

them, that soil or land, like machines and men, tend to become weary without rest. Any good farmer rotates his crops. The Hebrew farmer gave his soil a rest every seventh year. And strangely enough, it worked. The words from Leviticus in today's lesson assured the people that if they obeyed the divine law of tilling the fields only six years in succession, they would have enough and to spare in the seventh year. There is no record in the Bible that there was any shortage of food caused by the fields lying fallow the seventh year. Whatever the lesson teaches, it does teach that the land is a stewardship, to be rested and to be replenished, to be conserved and be kept productive. Conservation of the soil and natural resources is not only sound economics; it is sound religion.

Concerning the Tithe.

A lesson about stewardship would naturally have some reference to tithing. In today's lesson the prophet Malachi boldly accuses the people of the nation of robbing God. He is specific in his indictment—they have not brought their tithes to God's storehouse. Tithing, the giving of one tenth of one's income is clearly the Old Testament standard of giving. It was designed not only to insure sufficient resources for God's work, but to develop God's workmen. God was seeking not so much the gift as the highest welfare of the givers. And if tithing was the standard under the Old Testament, under the Law, it would appear that the standard under the New Testament, under grace ought to be at least as much. There is a striking statement in this passage from Malachi. God dares the people to put him to the test. "Prove me now herewith" says God, "if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Men are richer, not the poorer by tithing.

Perhaps a personal testimony might be in point here, given not in the spirit of boasting, or with any claim to superior goodness. But the writer of these notes has been a tither since his first year in Elon College, thirty eight years ago. There has never been a year since that time

when he has not given at least a tenth of his earnings to the work of the Kingdom, and as a matter of fact, it has always been more than a tenth. This habit has been one of the most satisfying and rewarding ones in his Christian experience. There have been times when it was difficult to set aside a tenth of his income to be given away, for instance when "times were hard" and when he and his wife were putting their two children through college. But the habit has paid splendid dividends, not so much in material wealth, as in satisfaction, and in the joy of having a part in the building of the Kingdom of God. The time to start tithing is when one begins to earn. It is difficult for a man to start tithing when he is established in business, or making a big salary or "big money"—it is difficult but not at all impossible, or even infrequent. The church would do well to enlist tithers among its young folks starting to earn money. And any person who puts God to the test will find that he is not slack concerning His promises.

Concerning Giving.

Although Paul's words, "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come" were written concerning a special fund he was collecting for the poor of Jerusalem, the principle applies with equal force to the Whole Christian enterprise. "Upon the first day of the week"—giving should be regular and systematic, not spasmodic and dependent on the whim or mood of the giver. Furthermore it should be worshipful—the first day of the week was the Christian Sunday, and giving should be a part of worship. "Let each one of you lay by him in store." Giving should be personal. Everybody and anybody who handles any money of his own should give something. Let each one, and every one give. Giving should be purposeful. Provision should be made for giving, some plan of giving should be adopted. Let a man lay by him in store, let him make definite plans to give just as he has to make plans to meet his other obligations. "As he may prosper"—giving should be proportionate. God is fair. He does not expect the man who makes a little to give as much as the man who makes a lot. But he does expect us to give proportionately. There is something wrong when a man spends more for

(Continued on page 14)

Franklinton Center Yesterday, Today and Tomorrow

By Mrs. J. T. STANLEY

Message Given at North Carolina Woman's Conference

It is a pleasure to share with the officers and members of the North Carolina Woman's Missionary Conference something of what Franklinton Center has meant to the Negro churches of North Carolina and Virginia.

First of all we want to say for all who have availed themselves of the opportunities for spiritual growth at Franklinton Center that we appreciate the interest you have shown is us and our work there.

We are indeed grateful for your Friendly Service gifts, the gifts from your Daily Vacation Bible Schools, your financial donations and for those of you who have given yourselves as teachers during our Women's Retreats and for other helpers you have secured and recommended. You will be interested in knowing something of the results of all you have put into the work at Franklinton Center.

One of our ministers expresses it in the words of the song, "Lift Him Up"—"And I, if I be lifted up will draw all men unto me." It would be encouraging to know how many in-service ministers have been endeavoring to grow that they might be better able to share the task of lifting up Christ, and to get recruits for the task by attending the Winter Institutes and Summer Conferences. This minister has in his own household two sons who are following in his footsteps and have dedicated their lives to the Christian ministry.

During the Franklinton Summer Conference of 1952 another son of a minister found himself and decided that he could best help as a minister. Two young women of the 1952 and 1953 conferences have made plans to enter school for religious training.

Reports from the Women's Leaders who attend our Conferences, Retreats and Sunday School Training Institutes are indicative of the fact that they are including in their church programs that which is being taught and demonstrated at Franklinton Center.

Today we are transferring our interests, our spirit of unity, hopes and ambitions to Bricks, N. C., where more adequate facilities will lend

themselves to the type of program which has been in the making since Franklinton Christian College became a religious training center.

There is one great need at Bricks which was pointed out in a report made by Miss Leila Anderson who had charge of our Sunday School Teacher's Training Institute. "The workshop section met in the schoolhouse. It was a great improvement over other years but still has handicaps as a permanent answer. Many chairs had to be moved outside or into a hallway to give us room. Workshop equipment from the public school got mixed too easily with ours. Water had to be brought a long ways. A good road would solve the problem of heavy dews and rain causing wet footgear every morning, but the distance is still far from other parts of the campus. Our group hopes that the old church can be fixed, with classrooms included which are planned for workshop procedure as well as other types of class use."

Quite as necessary as space for such training groups as was emphasized by Miss Anderson is the need for a Congregational Christian Church at Bricks. A survey conducted by Rev. Percel Alston who worked as a Student pastor during the past summer shows that: "50 per cent attend church regularly, 27 per cent occasionally, and 23 per cent seldom. Average distance to and from church, 23 miles. Services held per month, 1. Twenty-four persons felt the need for a church in the community; two persons did not feel such a need. One hundred per cent pledged to cooperate in the organization of a church."

The women of the N. C. State Conference have also deemed it necessary to help renovate the old school chapel to be used as a church so that there can be a definite religious tie-in with the Bricks community. Their 1954 Friendly Service gifts are to be cash donations toward this project.

What the name of the new training center will be has not been decided, but we will rejoice in our task of making it a place of Christian training for those who would serve "In Love and Gratitude."

DEAR MAX

(Continued from page 11)

young people for their Work Day for Christ. The part which pleased me the most was their attitude toward the day. They sang and talked and not one of them complained about the work. The minister lined up the jobs and they would come back when they got through one job and ask for another. It was wonderful to see them work so well together. I asked the secretary of the Senior High Fellowship to write it up for THE CHRISTIAN SUN and I add it below in her words:

Work Day for Christ at Rosemont

The Junior and Senior Youth Fellowship of Rosemont Christian Church observed the Work Day for Christ on October 24.

Our church is now in the stages of being remodeled and not yet completed, so we decided to have a new kind of Work Day for Christ by working for our own church and in that way save the cost of labor.

We had eighteen young people to attend and worked ninety-one hours all together. On this basis, we helped the church a total of \$68.25 at 75c an hour. A delicious luncheon was served the young people by the counselors. We not only accomplished a good deal of work, but enjoyed it thoroughly.

DONNA LITCHFIELD,

Secretary.

I hope your work is going fine. I continue to keep up with all my friends in and around Elon through THE CHRISTIAN SUN and by "the grape vine" when I can. Keep up the good work.

I attended the Dedication Service of the new Educational Building at Union, Franklin yesterday. It was a very nice service. Clyde Fields is doing a grand job there. Those on the program included Melvin Dollar, Jesse Dollar, Dr. Scott, Millard Stevens, and Rev. R. E. Brittle (in the order of their appearance on the program, I believe). Dr. Scott delivered the sermon and it was very good.

Give my best regards to all my friends when you see them.

Most sinserely,

RUTH H. DUNN.

Nearly three out of five Americans belonged to a church or other religious body in 1951, the National Council of the Churches of Christ in the U. S. A., has announced.

The Orphanage

J. G. TRUITT, Superintendent

DEAR FRIENDS:

By this time I have attended three of our Conferences' annual sessions. They have been inspiring meetings, and a fine group of pastors and delegates are doing good work with the business of the church. They have each provided a good record of past achievements and made excellent forward looking plans for the next year's work. It has been a joy to meet so many friends both in the ministry and the laity. I have been greatly impressed with the attendance upon these conferences, and the attention to business which has been given.

At each of these conferences Supt. W. T. Scott has done a fine job presenting the over-all picture of the progress and needs in our many fields. His grasp of the work of each of the conferences of the Convention and his insight into all phases of the work increases. He has not asked for this kind of comment or any kind of comment on his work at all but as I see it he is doing a good job. No one knows how much he undertakes, nor how much energy and devotion is expended in his efforts to give aid in every quarter of the church. I believe the church public appreciates far more than we tell him the fine job he is doing. These things I know we all appreciate.

Dr. L. E. Smith has made and is making a good record for the college. He brings to bear upon his task his unquestioned devotion to the church and the full measure of his seemingly untiring energy. He is cordially received everywhere and is appreciated by the church for the outstanding job he has done and is doing in one of the most vital places of our denomination. He needs and deserves more than praise. The college needs everywhere the love and devotion that marked that of the founding fathers when they gave most liberally and loyally to its establishment.

Martin Garren and many others who have associated themselves with him in the National Building and Loan campaign of our denomination are doing a great job, and it is hoped our churches will make a good showing when the records are completed in this matter. Every age and generation has challenged the church. Today is no exception unless it be in the breadth and might of the challenge.

It is a good time for all followers of the Christ to stand up for their church and give themselves unstintedly for its growth and progress. We have much for which to be thankful and I have come from our conferences encouraged. The loyalty and devotion of everyone is apparent. I pray we may do even better in the days ahead.

The Orphanage needs your help. Little children here will suffer and our institution will suffer but for your faithfulness to it. It is earnestly hoped that every church and Sunday School will rally forward to one of the most liberal offerings this Thanksgiving time. I sincerely believe we are doing a good job for every child here and I humbly pray that the response to our Thanksgiving appeal will be great. Thanks to all for every good contribution you make and every good word you say, and there are many, for the Orphanage.

JOHN G. TRUITT,
Superintendent.

REPORT FOR OCTOBER 29, 1953.

Commodities for the week.

- Mrs. Rena Maude Iseley, Burlington, N. C., Clothing.
- Mrs. R. C. Jarrett, Hampton, Va., Clothing.
- Mrs. J. H. McEwen, Burlington, N. C., Clothing.
- Mrs. J. H. Johnson, Norfolk, Va., 50 copies of "The Upper Room."
- Business Girls' Circle, Pleasant Ridge Church, Coupons.
- Mrs. R. L. Gilliam, Sr., Burlington, N. C., Coupons.
- Pleasant Grove Miss. Soc., South Boston, Virginia, Coupons.
- Nettie Blythe Circle, Hunterdale Christian Church, Coupons.

Sunday School Monthly Offerings.

- Amount brought forward \$12,261.02
- Eastern N. C. Conference:

Hayes Chapel	\$ 5.00	
New Elam	12.54	
Wake Chapel	46.00	
Youngsville	15.00	
		78.54
N. C. and Va. Conference:		
Concord	\$ 10.39	
Haw River	13.95	
		24.34
Western N. C. Conference:		
Bennett	\$ 5.00	
		5.00
Virginia Valley Conference:		
Mayland	\$ 4.00	
		4.00
Total	\$	111.88
Grand total	\$	12,372.90
Special Offerings.		
Amount brought forward	\$	16,399.38
Mrs. Rena Maude Iseley, Burlington, N. C., ...	\$ 5.00	
W. L. Burke, Burlington, N. C., in memory of George Williamson	5.00	
New Hope Christian Ch. Roanoke, Alabama ...	2.63	
		12.63
Grand total	\$	16,412.01
Total for the week	\$	124.51
Total for the year	\$	28,784.91

SUNDAY SCHOOL LESSON

(Continued from page 12)

tabacco than he gives to the church and the Kingdom, and thousands of Christians do just that. The same thing is true of many other things for which people spend money. A man's giving ought to be fair, it ought to be in proportion to what he spends for other things which are for personal indulgence or luxuries. By a little self-denial many a person could give splendid sums to the church and the kingdom. "That no collections be made when I come"—

Continued on page 15)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name.....

Address.....

Pledges to Church Building Loan
Fund Campaign
(Corrected to Oct. 19, 1953.)

Church and Pastor	Amount
Va. Valley Central Conference:	
Antioch—E. J. Rohart	\$ 343.00
Bethlehem—Ralph M. Galt	106.00
Bethel—H. V. Harman	377.00
Dry Run—R. E. Newton	129.00
Joppa—R. E. Newton	52.00
Leaksville—R. E. Newton	436.00
Mt. Lebanon—R. E. Newton	211.00
Newport—R. E. Newton	426.00
Winchester—R. A. Whitten	1,101.00
Wissler's Chapel—Ralph M. Galt	60.00
Eastern Va. Conference:	
Berea (Nans)—H. S. Hardcastle	\$ 872.00
Berea (Great Bridge)—H. E. Crutchfield	1,197.00
Bethlehem (Disp)—John Gallo	459.00
Bethlehem (Nans.)—R. E. Brittle	2,040.00
Burton's Grove—J. W. Madren	153.00
Cypress Chapel—Earl T. Farrell	1,321.00
Damascus, Sunbury—T. Fred Wright	775.00
Franklin—Harvey L. Carnes	2,132.00
Holy Neck—Allen Hurdle	1,270.00
Holland—J. H. Lightbourne, Jr.	1,913.00
Isle of Wight—Ellis N. Clark	200.00
Liberty Spring—Jesse H. Dollar	1,591.00
Newport News—A. Lanson Granger, Jr.	3,264.00
Norfolk, Bay View—.....	724.00
Norfolk: Christian Temple—W. Millard Stevens	5,330.00
Norfolk, Rosemont—Melvin Dollar	2,800.00
Norfolk, Second—J. Everette Neese	877.00
Oakland—H. S. Hardcastle	1,570.00
Oak Grove—Earl T. Farrell	265.00
Portsmouth, First—W. P. Smith	1,410.00
Portsmouth, Shelton Memorial—Thomas H. Britton	683.00
Portsmouth, Elm Ave.—R. Eugene Tally	704.00
Richmond—Roy C. Helfenstein	1,459.00
South Norfolk—O. D. Poythress	2,500.00
Suffolk—.....	6,290.00
Union, Southampton — Clyde Fields	928.00
Windsor—Ellis N. Clark	500.00
Eastern N. C. Conference:	
Amelia—John Littikin	\$ 400.00
Antioch—W. A. Rich	203.00
Beulah—.....	517.00
Bethlehem—W. A. Rich	132.00
Chapel Hill—R. L. Jackson	509.00
Fayetteville—Carl Wallace	300.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Mt. Auburn—W. A. Rich	523.00
Mt. Carmel—W. A. Rich	203.00
Mt. Gilead—W. A. Rich	332.00
Lee's Chapel—Fred P. Register	†166.00
Plymouth—John Littikin	299.00
Raleigh—W. L. Parker	975.00
Sanford—Will B. O'Neill	1,000.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood	300.00
Wake Chapel—F. P. Register	1,500.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Flint Hill (R)—Avery Brown	127.00
Hanks Chapel—R. T. Grisson	694.00
High Point—Guy H. Veazey	426.00
Liberty—L. M. Presenell	361.00

Pleasant Ridge—Max Vestal ...	595.00	Shallow Ford—R. M. Petersen ..	1,057.00
Pleasant Union—B. H. Lowder-milk	300.00	Tryon—Orville H. White	*250.00
Spoon's Chapel—Max Vestal ...	132.00	Union (Va)—Mark W. Andes ..	1,498.00
N. C. and Va. Conference:		Winston-Salem—W. J. Andes ..	814.00
Burlington:		Zion—Fred H. Wrenn (Student)	75.00
Beverly Hills—W. W. Snyder \$	400.00	Union (NC)—K. D. Register ..	1,395.00
Bethel—T. D. Sutton	593.00	* Contribution.	
Greensboro, First—W. E. Wiseman	3,292.00	† Paid in full.	
Elon College—H. P. Bozarth ...	2,450.00	SUNDAY SCHOOL LESSON	
Greensboro, Palm St.—Mack V. Welch	1,243.00	(Continued from page 14)	
Haw River—Dwight Jackson ...	1,065.00	giving should be preventative. If	
Hines' Chapel—Julius Rice	697.00	people give as they ought to, there	
Ingram—W. T. Madren	975.00	would be no cause for always asking	
Lakeview—Curtis Young	82.50	for money. There would be enough	
Monticello—Julius Rice	460.00	and to spare.	
Mt. Zion—Thomas D. Sutton ..	600.00	Based on "International Sunday School	
Pfafftown—W. J. Andes	258.00	Lessons;" Copyrighted 1951 by Division of	
Pleasant Grove—W. T. Madren ..	814.00	Christian Education, National Council of the	
Pleasant Ridge—W. E. Wisseman	364.00	Churches in the U. S. A.	
Reidsville—T. G. Humphries ...	3,211.00		

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING
LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195..., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

It was agreed that our church would seek to reach this goal by:
(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195..., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
- [] 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195...
- [] 4. By annual solicitation each year for years.

..... Church

BySecretary or Clerk

Address

..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

Goal \$60,000 THE CHRISTIAN ORPHANAGE Goal \$60,000



The orphanage offers you an opportunity to invest in human life!

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VIRGINIA, NOVEMBER, 19, 1953

Elon College Library
NUMBER 45

The Time to Build Churches is Now!

Because . . .

1.--America Is Growing

Our country is in a period of the greatest population growth in its history. The Census Bureau reports an increase of 200,000 persons every month, or 6,666 a day.

In 1950 there were nineteen million more of us than in 1940 — an increase equal to the total population in 1940 of Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New Jersey and New York.

Estimates for 1950-'60 indicate thirty million more, or equal to the total population, in 1950, of Ohio, Indiana, Illinois, Michigan, Wisconsin and Minnesota.

New millions need Churches and Sunday Schools. These millions need new homes, which mean new and over-crowded communities; probably unchurched or inadequately churched people.

2.--America Is on the Move

Over seventy million people moved between the years 1940 and 1950. Of these, twenty-eight million moved far enough to change church relationships, and thirteen million changed their home state. This is the greatest mass migration in our history. One-half of us are not today living where we were in 1940. There are more people living in unchurched and inadequately churched communities today than at any other time in our history.

3.--People Want and Need Churches

The Church Building is basic. The Church Building houses the vital forces of religion. Out of its doors come the men and women who maintain our system of free education, our democratic way of life, our community services and welfare agencies, and our mission of mercy and aid to all the world. The percentage of church membership to our total population is now the highest in our history—58%. Yet there are more unchurched and inadequately churched people now than ever in our American history. THE

(Continued on back page)

News Flashes

The Temple in Norfolk, Virginia, will hold its Thanksgiving Service as a joint service with the other Park Place Churches on November 26. The worship program will be held at the Knox Church, and Dr. Millard Stevens will preach the Thanksgiving sermon.

The monthly meeting of the Eastern Virginia Conference Ministerial Association was held in Suffolk on Monday of this week. The speaker of the program was Rev. Roy C. Helfenstein of the Richmond Church. He gave a review of Elton Trueblood's latest book, *The Recovery of the Family*.

The Suffolk Christian Church is most fortunate to have Dr. Rockwell Harmon Potter as their guest minister for the months of November and December. Dr. Potter is Past Moderator of the General Council, Past President of the American Board and Dean Emeritus of Hartford Theological Seminary. He is a world traveler and lecturer, a great preacher, and a good man.

"Our Laymen's Sunday talks were all so good this year, I thought they ought to be shared with our Southern Convention friends." So writes Dick Jackson, from Chapel Hill; and we agree with him that they are well worth printing. We are offering our readers one of these articles, "God and Caesar," in this issue. The writer, Edward Lane Reticker, is the assistant director of the Institute of Government, the University of North Carolina. The other articles will follow.

THE SUN's managing editor, who, at the request of the Board of Publications, has also been serving as interim editor, was painfully injured in a fall four weeks ago, and was confined to his bed until last Sunday by a sprained and splintered ankle. He is back on the job part-time this week. He wishes to express his regrets for the delay in publishing of the last two issues, to express his thanks to the office force who carried on without either editor or managing editor to direct them, and his appreciation for the many words and acts of kindness he has received.

Palmyra Christian Church Plans Revival Meeting

Palmyra Christian Church, located two miles southeast of Edinburg, in the Virginia Valley, has arranged for revival services with Rev. Clyde O. Koon, a beloved former pastor as the guest speaker. These special services will begin on Sunday evening, November 22 at 9:30 o'clock and continue, beginning at the same hour, for eight days. A ninth service is scheduled for Sunday, November 29, at 11:00 a. m. The pastor, Rev. Ralph M. Galt, will assist in the services.

Special music has been arranged. The Woods Chapel Young People are planning to bring a Thanksgiving worship program as a part of the revival service on Thursday, November 26. The Wissler's Chapel Youth Choir will furnish several special numbers on Friday evening, November 27. There will also be solos by Miss Ezaline Nicholson, Miss Betty Carper, and others, at the other evening services. The public is invited.

The Christmas Fund

Each year our Congregational Christian churches pay tribute to the aged Veterans of the Cross through their gifts to the Christmas Fund. This is a noble tradition which makes possible relief from countless burdens for those who no longer are able to help themselves. After reading their letters of appreciation and gratitude one is humbled by their courage and devotion. To give a "cup of cold water" at just the right time transforms a physical gift intended for the body to a gift that enriches the soul.

Last year 6,746 gifts were received by the Ministerial Relief Division from individuals and churches. They came from 41 states, Hawaii, Puerto Rico and the District of Columbia. These gifts totalled \$121,054.46, which was the largest Christmas Fund ever received by more than \$10,000. Out of this, checks were sent to 776 ministers or their widows in 45 states, Hawaii, Puerto Rico, the District of Columbia, Canada, England, Norway and the British West Indies. Readers of THE CHRISTIAN SUN may be interested to know that of the 776 Christmas checks, 23 (3 per cent of the total number) went to ministers or widows in the Southern Convention. Inasmuch as the total list of Southern Convention ministers reported in the *Year Book* is just about two per cent of the total

(Continued on page 8)

Oakland Sunday School Observes "Wilber" Darden Day

Sunday, November 1, was designated as "Wilber" Darden Day" at the Oakland Christian Sunday school, in honor of Charles Wilborn Darden who had been superintendent of the Sunday school for nearly twelve years. At his own request, he retired from the office, and asked the Nominating Committee to select a successor. This, in itself was a very gracious act, on Mr. Darden's part, and was prompted by his interest in, and his love for the Sunday school.

The program was brief, but impressive and inspirational. Mr. Mills E. Godwin, Jr. who was in charge of the service asked Mr. Curtis Griffin, a former superintendent to escort Mr. Darden to the front of the church, where they stood together during the service. Mr. Godwin paid rare tribute to Mr. Darden's character and service, and then presented to him an attractive scroll, appropriately worded, and neatly framed. He also presented on behalf of the Sunday school, a lovely silver pitcher, suitably engraved, and a basket of lovely fall flowers from his step-mother. Mr. W. Kass Wagner, also a former superintendent then offered one of the most moving prayers this writer has ever heard. Our hearts will be warmed upon every remembrance of this simple, but sincere tribute to a good man and a faithful servant of the Master. The Scroll of Appreciation reads as follows:

In Appreciation.

"Charles Wilborn Darden, Sr. was born near Chuckatuck, Nansemond County, Virginia on November 2, 1891, the son of David Franklin Darden and Emma Gayle Darden. As a young boy he first attended Sunday school at St. John's Episcopal Church, at Chuckatuck, and early in life began to attend Sunday school and worship services at Oakland Christian Church. He later became an active and influential member, serving as Sunday school class officer, member of the choir, member of the Board of Deacons, and for eleven years and ten months as superintendent of the Sunday school.

"The members of the Sunday school and church at Oakland wish to express their sincere appreciation for his efficient, loyal and unselfish service. His devotion to his church and its Sunday school has claimed first place in his life. His faithfulness, consecration, and strength of character

(Continued on page 8)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Eastern Virginia Laymen Hold Fall Rally

The laymen of the Eastern Virginia Conference held their annual Fall Rally at Berea Church, Great Bridge, Virginia, on Sunday afternoon, November 15. G. C. Mann called the meeting to order at 3:40, and presided. After a song service, led by W. H. Baker, there was a short worship service in which three ministers, the Revs. E. T. Farrell, Clyde L. Fields and Ellis N. Clark, took part. E. E. Waterfield welcomed the laymen on behalf of the local church.

After a brief business session, those present were divided into four groups for group discussions:

Group 1, O. F. Story of the Suffolk Church, chairman, discussed "The Best Way to Get New Members to Feel at Home in the Church and Become Active Members."

Group 2, Harold Stalnaker, Newport News, chairman. Subject, "How to Increase Participation in the Local Church Conference."

Group 3, B. L. Sawyer, First Portsmouth, chairman. Subject, "How Should the Laymen's Fellowship Function in the Church?"

Group 4, Joe Byrum, Damascus, chairman. Subject, "What Can We as Laymen Do to Increase Church Attendance?"

The fellowship reassembled, and four-minute reports were received from each group, after which there was an intermission for 30 minutes.

At 6 o'clock the fellowship reassembled in a dinner session. The invocation was made by G. R. Kilham, and all enjoyed a bountiful repast. After dinner and special music, Mr. J. L. Byrd introduced the speaker for the occasion, the Rev. Dr. Rockwell Harmon Potter, who is serving as supply minister at Suffolk. A short song service followed Dr. Potter's address, and the benediction was pronounced by Rev. James Madren.

* * * * *

Walter Graham to Speak Before W. N. C. Layman's Group

"Christian laymen around the world have a big job ahead of them today and they are taking a renewed interest in the daily application of Christian principles," says Walter

A. Graham of Pembroke, Kentucky, Congregational Christian layman, attorney and Executive Director of the National Laymen's Fellowship of the Congregational Christian Churches. Mr. Graham will speak at the rally of the Western North Carolina



WALTER A. GRAHAM

Laymen's Fellowship, in the New Market School on Highway 311 near Sophia, N. C. November 21. Dinner will be served at 6:30 p. m. All laymen of the conference are invited to be present.

Mr. Graham is the first full time lay worker with men that the Congregational Christian Churches have (Continued on page 7.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

Thoughtful Churchmanship

By RICHARD K. MORTON

Thoughtfulness can greatly increase the happiness and effectiveness involved in church work. I should like to offer here a few suggestions in this field.

Church members having bits of information of importance to the minister, for instance, will help by not choosing to give them to him in a rapidly moving line he is greeting after church. He should not hold up the line—and his mind and hands are busy with other concerns at that time. A telephone call during the week is one way out. In trying desperately to retain unassorted pieces of information, a minister may forget or garble them.

Also, church folk can help a minister by acquiring a directory of officers and information sources most often consulted, so that they do not write or call or visit the minister on matters more directly to be handled by others. For instance, in one church the board of trustees had officially designated one official to be in charge of the use of the building—and yet members would constantly make this request of the minister, forcing him to relay this request to the proper authority.

Most of us have weekly church bulletins, which are passed out to all by the ushers—and sometimes are mailed out in advance by the church office. Is it impertinence to suggest that these be read—or at least glanced over? Again and again, regular churchgoers will claim that they knew nothing of a meeting or responsibility or activity, and yet there the announcement was, right in the bulletin! We all ought also to learn when the deadline for bulletin news is, and respect it. Often we have had trouble with those who present notices about memorial flowers given for Sunday. So often these come on Saturday—and the bulletin went to press on Thursday!

In working with our organizations and committees, moreover, we ought to get our notices into the mail at the proper time. Very often, I have requests for public or pulpit announcement to come to me on Monday—and the matter should have been available for announcement the day before!

The matter of the elusive and vital church key is another one full of vexations. If the parsonage is near-by, the parsonage family may be expected to be at home, day or night, ready for the unexpected call from someone wanting to get into the church. In all fairness, I think we should try to

relieve the parsonage family of unnecessary calls for this purpose, see to it that folk regularly having this rightful request have keys of their own, or designate times when the request will be made.

In ordering materials in the name of the church, also, the person ordering should give his name and identification, so that later the proper treasurer can properly deal with the bill. Sometimes people delivering materials to the church do not show judgment about when they come to the church, so that it is wise to let a business concern know when the church will be open.

I have known postal men, bakers and dozens of others to bring something to our church at 7:30 a. m., or say at 5:30 o'clock on a Saturday afternoon, when—unless by special arrangement—no one is likely to be at the church.

Persons knowing of important dates or events ahead should check with the church office or the pastor to make sure that none of these are overlooked. How many times church groups would have arranged some observance or recognition, if they had only known of the matter in time!

In making request for a pastor to call, be sure to try to give him all the needed data—the full name and correct address of the persons involved, etc. So often we do not check this, and insufficient or inaccurate data creep in.

If you are secretary of a group and the body votes a certain action, be sure to notify the persons concerned of this action. Once we had our trustees name a man chairman of a committee, and not for three months did he know that this action had been taken!

It is also important that if you plan to use certain equipment or rooms or to undertake any special activity, that persons concerned be notified. We cannot expect the janitor, for instance to prepare properly to serve meetings of which he knows nothing.

Thoughtful churchmanship simply involves trying to think ahead, to think of others and their problems and needs, and to be thorough enough to cover the details of any project we are working on. We might plan a meeting in a room at a certain time, and then find this interfered with another group's supper, the choir rehearsal, etc.

If we are more thoughtful, we can have happier as well as more effective churches.

God and Caesar

By EDWARD LANE RETICKER

Assistant Director, Institute of Government, U. N. C.

It is my sincere belief that religion applies to all of life, to everything that men do. I would like to talk a little about one part of life in which religion is having tough sledding—in which, in fact, religion is in disrepute. I mean government and politics.

In a sense, I suppose it all goes back to one of the best known stories in the New Testament, the one about Jesus and the coin. It happened in the last week of Jesus' life. Certain men with ulterior motives approached Jesus and asked him a loaded and leading question. "Master, we know that thou art true and teachest the way of God in truth; neither carest thou for any man, for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute to Caesar, or not?" But Jesus perceived their wickedness and said, "Why tempt ye me, ye hypocrites? Show me the tribute money." And they brought unto him a penny. And he saith unto them, "Whose is the image and superscription?" They say unto him, "Caesar's." Then saith he unto them, "Render therefore unto Caesar the things that are Caesar's and to God, the things that are God's."

Like many of the words of Jesus, these have found various interpretations. Dr. Fosdick says that this was Jesus' way of telling the Zealots, the nationalistic super-patriots of their day in Israel, that they need not look to him for a leader of their revolution—that his revolution was spiritual. But Matthew and Luke say that the Pharisees sent the questioners to Jesus in the hope of tricking him into a treasonable utterance. In this light Jesus' answer may seem a shrewd evasion, a sort of claiming of the privilege against self-incrimination. Albert Schweitzer believes that Jesus was saying that such things as money and taxes were unimportant because, as he taught, the world was going to end within a year. Under the circumstances, they couldn't matter very much.

It remained for Tom Paine, the Englishman whose pamphlets fired the American Revolution, to give the phrase one of its most important modern meanings. In Connecticut,

Paine used "Render unto Caesar the things that are Caesar's, and to God, the things that are God's" as a powerful argument for the separation of church and state. While it is at least doubtful that Jesus was thinking in terms of the First Amendment to the American Constitution when he answered his devious questioners, his words helped in the fight to establish the principle—a principle that has proved beneficial to both church and state.

It seems to me that the only thing wrong with the principal of separation of church and state is that it has been degraded and perverted into an entirely different principal, the principal of separation of religion and politics, the absolute divorce of government and morality. I doubt that anyone has stated this position more bluntly than Mr. Nehru, the Prime Minister of India, who said a few weeks ago, "Religion is all right when applied to ethics and morals but is not good when mixed up with politics."

Well, what is politics when it is not mixed up with religion, ethics, and morals? It can only be one thing, another name for power—government founded on power with power as its goal. In the Twentieth Century we have had plenty of opportunity to observe pure unmixed politics in action. The Kaiser, the Treaty of Versailles, Hitler, the extermination of millions of people, the development of government by torture and intimidation into an exact science are all chapters in the modern history of this kind of politics. What more proof do we need that politics unmixed with ethics and morals is the politics of catastrophe and destruction.

Who is responsible for the separation of religion and politics, of government and morality? We are. We are when we say that politics is a dirty business and we wouldn't want our children to get into it. We are when we vote for a man because he will protect our interests, and don't bother much about whether he will safeguard and advance the interests of the whole country or community. We are when we pretend to accept the idea that individually men ought to be good, but when

they come together in governments, they don't have to be.

We have been so far intimidated by this doctrine of separation of government and morality that we have taken a great heritage of moral government and interpreted the morality out of it. The American Revolution becomes a war started by wealthy men to gain trade advantages. The War Between the States, only a struggle of one region against another for economic power. Today, even when we do the right thing, the moral thing, many of us want it understood that we are not doing it except out of self-interest. The modern Pharisees are also good men. They stand in the temple and pray: O God, we have been generous to our defeated enemies; we have nursed half the world back to economic health; we spend our blood and treasure to save the freedom of people on the other side of the earth. But God, please don't get the idea that we do any of these things because they are right—because they are moral. We want it clearly understood that we do them because they and in our own interests.

The fact is that many of us have been made ashamed to admit that we are acting morally even when we are. Is it any wonder that, in this atmosphere, some office-holders take the hint and accept corruption as part of the job. Is it any wonder that nations pursue, without hesitation, courses of action that are evil and dangerous.

It is time for us to go back to the true American heritage, the heritage of men who knew that government is essentially a moral problem, one of the greatest of all moral problems. This heritage is not one of moral perfection, but it is one of moral striving, and it is one of open admission of that striving. There are great things in that heritage. There is James Madison, the chief architect of the American Constitution writing to the impoverished and debt-ridden old man, Thomas Jefferson, "We cannot be deprived of the happy consciousness of the pure devotion to the public good with which we discharged the public trusts committed to us." There is Lincoln, beginning his second term at the end of the war with the words, "With malice toward none, with charity for all." Closer at hand is Mr. Dulles saying a few weeks ago at the United Nations, "Repressive measures inevita-

(Continued on page 8)

Our Churches Report . . .

Shelton Memorial Reports

We are happy to report the pews of Shelton Memorial Church of Portsmouth, Va. are being filled each Sunday, with inspiring messages issuing from the pulpet.

The parsonage has new brick steps, a fresh coat of paint and a new furnace. The church has also been painted. New hymnals have been purchased, also choir robes, and further improvements are anticipated in the near future. October being Loyalty month in our church, an appropriate hymn was written by our pastor, Rev. Thomas Britton, and has been sung each Sunday.

We are very happy over the past years accomplishments, some of which are not listed in this letter.

We are looking forward to a better and even more glorious work in the name of the Master.

MRS. FRANK H. LEWIS.

* * * * *

News from Hunterdale

Friday night, October 30, 1953, marked an enjoyable accasion for the members of Union Christian Church, Hunterdale near Franklin, Virginia.

On that night approximately 200 members gathered in the new Fellowship Hall, recently dedicated as the Scott Memorial Wing, to enjoy a fellowship supper.

The supper consisted of barbeque, cole slaw, sliced tomatoes, corn bread, and coffee.

Marvin Whitley, Steve Hornok, and Alfred Howell, members of the men's Bible Class donated three pigs for the barbeque, while other class members liberally donated funds used in preparation for the supper.

Several members of the Women's Auxiliary served the supper assisted by the pastor and his wife, Rev. and Mrs. Clyde Fields.

An evening of fine fellowship was greatly enjoyed by all who were present.

MRS. JOY G. JOYNER, JR.,
Reporter.

* * * * *

Liberty Spring Reports

On Sunday morning, November 1, a host of members and friends of

Liberty Spring Christian Church, worshipped together in a spirit of thankfulness to God for the twenty-five years of service given by their pastor, Dr. Jesse H. Dollar, to the full-time Christian ministry. Dr. Dollar, having begun his service as a full-time minister on the first Sunday in November, in the year 1928, at our church in Reidsville, North Carolina. The subject of his sermon for the occasion was, "The Principles I Have Practiced for Twenty-five Years."

The Liberty Spring Church sent one of its best reports to the Eastern Virginia Conference this year. Some of the high-lights of this report were:

Total spent for local programs	\$ 7,140.00
Total given to all benevolent causes	5,475.00

Total given to all causes	 \$12,615.00
---------------------------	-------------------

Number of members received—16.

Number on church roll—362.

We closed the year with a balance of \$2,561.00 and our budget for this year is over-pledged \$1,030.00.

Another high-light of the year was the presentation, acceptance and dedication of the following gifts: Communion Table and Chairs given in honor of Mr. and Mrs. Joel E. Harrell, Sr. by their children Emily H. Lynch, Edward and Wesley Harrell. Brass candlesticks and offering plates given by Mr. and Mrs. Fermer Perry. A Baptismal Font given in loving memory of Percy Samuel Harrell by his children Mary Emma Horton and William Thomas Harrell. These gifts were given out of loyalty and love for God and the church to be used for the Spiritual Uplift of all who may worship in the church.

Our church has taken its first step towards a much needed Educational Building by appointing a committee to seek plans. This committee is composed of Wesley Harrell, Mrs. Rudolph Badger, Fermer Perry, Mrs. E. F. O'Berry, William Tucker, Mrs. Edward Harrell, and N. W. Byrd.

With our hearts and hands working together we should accomplish much during the coming year.

MRS. WILLIAM T. HARRELL,
Reporter.

Home Coming and Dedication at New Hope, Harrisonburg, Va.

The New Hope Congregational Christian Church held their all day Home Coming and Dedication of Memorial Windows on Sunday, October 4, 1953.

The most visible development of New Hope Church during the past year was building a new wall and concrete steps in front of the church, while inside beautiful Memorial Windows have been placed and new pews installed.

The interior has been painted and papered, and a new ceiling placed. Also a new oil furnace has been installed. The exterior has been painted. The grading of the lawn and driveway, and planting of shrubbery has added much to the church property.

The pastor, Rev. E. J. Rohart, had charge of the program for the day. Rev. H. B. Alexander of Port Republic was the guest speaker for the morning service with several selections rendered by the Mill Creek Quartette. At the noon hour a bountiful dinner was served.

The afternoon program opened with several selections by the young people of the church, with scripture and prayer by Rev. E. J. Rohart.

The Rev. John F. Lock of Maureytown, Virginia, preached an inspiring dedicatory sermon. The "Church History" was given by Hubert E. Liskey. A large number of friends and former members were present for the services.

Mr. Nelson L. Liskey read the familiar poem, "The Bridge Builder," and made the following comment:

Let us consider our church as a bridge, for we too, have builders for the spans. Each, in his own way, has constructed a means for youth to grow, and created a better world for those to come. The following are builders in our church:

T. ASHBY AND MARGARET LISKEY
AND ALVA LISKEY.

Better neighbors this community never knew than Ashby and Margaret Liskey and family. Down through the years they have been true friends to all in times of distress, sorrow and happiness. Even today Miss Verdie carries on as a shining example of friendliness, helpfulness and willingness to work for her church.

A. HOLMES AND MARY E. LISKEY.

Another span to our bridge was A. Holmes and Mary E. Liskey, who

were pioneer members of this church. In 1905 Mr. Liskey became a deacon, serving in this capacity until his death. He also served as a Sunday school teacher as did his daughter. Today a granddaughter carries on the family tradition as a teacher in our Week-Day Religious Education program. Looking to Romans, we find a fitting verse, "As many as are led by the Spirit of God, they are the sons of God."

JOSEPH E. AND ELIZABETH LISKEY.

Other builders of our bridge for youth were Joseph E. and Elizabeth Liskey who were friends and helpers of all. I'm sure they often thought of this verse, "Choose ye this day whom ye will serve"; as all of their children were members of this church at one time. We regret that most of them have moved to other communities to continue the work of our Lord.

PFC. VIRGIL D. AND ELLEN KIBLER.

"Greater love hath no man than this, that a man lay down his life for his friends." With deepest regrets we placed a gold star for Pfc. Virgil D. Kibler who gave his life for the service of his country. Virgil, a member of the church, was a young man of outstanding character and will be remembered for his friendliness toward his fellowmen.

God in his all knowing way called Ellen Kibler to her heavenly reward as a child, a mere bud, not to bloom on earth, but to blossom fully in Heaven.

STATTON A. LONG AND FAMILY.

Another link in our bridge is Statton A. Long and family. A large number of this family accepted Jesus as their savior in this church, however all but one have moved to other localities. We are very thankful for their son Leonard and his family who are whole hearted supporters of our church.

In thinking of the mother of this family I go to Proverbs for a verse. "Who can find a virtuous woman? for her price is far above rubies."

WILLIAM H. AND EFFIE M. VANPELT.

A building is only as good as its foundation. Truly William H. and Effie M. VanPelt were strong and sincere supporters of their church. Their children have continued in their footsteps of Christian service. A son, Joe, being Sunday school superintendent a daughter, Clara, president of the Woman's Missionary Society and secretary and treasure of our Sunday school, and the others continuous laborers for Christ, taking to heart what Paul spoke to the

Romans, "I beseech you therefore brethren, by the mercies of God that ye present your bodies a living sacrifice, holy acceptable unto God which is your reasonable service."

JOHN W. BRYANT AND FAMILY.

One of the first and foremost supporters of this church were John W. Bryant and family. A son, Martin Luther, was the first church secretary. He later became a minister. Two other sons, Jerry and John Eddie, were members and workers of this church. "And thou shalt remember all the way which the Lord thy God led thee.

JOHN R. AND ELIZABETH LISKEY.

Other builders of our bridge were John R. and Elizabeth Liskey being continuous in church and community service.

Mr. Liskey was the son of one of the first deacons of this church, and served as a church trustee for a number of years. At one time all of the children of this union were members of this church. But along the way most of them transferred to other fields of worship. Only one, Hubert E., remaining an active worker, serving now as a Sunday school teacher, a deacon and church secretary.

We thank God for having given us these great examples of Christian Life. May we pick from their footsteps the way to Life Eternal.

H. E. LISKEY,
Reporter.

WALTER GRAHAM TO SPEAK TO W. N. C. LAYMEN.

(Continued from page 3.)

had. He was "drafted" for the job from an active business and professional life and from much experience as a Christian layman in church work.

In 1948 Mr. Graham visited Europe and Great Britain conferring with laymen in no less than eight countries. He was the first lay worker from America to visit the vocational training centers for Christian laymen in Europe. While there he conferred at length not only with laymen but European church leaders. In Italy he had diversified experiences, including an audience with Pope Pius XII and conferences with the Waldensian (Italian Protestant) leaders.

In 1947 and again in 1950, Mr. Graham visited Puerto Rico helping to establish a Laymen's Fellowship there. He was the first layman to go to Hawaii as a representative of the laymen of the mainland.

As Executive Director of the Congregational Christian Laymen's Fellowship, Mr. Graham travels from coast to coast addressing groups of laymen and counselling with lay leaders. He also is a radio commentator with a special monthly program entitled "Let's Take a Look" from station WHOP in Kentucky.

One of Mr. Graham's main objectives is the development of better churchmanship so that the church may be a strong instrument for the building of Christian character in the community, both local and worldwide. Both from the platform, in conferences, and on the radio he talks to men in a language they can understand. He speaks to the "man in the back pew" who, he believes, is anxious to put his talents to work for the church.

Experience in business, law, government service, management and teaching, lie back of this energetic lay leader, who is an attorney and member of the United States Supreme Court Bar, the United States Court of Appeals in Washington, D. C., and the Courts of his home state of Kentucky. For a time he was City Attorney in his own home town of Pembroke, Kentucky, and vice-president of the local People's Bank.

Mr. Graham was in Government work for 13 years including a special confidential assignment in Puerto Rico during World War II and held posts in the Department of Commerce and the Office of Censorship.

A Kentuckian by birth, Mr. Graham was educated at Kentucky-Wesleyan College, Yale University Law School (LLB), Benjamin Franklin University and George Washington University. He always has had a deep interest in religious education, especially for young adults. He lists among his hobbies, bowling, golf, swimming, tennis, baseball and music.

Special Notice

Under the scheduled program of the Convention THE CHRISTIAN SUN is issued 50 times during the year. It so happens that there are 53 Thursdays this year instead of the usual 52. This would mean the publication of an additional issue or the missing of two weeks at the end of December. After consultation with the chairman of the Board of Publications, it was decided to omit one issue in November and issue the Christmas paper on December 24, 1953.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Homecoming

The annual Homecoming for Elon College was held Friday and Saturday, October 30 and 31. The program was opened with a very brilliant affair in the new gymnasium. There were several hundred alumni, students, and friends in attendance. The decorations were unusual and attractive. Mrs. Scott Boyd, the new Alumni Secretary, was in charge. Everything moved with precision and in harmony. It was a most enjoyable occasion. All pronounced it a great success.

On Saturday a complimentary luncheon was served to Elon graduates who are at present teaching in the public schools of North Carolina and Virginia. There were sixty present. Short talks were given by Mrs. Boyd, Roger Gibbs, field secretary, and President Smith. The purpose of the luncheon meeting was to acquaint those who are teaching with existing conditions at the college and present needs of Alma Mater. The services of all present were solicited in an effort to secure top-grade students for Elon for the ensuing college year. The fellowship was fine and the enthusiasm was at a high pitch.

Boarding students decorated their respective dormitories and anxiously awaited the decision of the judges. Miss Rena Maud Isley, Mr. W. B. Terrell, and Mr. Ernie Gero acted as judges. Their decision was not given until the half-time period of the football game that evening. North Dormitory won the decision.

At three o'clock the annual parade got underway. There were twenty-one shining convertibles, three touring cars, and two floats, piloted by motorcycle policemen and a patrolman. From Elon College the parade went to Burlington, through Burlington, Brown's No. 2, Whitsett, Gibsonville, and back to the college. It was quite a spectacular affair. The float entered by Sigma Mu Sigma Fraternity won the prize.

Preceding the game which was played in the Burlington Stadium, a pep rally was held in Burlington City Park, and from the park the students marched to the stadium for the game. For this annual Home-

coming occasion, Western Carolina Teacher's College came from Cullowhee, North Carolina to engage Elon College in a football game. The game was packed full of thrills and enjoyed by everyone, particularly the Elon fans. The score was 13-7 in favor of Elon. With this game Elon got in the winning group. There were between 1,500 and 2,000 present. The 1931 football team was presented at the half. It was good to see these old graduates back and have them participate in the Homecoming occasion.

All in all it was a very inspirational and successful occasion for the college. When one Homecoming program is over, there are those of us who begin to look forward to another year when we shall again meet friends and alumni.

* * * * *

Apportionment Giving

Another conference year (1952-53) will have come to a close by the time this issue of THE CHRISTIAN SUN reaches the reading public. Of the \$15,000 apportioned to the churches for the college \$11,815.06 has been received to date, leaving a balance of \$3,184.94 due. It is not necessary, I am sure, to remind our churches and friends that the expense of conducting the college has increased approximately \$10,000 over last year. With deficits in conference apportionment for the college and the Sustaining Fund, it looks as if, for the first time in years, that we shall sustain a considerable deficit in current funds. In light of these facts, won't the Sunday schools and churches of the convention that have not paid their conference apportionments either in part or in full please make an effort to raise the amount apportioned and forward the same to the convention office for the college? The college is dependent upon our church constituency for a modest part of its support. Please do not disappoint us in this fund. We are grateful for what has been given and appreciate your cooperation from now until the end of the year.

Previously reported \$11,068.33
Eastern N. C. Conference:
Hope Mills \$28.00
Mt. Carmel 18.00
N. C. and Va. Conference:

Bethel	\$ 30.00
Durham	425.87
Greensboro, Calvary	5.00
Kallam Grove	30.00
Long's Chapel	30.51
Mt. Zion	56.45
New Lebanon	38.90
Shallow Ford	20.00
Union (Va.)	59.00
Western N. C. Conference:	
Providence Chapel	\$ 5.00
	746.73
Total to date	\$11,815.06

CHRISTMAS FUND

(Continued from page 2)

roll of Congregational Christian ministers, this will indicate that the veterans of the Southern Convention are not neglected.

Gifts to the Christmas Fund may be sent through the Southern Convention office or directly to the Christmas Fund, The Board of Home Missions, 287 Fourth Avenue, New York 10, N. Y. Make checks payable to "The Christmas Fund."

FRANK J. SCRIBNER.

"WILBER" DARDEN DAY

(Continued from page 2)

ter have been an inspiration to many. His church, Sunday school and community are better because he has served so long and so well. To him it has been a labor of love, and now, and in the days to come, may it always be a source of endless satisfaction of a task well done.

"Presented to Charles Wilborn Darden, Sr., by the Sunday School of Oakland Christian Church, November 1, 1953."

H. S. HARDCASTLE.

GOD AND CAESAR

(Continued from page 5)

bly lead to resentment and bitterness. This does not come about through artificial stimulation, it comes about because the Creator endowed all human beings with the spark of spiritual life."

A few moments ago, I mentioned Mr. Nehru. He is far from speaking for all Indians. In closing I would like to quote from the Upanishads, a part of the Hindu Scriptures, the words Mr. Rajagopalachari, the Prime Minister of Madras State, used recently in addressing a political meeting: "God pervades everything in this world. He who denies the soul will find the world all dark and without light to guide his steps." I think we might add that he who believes in it, but is afraid to admit it, will also find the world dark.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Report of President of North Carolina Conference

The health of the North Carolina Woman's Missionary Conference for the past year may well be declared alive and alert if the recordings of the "pulse" and "heartbeats" have been accurately taken. The reports from each department and from every district have indicated the very earmarks of life and have shown at least some degree of growth.

Several of our churches deserve stars! Two new societies have been reported, Antioch in the Asheboro District and Mt. Gilead in the Henderson District. New circles have been formed at Union, Virginia, in the Halifax District and at Lebanon in the Raleigh District. The society at Kallam Grove was reorganized (Greensboro District) and two meetings were held with the women of the Bethlehem Church (Burlington District) for the purpose of talking through plans for organization of a new society there. We shall hope to report this "new society" right soon. These signs of growth might well be credited to the faithful service of our District Superintendents who have done a splendid job this year.

May we share just a few of the highlights from the reports?

Offerings amounting to a grand total of \$10,528.25 were contributed by the approximate 2,312 members of the conference. This record means that we not only reached our goal but that we gave more than five hundred dollars "over the goal," or a gain of more than eleven hundred over the grand total of last year. Two other figures might be of great interest: Thank Offering—\$2,279.24, and Life Memberships and Memorials—\$770.00. We rejoice not only in the achievement of our financial goals, but in the faith that much ultimate good may be accomplished with the aid of these material instruments. May God bless our gifts!

Our Mission Study Theme was "Building With Love and Gratitude." Sixty-two of our 83 societies used the literature packet.

There was a visible gain in Life

Memberships and Memorials. Seven more certificates were issued this year than last year and three more churches contributed.

Fifteen societies report having local Councils of Church Women, six more than were reported last year.

Only four churches reported no Friendly Service projects and those reported community services performed.

Under Visual Aids there was the request for more information on our own missionaries and our own mission work. This is surely a helpful sign for further growth.

The goal for Family Life has been *Every Family a Church Family*.

The Young People report having a good year with projects centering around foreign missions and around the North Carolina Conference projects, especially centered at Moonelon.

A new department of Social Action was reorganized.

Six hundred children enrolled in our Cradle Roll. Their offerings amounted to \$463.96.

It is the earnest desire of the Children's Department to stimulate more interest in missionary education for our children. Thus the urge for the women of our conference to assume a greater responsibility for promoting this phase of our total program.

Without a spiritual thermometer it is hard to report the temperature of the Spiritual Life of our conference, but we can report that much effort was made in this department to encourage well planned devotional programs. Seventeen publications were assembled and mailed to each society. Thirty-two publications, including books, pamphlets and leaflets, were purchased and made available to our women.

There has been a beautiful spirit of cooperation and vital eagerness to serve among the members of the Executive Board (may we at this juncture include the editor of our Women's Page in THE SUN and also the executive secretary of our convention.) My personal gratitude for such consecrated Christian co-workers. The local societies, too, have proved themselves "live cells" of the

conference, and are to be commended on the great amount of work reported. All together we may rejoice in the accomplishments of the year and give thanks to God for his many blessings.

The Task of the Church Around the World is the challenge ahead of us! The gospel of Christ *must* be taken to every creature, beginning with ourselves. Will we accept our share of this responsibility, this Task of the Church? May God help us as we plan and set the new higher goals for the next year.

MRS. W. T. SCOTT.

* * * * *

First Thank Offering Reported

On November 1 the Missionary Society and Young People's Choir of Pleasant Ridge (R) Church united in presenting the Thank Offering Service, which was held at church. The project was "Our Mission on Mindanao" and the theme, "The Voice of God Is Calling Us." Miss Kittie Lee Cox led in the call to worship and the youth choir sang "We Gather Together," followed by the congregation singing "Lord, Speak to Me That I May Speak." The scripture, Matthew 25:31-46, was read by Miss Emma Allen. Mrs. Harry Stewart led the meditation. "To Love Our Fellowman" was the topic on which Mrs. Carl Lowdermilk spoke; "To Serve Our Fellowman" by Mrs. J. C. Newell; and "In Sacrifice for Others" by Mrs. Sybrant Pell. Mrs. Harry Stewart led in the thank offering prayer of dedication and the congregation united in singing "Jesus Calls Us." Mrs. Stewart pronounced the benediction.

MRS. RUTH NEWELL,
Secretary.

* * * * *

New Meeting Place for Southern Pines

The Women's Society of the Church of Wide Fellowship in Southern Pines held its October meeting in the newly completed Educational Building.

The church parlor is not large, but a glass wall with sliding doors, opening into a tiled patio, gives it an air of spaciousness.

Newly upholstered and refinished furniture, and vases and baskets of flowers made the room most attractive. A framed photograph of the three Chinese girls whose Christian education has been made possible

(Continued on page 14)

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Armistice Day Reminiscences

November 11 was Armistice Day, a day when people think about peace and wish that all wars would end. Just a few weeks ago, two world-famous men received prizes for the work they have done to make the dream of peace become real.

One of them was Dr. Albert Schweitzer, whom many consider to be a living saint. He is one of the people that I would like to meet. His life has been a sacrifice for others and to God. He is a great doctor, preacher and musician.

The other, is a man I know, General George Marshall. We met him as a family not too long after we moved to Southern Pines. The General lives at Pinehurst on Linden Road in a simple little frame cottage that he calls "Liscomb Lodge."

Our Jonathan became better acquainted with him while he and the General waited their turn for haircuts in Wesley Stoltz' barbershop. Wesley sang in the choir of the Church of Wide Fellowship. On this day, General Marshall asked Jonathan some questions about national holidays and one of them was "When is Independence Day?" Jonathan had to admit he didn't know, but when the kindly old gentleman said: "Jonathan, you have never heard of the fourth of July?" Jonathan had a quick some-back: "Surely have—why didn't you say so!"

Once at a large community gathering the General stepped on my toe and was quite apologetic. I told him "Never you mind—it will be something to tell my grandchildren about." The last time I saw him was shortly before my husband's death. We met him at the door of Pappy Tate's Hardware Store door and he paused to chat and asked Dr. House how he was feeling. In every way he is a gentleman, a quiet person and one who never acts like the great soldier who has seen so many great places and people.

At the moment he is sick and here is a sincere wish that he will soon be well again and back home in Pinehurst. I must be fair to my home state and say that General and Mrs. Marshall spent part of their time on their farm at Leesburg, Virginia.

Two great men—one a soldier, and one a man of God. Yet the two of them, each in his own way, has worked for peace and won the Nobel Prize. Each of us can work too, each in the way we can best serve. God has told us how, or if he hasn't, if we will stop and listen, may be he will tell us. We should all work for peace.

* * * * *

"When Children are our Teachers"

By LOUISE C. HASTINGS.

Issued by the National Kindergarten Association.

"It's all right, Olive. I don't mind a bit. If you want to go home first and then come back to take me home, I don't mind a bit. It's all right with me. I don't mind a bit. You can call up Mummie and ask her if I may stay to supper at your home. I'd like to. If she says 'No' that's all right. I'll go home. If she says 'Yes' that's all right. I'll stay to supper at your home. I don't mind a bit."

Little four-year-old Susan evidently liked the rhythm of these words. She kept repeating them over and over as we rode along in the car. It is wonderful philosophy, whether used by a four-year-old or by an adult. Accepting tranquilly the inevitable is something each of us would be thankful to do.

I notice the word "home" that Susan used. She did not say "house"; it was "home." So often it is necessary to explain to adults the difference between a house and a home, and here was a small child using the word correctly, with apparently complete understanding.

Another child, Irene, was a little over eight years old. Her father died suddenly. It was hard for her mother to explain things to her. "Does it have to be this way?" she asked her mother. "Yes," her mother answered. No more was said. Irene accepted the sad loss without any further questioning.

It is, perhaps, an unusual thing for parents to think of their children as being teachers in the home. We are usually so satisfied with being the teachers ourselves that we are not conscious there is any appreciation

due from us to our children for the things that we learn from them. They are our helpers—yes, and they often give us more real assistance than we realize, but our teachers—no; we do not consider the children our teachers.

Since little Susan presented her philosophy that whatever was to be done was "all right," declaring repeatedly "I don't mind a bit," it is amazing how frequently we quote her and how it really helps us to do small things that are troublesome without hesitation, though we would much rather do them at some other time.

One day Michael came out with the opposite of Susan's words. "I don't want to do that," he said. However, he added pleasantly, "But I will." His mother, in the thoughtless way that we mothers all have at times, had called out to him, with no consideration for the fact that he was in the midst of his play, "Michael, go up to my room and get my scissors, please. Don't wait; go at once."

Do we not all very often feel like saying as this boy said, "I don't want to, but I will"? Although this was an interference with his play, Michael went without pouting or mumbling.

Few children—or adults either—enjoy being interrupted when absorbed in what they are doing, especially when immediate compliance is required. I have found it wise, and many another mother has, also, to prepare children for interruptions. For instance, a mother may say, "In a few minutes, Marjorie, I would like to have you go upstairs on an errand for me."

My daughter gave Peggy a tuna-fish-salad sandwich. A few minutes later Peggy said, "Next time, Auntie Olive, I'd rather have a peanut-butter sandwich than one made with tuna fish, if you don't mind. But I like this," Peggy added quickly, and she ate every crumb as she walked around the yard looking at the flower beds. Accepting things comfortably is an art!

There are other ways in which our children teach us. By their little kindnesses, their patience with us, the way they overlook our idiosyncrasies, and their forgiveness of our many misdemeanors, our children teach us every day!

The wise carry their knowledge as they do their watches, not for display, but for their own use.—*Browne.*

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

Thanks for the report we are able to make this week. Just please help us bring our total to \$65,000.00 by the end of the year. We shall need that much to complete the work of this year.

To my desk this morning comes a report from the Baptist Orphanage in Georgia stating that last Thanksgiving's offerings for that institution totaled more than \$200,000.00, which the report added was more than one third of the resourses for the year. The amounts they reported as donations from individual churches were a revelation indeed.

A report coming to my desk last week from the Western North Carolina Methodist Conference showed 38 churches that gave more than \$1,000.00 each to the Methodist Orphanage in Winston-Salem. These churches ranged from \$1,000.00 to more than \$6,000.00. I believe we care for the homeless with the same sort of kindness of heart. I believe we shall all be glad to give this Thanksgiving and give liberally for our own 84 homeless children at our Christian Orphanage.

With more than 35,000 members of our 200 churches, we should be able to raise the needed \$35,000.00 to reach our goal. For many churches it will be a brave and beautiful thing to do. Because they have their own church building or repairing programs and are therefore raising special money for that. However, these children cannot be allowed to suffer, and our work here at the orphanage cannot be allowed to lag. When we present an appeal to our people for funds to care for the children we shall get the funds. Main thing is to present the appeal in a sympathetic and appreciative way. The funds will come. Give our people a chance and they will take care of their own homeless children as well as other denominations do.

Pastors, Sunday school superintendents, leaders of classes and leaders of women's groups are urged to allow the people a chance to make an enthusiastic Thanksgiving offering to the orphanage. It will not hurt or hinder the local church. If done in the spirit of true charity it will be a blessing according to the teachings of the Bible.

A lot of good could be done by speaking a kind word for the work being done here, the long hard hours of patient and oftentimes sacrificial service put in by the matrons; the loving care offered each child by every staff member; and the politeness and appreciation shown by these children from the youngest to the oldest. It is a good and proper work. It is a really Christian work. He will bless those who bless them. He will repay. There is a joy in serving little homeless children—boys and girls without a father and mother, or with one or the other of their parents gone, and no home left for them. God has blessed us all. Let us show real gratitude in our response the benevolent cause sat before us. Let us give a tithe of our income and more. Let us take him at his word and be in step with him. Anxiously I await your generous Thanksgiving donations.

JOHN G. TRUITT,
Superintendent.

- REPORT FOR NOVEMBER 5, 1953.
- Commodities for the Week.
- Shirley Richardson, Suffolk, Va., Clothing.
Miss Nellie White, Greensboro, N. C., Clothing and coupons.
Mrs. Eaton's Circle, Woman's Council, Christian Temple, Clothing.
Mrs. G. D. Ellington, Reidsville, N. C., Clothing and coupons.
Miss Beatrice George, South Norfolk, Va., Clothing.
Mrs. Frank Mills, Varina, N. C., Clothing.
Miss Edith Jones, Holland, Va., Clothing.
Powell and Jones Hardware, Fuquay Springs, N. C., Clothing and shoes.
Mrs. Elmer F. Wilcox, Braintree, Mass., Coupons.
Newport Miss. Soc., Stanley, Va., Coupons.
Mrs. L. E. Carlton, Paces, Va., Coupons.
Miss Vera E. Gilliam, Greensboro, N. C., Coupons.

Sunday School Monthly Offerings.	
Amount brought forward	\$12,372.90
Eastern N. C. Conference:	
Mt. Auburn, S. S.	\$ 6.72
Southern Pines	2.55
	9.27
Eastern Va. Conference:	
Bethlehem (Nans) S. S.	\$ 36.61
Bay View	5.00
	41.61
N. C. and Va. Conference:	
Mebane	\$ 5.00
Monticello	2.50
Mt. Bethel	71.00
Union (Va.), S. S.	5.00
Winston-Salem	82.00
	165.50
Western N. C. Conference:	
Antioch (R)	\$ 10.00
Needham's Grove S. S.	20.00
Randleman	35.00
	65.00
Virginia Valley Conference:	
Newport S. S.	\$ 29.03
Palmyra S. S.	5.00
Winchester S. S.	8.34
	42.37
Total	\$ 323.75
Grand total	\$12,696.65
Special Offerings	
Amount brought forward	\$16,412.01
Garland Huffman, Burlington, N. C.	\$ 20.00
The boys and girls of Hillcrest School, Burlington, N. C., in memory of H. G. McBane	100.77
A Friend, Norfolk, Va.	5.00
*Mr. & Mrs. Gordon Haskins, Suffolk, Va.	5.00
*James W. Hill, Elon College, N. C.	10.00
Miss L. Kennedy, Worthville, N. C., in memory of John W. Ward	5.00
State of North Carolina (gasoline refund)	57.25
J. L. Owens, Suffolk, Va.	100.00
Pisgah Christian Church, Pisgah, Alabama	10.00
	(Continued on page 14)
* Thanksgiving Offering.	

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt

Christian Orphanage

Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name

Address

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Christian Compassion for a Needy World"

LESSON VIII—NOVEMBER 22, 1953.

MEMORY SELECTION: "*But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech, but in deed and truth.*" I John 3:17-19. (R.S.V.)

LESSON: Matthew 9:35-36; Mark 1:32-34a; 8:1-9.

DEVOTIONAL READING: Matthew 25:35-40.

Compassion means "fellowship in feeling" or "suffering with another." The word comes from two Latin words, "pati" which means to bear or to suffer, and "eum" which means "with." Perhaps the word sympathy, which means "to feel with" is the nearest word to compassion. Perhaps callousness is the word which best expresses its opposite. Compassion means to care, to be concerned, to feel pity, to suffer with, to feel for. The spirit of compassion is a mark of manhood at its best. Folks who don't care about others lack an elemental quality of good character, no matter how many other good qualities they may have. The person who can move through life unconcerned and unaffected with the troubles and sorrows and sickness of others, lacks one quality of Christian character at its best.

The lesson for today gives us three examples of the compassion of our Lord Jesus Christ. Let it be said right here that "we do not have a High Priest that cannot be touched with a feeling of our infirmities." Our Lord Jesus Christ took upon himself the form of a man, and entered intimately and feelingly into all the experiences of the human race. He cared for people, he was concerned about them, he had compassion on them, he suffered with them. And he cared enough to do something about it. And as one who cared, he founded what we might call "The Fellowship of Those Who Care." Or at least his spirit has led his followers to manifest the spirit of compassion in many ways and through

many institutions. Hospitals, charity organizations, orphanages, old folks' homes, clinics, foundations, CROP, CARE, Red Cross, Anti-Tuberculosis Society, Cancer Fund, March of Dimes, and hundreds of other organizations and institutions are examples of the organized compassion of Christ for those who are in need. And of course the spirit of Christ moves thousands of individuals to works of charity and compassion.

Jesus' Compassion for the Shepherdless.

"But when he saw the multitudes, he was moved with compassion for them, for they were distressed and scattered, as sheep not having a shepherd." There was something about that great multitude that tugged at the Master's heart. Here they were, driven, harassed, fleeced, exploited. He wanted to gather them all up in his arms, enfold them to his great heart, give them guidance and rest and peace. He wanted to share with them his secret of the more abundant life. He identified himself with them, and suffered with them. "He was moved with compassion"—what volumes they tell us of the character and compassion of God made known in Christ Jesus! That was one reason why the common people heard him gladly. That was one reason why the multitudes flocked to him and followed him. They knew he cared. They knew he had compassion on them.

How do you suppose our Lord looks upon the multitudes today in Russia who are as sheep not having a shepherd? Or the millions today in Communist dominated lands being exploited by the Soviet masters, who are like sheep without a shepherd. And there are multitudes in our own land who are being exploited, fleeced, misled, preyed upon. Today as then, the Master looks at the crowd, or the multitude, and he is moved with compassion for them.

And you, how do you look at a crowd? Is there anything about a great gathering of people that tugs at your heart? When you think of their hopes and their fears and their sorrows and their sins and their sufferings, are you moved with compassion?

Jesus' Compassion for the Sick.

The second section of Scripture reveals Jesus' compassion for the sick. "In the even time they brought unto him all that were sick, and them that were possessed with demons . . . and he healed many that were sick with divers diseases, and cast out many demons." It is significant how much of Jesus' ministry was devoted to healing the sick. Sick people tugged at Jesus' heart. In his threefold ministry, teaching, preaching and healing, healing had a prominent part. We call him the Great Physician, and we do well, for so he is. All of those individuals and all of those institutions which are concerned with bringing healing and health to the children of God are an expression of the compassion of Jesus for the sick. And this goes for those who are dealing with the mentally ill as well as the physically ill. Society is just beginning to wake up to the responsibility which it has to deal sympathetically and patiently and lovingly with those who are sick of mind, and with those "who have lost the kindly light of reason."

Think of the sick folks in the world today! Even here in America where we have the highest standard of living in all of the world; look at the hospitals, the doctor's offices, the nursing homes, the private homes in which there are sick people. Think of the institutions for the mentally ill, for chronic alcoholics, for the criminally inclined. Be sure of this, God is not being a monarch sitting easily upon a throne, unmindeful of the sickness and the suffering of the children of men. The compassion which Jesus showed was a revelation of the heart of the Heavenly Father as he looks upon the multitudes who are sick, not only in our land where there are so many doctors and institutions of healing, but especially in other lands where there are so few doctors and so few institutions of health and healing.

Jesus' Compassion for the Hungry.

And then there is that revelation of the Master's compassion for the hungry of his day, and of our day, as expressed in the feeding of the multitude as recorded in Matthew. "I have compassion on the multitude . . . because they have nothing to eat." That does not describe those of us who read these Notes. We sometimes talk about being hungry, and we do not know what it is to be hungry. Most of us suffer from eating too much and not from eating

too little. But in our world today there are multitudes and millions who are hungry, and in some lands as in India, in which they are hungry all the time—there is never enough to go around. Ah, the pain there must be in the heart of God today as he looks upon the hungry people of the world. How dare America eat drink and be merry, when there are so many who have nothing to eat. It is worthy of note that the church as a church has been doing something in recent years about feeding the hungry. CROP and CARE are instances in point. And many mission stations regularly feed the hungry as a part of their ministry in Christ's name. Be assured of this fact. Christians must be concerned about the hungry people in the world today, and concerned enough to do something about it.

* * * * *

A World of Opportunity for All

LESSON IX—NOVEMBER 29, 1953.

MEMORY SELECTION: "Let justice roll down as waters, and righteousness as a mighty stream." Amos 5:24.

LESSON: Deuteronomy 24:14-15, 19; Amos 5:10-15, 24; II Thessalonians 3:7-10.

DEVOTIONAL READINGS Isaiah 58:1-9.

Three men of God, under the guidance and the impulse of the Holy Spirit speak in today's lesson. Their times differ, their backgrounds differ, their words differ, but they all emphasize the same thing: "It is that in the plan of God there is opportunity for every person to earn an adequate living and receive a just return for his labor." This is what Moses is saying in Deuteronomy, what Amos is saying, what Paul is saying. It is what needs to be said today.

Moses Speaks.

It should be said at the beginning of this lesson that God does not blast the rich simply because they are rich, nor does he bless the poor just because they are poor. The poor of the land are to be objects of pity, but not of special favor. Those who had were to share with those who, through no fault of their own did not have. But as far as was able, every man was to work for that which he got.

The Old Testament dwelt more upon justice than it did upon love. A hired servant was not to be oppressed because he was poor, whether he were a native or, what is perhaps more to the point, whether he were

a foreigner. He was to be given a living wage and to be paid promptly. On the other hand, the servant was to give a good day's work. The rich were not to take advantage of the poor. The law against holding a man's garment, given as a pledge, overnight, was a protection against oppression. The nights in Palestine were cool, and to hold a man's outer garment overnight was to subject him to discomfort and suffering. Because the laboring man of that day was usually poor, his wages were to be paid every day, for otherwise he could not provide food for the next day. Or again, when the land-owner harvested his grain, he was not to make a clean sweep. What was left in harvesting was to be placed at the disposal of the poor. Readers of the Bible will recall how Ruth gleaned in the fields of Boaz. In short, what this man of old time is saying is that there is enough for all. The poor have rights and privileges. But they also have obligations. Those who cannot work must be taken care of. But a man who can work and will not work does not deserve help. Men must realize their responsibility each to the other.

Amos Speaks.

When we come to Amos, we come to fire! His words still crackle and snap across the centuries. He lived in a time when oppression was rampant, when great riches abounded in the midst of widespread poverty, when usury was common, when bribery was practiced, when priests were corrupt, when rulers were callous, when religion had become sterile and formal. Spirituality and morality were at low ebb.

And he spoke out against all this. He was the first, and among the foremost, of the social prophets. He courageously and scathingly denounced the sins of the rulers, the rich, the priests, the people, and predicted the judgement of God and its consequent doom on the nation. He summoned men to repentance. "Seek good, and not evil, that ye may live. . . hate the vile, love the good, and establish justice in the gates." And in words that have been repeated again and again through the centuries wherever the social gospel has been preached, he says, "But let justice roll down as waters, and righteousness as a mighty stream." It is the same emphasis which Moses emphasized. It was a call to the application of the spirit and principles of Jesus Christ to the common, the ordinary lives of all people, rich and

poor, high and low, learned and ignorant. One of the ironies of the situation is that when formal religion was at its flower in a sense, social justice and ethical conduct were at their worst. Religion to be effective must be vital. It is not enough for a man to go to church on Sunday; he must carry the church with him through the week.

Paul Speaks.

Like the other men of God in today's lesson, Paul does not say all that there is to say about the matter. But when he writes his well-known words, "If any will not work, neither let them eat," he announced a principle that has a timeless application. If lazy people are looking for comfort in the idea that the Christians will always, somehow, take care of the poor, even the shiftless poor, they will not find any comfort in Paul. Or anywhere else in the Scriptures. The Bible gives no comfort to the lazy and shiftless. For it there is a dignity to work and labor. In it there is the obligation on every man to do his part by honest toil. There should be charity for those who cannot work; there should be no charity for those who can, but who will not work. In order to avoid any suspicion, Paul worked at his trade to earn a living, even though he was preaching the gospel, for he did not want to put too great a burden on his converts.

What about those who will not work today? Government and state unemployment insurance is right and necessary in some instances. But there is a great deal of abuse in the system. There are thousands of healthy and able men in our country who would rather take their cut from the state or the government, than to do honest work. And the matter of subsidies needs to be considered in the light of the principles announced in today's lesson.

Dr. Staley said on more than one occasion, that about the hardest thing he had to do in his ministry, was to administer charity wisely and well. All too much charity is mere sentiment. Charity should not be cold and calculating but it should be careful and consonant with the facts.

"A World of Opportunity for all" is the title of our lesson. We are not all created free and equal, the Declaration of Independence to the contrary notwithstanding. There are many inequalities in birth, station, ability, circumstances and environment. But God did intend that we

(Continued on page 14)

Youth at Work in the Church

REV. MAX VESTAL, R. 1, Asheboro, N. C.

In Our Churches

By MAX VESTAL.

There are songs to be sung,
Prayers to be said,
Sorrows to be borne,
And tears to be shed—
There's work to be done.
There are words to be written,
Books to be read,
Sick to be healed,
And blind to be led—
There's work to be done.
There are bills to be paid,
Carpets to be laid,
Angers to be stayed,
And progress to be made—
There's work to be done.
There are minds to be taught,
Truths to be caught,
Literature bought,
And a hope to be sought—
There's work to be done.
There is work to be done—
Work to do,
Work to re-do,
And some work to undo—
There's work to be done.
Work to be done? 'Tis true—
Too much for me and you.
Tell you what we'll do!
We'll tell everyone
There's work to be done.
But they know there's work to be done.
You look at them—
They look at you.
If that's all the two of you do,
There's still work to be done.
But why don't you be the one to begin?
Then watch them join right in.
The work's not done
Tell everyone learns
That the work's to be done by him.

* * * * *

Relax With Max

As an answer to popular demand—well, there are a couple who asked about it—I have agreed to continue relaxing with you folks for a while longer. Thomas Madren, a ministerial student at Elon, and president of the Western North Carolina Pilgrim Fellowship, is going to take over the news end of the page with the help of the officers of the other conferences, and with the support of each of us. Thomas will do a good

job; so let's give him plenty to work with.

* * *

The Pleasant Hill church was host to the Western North Carolina Conference this week. And what host they were! I've never seen so much to eat and so many preachers and laymen eating so much in all my days. Thanks, Pleasant Hill!

* * *

A father was telling about his son. "My little Sammy won a prize in school today," he said. "The teacher asked how many legs a dog had and my boy said three and won the prize."

"Your boy said three legs on a dog and won the prize?"

"Yes, he was the nearest to it."

That little story has a moral for us, I think. Just because we may be nearer to the truth than some other people are doesn't necessarily mean that we know it all.

CHURCH WOMEN AT WORK

(Continued from page 9)

through the Isabel Graves Memorial Fund was presented by Mrs. J. R. McMillan.

Our president, Mrs. Bryan Poe, discussed various projects that are to be undertaken during the coming year and our program chairman, Mrs. Harry Pethick, gave a brief pre-view of some most interesting programs to come.

HAZEL SHIRING.

* * * * *

New Project for Amelia

Sometimes we say we don't know just how to express our sympathy to the family of a friend or a neighbor who has passed away. At our missionary society in September we decided to be helpful to the family when death comes in our community. Each member of the society is to take some food in such a case, so an entire meal can be served. Together we will take some meat, vegetables, bread, salad, cake and tea to the family of that deceased person in our community.

We also discussed a plan for raising money for our church and we sold cakes and pies and sandwiches in Clayton during the Cotton Festival.

In Memoriam

McBANE.

The passing of years removes from our fellowship, those who have won for themselves a place in the hearts of men. Such was the loss of the Loyal Men's Class of the First Christian Church of Burlington, N. C. in the untimely death on September 14, 1953, of one of our beloved teachers, Henry Grady McBane, a devout Christian, teacher and friend. We feel our loss very deeply and shall always cherish the memory of his years as our teacher.

We commend his example of love and loyalty to God's Kingdom, to all who found in him a friend. "He rests from his labor, but his works do follow him."

Therefore be it resolved:

1. That we humbly submit to the Father's will, knowing that he doeth all things well.

2. That the members of the class, emulate his traits of Christian character, and in so doing pledge ourselves to a more loyal service to our church and our God.

3. That in his passing, our class has lost a very devout member. The public schools of our city have lost a most sincere and able teacher, having been connected with our schools for a quarter of a century. Our city has lost a valuable, upright citizen, as he gave himself unreservedly to the welfare of our community.

4. That we extend to the family, our heartfelt sympathy in the loss of a loving and faithful husband and father, and we commend them to the Great Comforter who knows all sorrow.

CHARLIE MILES,
GARLAND F. HUFFMAN,
EGBERT TRUITT.

We have been studying the Book of Colossians and our meetings have been pretty successful. We trust that God will bless us all.

ENA FORD,
Reporter.

SUNDAY SCHOOL LESSON

(Continued from page 13)

should all have equality of opportunity. Every man should have the opportunity to make the most of himself, to get work, to serve his day and generation.

There is point to today's lesson because of the decision which the Supreme Court in due season will have to make in regard to the constitutionality of segregation, which is only a part of the larger picture in contemporary life, both in America and around the world. Christian people and the church ought to be giving serious thought and prayer to this momentous issue. We will need the mind and spirit of Christ whatever the decision is.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

Pledges to Church Building Loan Fund Campaign

(Corrected to Oct. 19, 1953.)

Church and Pastor	Amount
Va. Valley Central Conference:	
Antioch—E. J. Rohart	\$ 343.00
Bethlehem—Ralph M. Galt	106.00
Bethel—H. V. Harman	377.00
Dry Run—R. E. Newton	129.00
Joppa—R. E. Newton	52.00
Leaksville—R. E. Newton	436.00
Mt. Lebanon—R. E. Newton ..	211.00
Newport—R. E. Newton	426.00
Winchester—R. A. Whitten ...	1,101.00
Wissler's Chapel—Ralph M. Galt	60.00
Eastern Va. Conference:	
Berea (Nans)—H. S. Hardcastle	\$ 872.00
Berea (Great Bridge)—H. E. Crutchfield	1,197.00
Bethlehem (Disp)—John Gallo .	459.00
Bethlehem (Nans.)—R. E. Brittle	2,040.00
Burton's Grove—J. W. Madren .	153.00
Cypress Chapel—Earl T. Farrell	1,321.00
Damascus, Sunbury—T. Fred Wright	775.00
Franklin—Harvey L. Carnes ...	2,132.00
Holy Neck—Allen Hurdle	1,270.00
Holland—J. H. Lightbourne, Jr.	1,913.00
Isle of Wight—Ellis N. Clark .	200.00
Liberty Spring—Jesse H. Dollar	1,591.00
Newport News—A. Lanson Granger, Jr.	3,264.00
Norfolk, Bay View—.....	724.00
Norfolk: Christian Temple—W. Millard Stevens	5,330.00
Norfolk, Rosemont—Melvin Dollar	2,800.00
Norfolk, Second—J. Everette Neese	877.00
Oakland—H. S. Hardcastle	1,570.00
Oak Grove—Earl T. Farrell	265.00
Portsmouth, First—W. P. Smith	1,410.00
Portsmouth, Shelton Memorial—Thomas H. Britton	683.00
Portsmouth, Elm Ave.—R. Eugene Tally	704.00
Richmond—Roy C. Helfenstein .	1,459.00
South Norfolk—O. D. Poythress	2,500.00
Suffolk—.....	6,290.00
Union, Southampton — Clyde Fields	928.00
Windsor—Ellis N. Clark	500.00
Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Antioch—W. A. Rich	203.00
Beulah—.....	517.00
Bethlehem—W. A. Rich	132.00
Chapel Hill—R. L. Jackson	509.00
Fayetteville—Carl Wallace	300.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Mt. Auburn—W. A. Rich	523.00
Mt. Carmel—W. A. Rich	203.00
Mt. Gilead—W. A. Rich	332.00
Lee's Chapel—Fred P. Register	†166.00
Plymouth—John Littikin	299.00
Raleigh—W. L. Parker	975.00
Sanford—Will B. O'Neill	1,000.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood ..	300.00
Wake Chapel—F. P. Register ..	1,500.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Flint Hill (R)—Avery Brown..	127.00
Hanks Chapel—R. T. Grisson ...	694.00
High Point—Guy H. Veazey ...	426.00
Liberty—L. M. Presenell	361.00

Pleasant Ridge—Max Vestal ...	595.00
Pleasant Union—B. H. Lowdermilk	300.00
Spoon's Chapel—Max Vestal ...	132.00
N. C. and Va. Conference:	
Burlington:	
Beverly Hills—W. W. Snyder	\$ 400.00
Bethel—T. D. Sutton	593.00
Greensboro, First—W. E. Wisseman	3,292.00
Elon College—H. P. Bozarth ...	2,450.00
Greensboro, Palm St.—Mack V. Welch	1,243.00
Haw River—Dwight Jackson ...	1,065.00
Hines' Chapel—Julius Rice	697.00
Ingram—W. T. Madren	975.00
Lakeview—Curtis Young	82.50
Monticello—Julius Rice	460.00
Mt. Zion—Thomas D. Sutton ..	600.00
Pfafftown—W. J. Andes	258.00
Pleasant Grove—W. T. Madren .	814.00
Pleasant Ridge—W. E. Wisseman	364.00
Reidsville—T. G. Humphries ...	3,211.00

Shallow Ford—R. M. Petersen ..	1,057.00
Tryon—Orville H. White	*250.00
Union (Va)—Mark W. Andes ..	1,498.00
Winston-Salem—W. J. Andes ..	814.00
Zion—Fred H. Wrenn (Student)	75.00
Union (NC)—K. D. Register ..	1,395.00

* Contribution.
† Paid in full.

ORPHANAGE REPORT
(Continued from page 11)

Philathea Class, Reidsville Church	10.00
Special Gifts	227.80
	550.82
Grand total	\$16,962.83
Total for the week	\$ 874.57
Total for the year	\$29,659.48

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195.., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

It was agreed that our church would seek to reach this goal by:
(Check below the statement which applies to your church.)

- ☐ 1. A special solicitation of our church to be held the week beginning, 195.., in which we will endeavor to secure a pledge from each member of the church.
- ☐ 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
- ☐ 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195...
- ☐ 4. By annual solicitation each year for years.
- Church
- By Secretary or Clerk
- Address
- Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

The Time to Build Churches is Now!

(Continued from front page)

CHURCH IS NEEDED! There are needed 10,000 new Protestant churches, now! Interdenominational co-operation indicates that our Congregational Christian share is 333 churches.

Over fifteen million boys and girls under seven years of age are without any form of religious education! **DO WE AS AMERICANS DARE FAIL TO PROVIDE CHURCHES FOR THESE CHILDREN?**

4.--Churches of the Southern Convention Need Aid

We have already received generously from our Congregational Christian Church Building Society—more than \$130,000.00 during the past five years. Yet, until now, we have contributed nothing to these funds. The Church Building Loan Fund Campaign is our greatest opportunity. Let us not fail to support it. If you have not already done so, accept your church's quota NOW! We are in a growing area, and our churches must accept their responsibility for providing other churches—if America is to be Christian.

We need assistance from the Building Church Fund. **THEN LET US SUPPORT IT!**

Our Record to Date

Conference	Quota	Goals Accepted to Date
Virginia Valley Central	\$ 5,736.00	\$ 3,736.00
Eastern Virginia	51,000.00	43,227.00
Eastern North Carolina	17,690.00	10,022.00
Western North Carolina	11,476.00	3,410.00
North Carolina and Virginia	50,552.00	20,993.50
Totals	\$136,454.00	\$ 81,388.50

The amount need to complete our goal is \$55,065.50. As stated above, up until now we of the Southern Convention have contributed nothing to the funds of the Church Building Society. In self respect and out of a desire to share in this great Home Missionary effort, we **MUST** raise our quota in full! We repeat: If your church has not accepted its goal, will you not urge it to do so today?

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VIRGINIA, NOVEMBER, 26, 1953

NUMBER 46

THANKSGIVING--1953

Things to be Thankful For

For all the things that God has made,
For sun and showers, trees and shade,
For mountains towering away up high,
For sunsets in the western sky.

For things created just for man:
The gold and oil, and then again
The fruits in every land, that grow,
The summer warmth, the glistening snow.

All these, the things that bring us joy,
The family ties, the girl and boy
Who come back home Thanksgiving Day,
With little ones, who laugh and play.

And most of all, in peace, this land,
A nation working hand in hand,
will celebrate, with feast and prayer,
A privilege to us most rare.

To Him who guides us, from the skies,
For all these things, Thanksgiving Day.
And shall we pause, with lifted eyes
Give thanks, in our own feeble way,

—Elmer D. Brown.

"Let us come into His presence with thanksgiving"

News Flashes

We wish for each of you a most joyous Thanksgiving.

Superintendent Wm. T. Scott was a visitor at the office of publication in Richmond on Thursday morning of last week.

Our belated congratulations to Dr. Jesse H. Dollar upon the completion of "a quarter century" of service in the work of his Master. May he add many, many more years to a useful life.

A revised edition of the Southern Convention *Manual* has just come off the press. If you desire a copy, it may be obtained from the Convention Office at Elon College, N. C. The price is 50 cents plus 5 cents postage.

November 29 is the last Fifth Sunday in the year 1953. It is a privilege and an opportunity for your Sunday school and mine to give a record breaking offering for Elon College and wipe out the deficit in our College Apportionment. Won't you do it?

Mrs. Robert Lee House, the editor of our Children's Page, was a visitor in Richmond on last Sunday, together with her three children. We were glad to see her, though she found the writer of this note back in bed on doctor's orders. However we limped out again on Monday.

About eighty men gathered last Friday evening at the First Church, Burlington, N. C., for the annual banquet of the Loyal Men's Bible Class. Mr. C. C. Linnemann, principal of the Walter M. Williams High School gave the address. This class is the oldest one of its kind in the City of Burlington.

Dr. Richard H. Hoffman says that there are three great killers in modern life—the telephone, the clock and the calendar. The tyranny of the telephone is interruption. The tyranny of the clock is appointment. The tyranny of the calendar is apprehension. All are symbols of hurried living and the enemies of tranquillity. Says the Good Book: "In quietness and confidence shall be your strength."

Beautiful Altar Vases for Bay View

Members of the Bayview Congregational church in Norfolk, Va., are grateful to the family of Mrs. Mary Etta Wicks for two beautiful altar vases, given in memory of their mother, whom God in his infinite wisdom saw fit to call to her eternal home, July 19, 1953.

Mrs. Wicks was loved by every member of our church. Her life of service to her church and humanity

"THE BOOK OF HOPE"

TENTH ANNUAL WORLDWIDE

Bible Reading

THANKSGIVING TO CHRISTMAS

1953

The Scripture selections for Worldwide Bible Reading follow:

NOVEMBER

25. Thanksgiving	Psalms 103
27.	Psalms 23
28.	Psalms 43
29. Sunday	Psalms 130
30.	Psalms 147

DECEMBER

1.	Jeremiah 17: 1-15
2.	Luke 5: 27-39
3.	Luke 6: 1-26
4.	Luke 6: 27-49
5.	Acts 2
6. Sunday	Acts 26
7.	Romans 5
8.	Romans 8
9.	Romans 12
10.	Romans 15: 1-13
11.	I Corinthians 13
12.	I Corinthians 15: 1-22
13. Universal Bible Sunday	Psalms 119: 41-56
14.	Psalms 119: 105-120
15.	Galatians 5
16.	Ephesians 4
17.	I Thessalonians 5
18.	Hebrews 11: 1-16
19.	I John 3
20. Sunday	Isaiah 40
21.	John 1: 1-18
22.	Isaiah 9: 1-7
23.	Isaiah 53
24.	Matthew 1: 18-25
25. Christmas	Matthew 2: 1-12

reflected the love of Jesus, that was in her heart.

She gave so freely, of all she had, to so many. The children at Elon Orphanage were her pet project, she couldn't do enough for them. No one person gave more generously of money, time and prayer for the erection of our new educational building than she did. What an earnest passion she had for doing God's work.

She is not dead, that spirit strong and sweet, but gone home, her Master and Lord to meet.

JESSIE L. MCAUSLON,
President.

Hope Mills Church Dedicates Robert Lee House Memorials

On Sunday night, November 15, three very significant events took place in the life and work of the Hope Mills (N. C.) Congregational Christian Church.

First, the supply minister, the Rev. Carl R. Key, presented the new pastor, the Rev. Carl Wallace of Fayetteville, who brought the Communion Meditation on the theme "This Do In Remembrance of Me."

Second, a set of candelabra, a graded cross and an altar were dedicated by Mr. Key and Mr. Wallace and the congregation. The candelabra and the cross were given by the June Joy House Bible Class of the Sunday school under the leadership of Mrs. Claude Smith in memory of Dr. Robert Lee House, a former pastor. The altar was made by Deacons C. E. Culbreth and Claude Smith. The first suggestion for this beautiful worship center with these Christian symbols came from Dr. House one week before his death. The Hope Mills Church is to be congratulated on the fact that they have carried the idea through to completion. When the reredos has been placed back of the altar, every one will admire it and much will be added to the worship services by these new appointments.

Third, the Key family, the Wallace family and the deacons and congregation joined in a very deep spiritual experience in the Holy Communion to mark this historic occasion.

There is always a marked sense of worship and a deep feeling of "belonging to the Kingdom of God" felt in the Hope Mills worship services. The new pastor and the people are conscious of this treasured achievement. As this experience is lived out in the community the Hope Mills Church will grow and prosper.

The National Protestant Church of Geneva, Switzerland, recently celebrated the 500th anniversary of the Gutenberg Bible. The Gutenberg Bible, the world's first volume printed from movable type, was produced at Mainz, Germany, by Johann Gutenberg in 1452. Special interest in the anniversary stems from the fact that Geneva was one of Europe's principal printing centers in the 16th and 17th centuries, and during those years Bibles turned out on Geneva presses circulated throughout the continent.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Beginning Again

The idea of beginning again, of having another chance or of being given a second opportunity is as old as the hills.

Dusk and darkness come each day but always there is the dawn. Weeks and years wind their ways through or out and another week and year begin.

How about individual life? Do individuals or personalities have the lot of starting over? What, too, of churches?

So far as time goes, all of us have all the time there is. When someone says that is worthwhile, should not they be gently reminded that the busy and idle fellow both have the same amount of time?

God in his wisdom, grace and goodness, found it expedient to fit us with minds that as Paul said, forgetting those things behind, we can press forward.

A new church year is just beginning. Buildings and folks will now bustle with activity, plans and programs.

From mountain top experiences, recreated minds, bodies and spirits, high moments of pleasure, we go to the valley of daily toil and so-called routine existence.

Our aim in life, including all of its phases, is to be Christian and to build a peaceful world. When we fail, as temporarily we must, there is always the comforting thought of a chance of again beginning anew.

Laymen will especially welcome the opportunity to have a share on the planning and carrying out of the new church year program. For it must be said again and again that the work of the Laymen's Fellowship is not a part from the program of the church; rather it is the men of the church and community at work in the church, ever old and new.

WALTER A. GRAHAM.

* * * * *

Suggestions for Vitalizing Our Laymen's Program

Dr. Richard K. Morton of our church in Jacksonville, Florida has written to your editor making some suggestions as to things which might be done to assist in vitalizing our Layman's Program. Although some

of the suggestions may be difficult to implement, we are printing them completely as he sent them with the hope that the ideas may prove helpful in the work of some of our local fellowships. It is also to be hoped these suggestions will bring out other ideas from some of our men.

1. A follow-up to Reformation Sunday a regionwide effort to enroll adults in a course of institute on The Pilgrim Faith or The Congregational Christian Faith.

2. The systematic attempting of regular laymen's visitation.

3. A plan of adult-youth cooperation through a community or parish council, to arrange projects that can be done together by adults and young people.

4. The arrangement of many home weekday meetings for prayer and discussion to be led by laymen.

5. Providing for some brief summertime services and displays along highways frequented by travelers—perhaps through the help of people who live along these highways.

6. Distribution of leaflets to co-operative motels and other stopping places.

7. Participation in plans to provide recorded or printed aids to laymen for worship and general inspiration—such as sample prayers, meditations, and the like.

8. Undertaking specific projects to aid elderly, handicapped, and those in remote sections, etc.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

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From the EDITORIAL *Viewpoint*

"I Thank My God"

A Thanksgiving Guest Editorial

By REV. H. H. SMITH, Ashland, Virginia

"I thank my God," "We are bound to give thanks unto God," "Blessed be the God and Father of our Lord Jesus Christ," are Paul's favorite expressions of thanksgiving in writing to the churches he founded. It is an interesting and helpful study to note the things concerning his converts for which Paul was deeply grateful.

To the Christians at Rome, he wrote: "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." Paul was a Christian strategist and knew the importance of planting the Gospel in the populous centers. That Christianity should have taken root in Imperial Rome—so hostile to such a spiritual religion as Christianity—was enough to move the apostle to profound thanksgiving to God.

When Paul wrote to the Church at Corinth, he expressed thanksgiving for the grace of God which had been given them in Jesus Christ, and for the spiritual enrichment Christianity had brought to their lives. What Christianity did for the Corinthians can be appreciated only when we remember how notoriously wicked was the city of Corinth in Paul's day. It has been said that we should have to combine all the vice and sin of the worst cities of the world today to equal the evils of Corinth at that day. Bearing in mind what the Gospel had accomplished in the wicked metropolis, no wonder Paul rapturously cried out: "Thanks be unto God for his unspeakable gift!"

Turning to the Church at Ephesus, Paul exultantly praised God who "hath blessed us with all spiritual blessings in heavenly places in Christ" . . . and "hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." And he adds that this high calling of God in Christ brings us into the family of God and we become his children. To bring pagans out of darkness into the marvelous light of the Gospel and see them transformed by the mighty power of Christ is enough to make one exultantly praise God.

His beloved Philippians—the only church for which he seems to have had no rebuke—moved him to write: "I thank my God upon every remembrance of you, . . . for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you will perfect it unto the day of Jesus

Christ." In the secret of a happy Christian life, which Paul gives the Philippians, thanksgiving finds a place. Briefly, it is this: Worry about nothing; pray about everything; in everything give thanks.

To the Colossians Paul writes: "We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Jesus Christ, and of the love which ye have to all saints, for the hope which is laid up for you in heaven whereof ye heard before in the word of the truth of the Gospel." Their love for the brethren was proof enough that their profession was genuine, for the Master had said: "By this shall all men know that ye are my disciples, if ye have love one to another."

Paul thanked God for "the work of faith and labor of love, and patience of hope" among the Thessalonian Christians, who "received the Word of God not as the word of men, but as it is in truth, the Word of God, which effectually worketh in you that believe." And he rejoiced that the Gospel "came not unto them in word only, but also in power, and in the Holy Ghost, and in much assurance." That the report of their conversion was widespread was also occasion for thanksgiving. "From you sounded out the word of the Lord, not only in Macedonia and Archia, but also in every place your faith to God-ward is spread forth." In his second letter to this church, Paul says: "We are bound to thank God always for you, brethren, as is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure."

No wonder that Paul was continually sounding forth praise and thanksgiving to God. He saw a world lying in wickedness, without hope and without God—but he saw more. He saw the Gospel of Christ prove to be the power of God unto salvation, and from the darkness of heathenism there came forth a Church composed of sincere followers of the Lord, growing in grace and becoming more and more Christlike in character.

As we survey the Church of God today, what are its achievements that move us to give thanks to God?

A Call for Personal and National Thanksgiving

By ROY C. HELFENSTEIN

The president of our nation and the governors of the various states have in their Thanksgiving Day Proclamations, called the American people to personal and national thanksgiving. God knows and we all know that we in America individually and collectively, have much for which to be thankful. No other nation has been so blessed with opportunities, advantages and material values as have we.

The record of the first American Thanksgiving Day, as observed by the Pilgrim Fathers on historic Cape Cod, reveals two objectives which characterized their observance, first, the Day was designed to be a time for religious fellowship calling those sturdy pioneers to give special thanks to God, the Author of life and of all life's blessings, for his gracious providence to their enterprise in the New World; and second, the Day was designed to be a time for social fellowship in the farternizing of neighbors, friends and relatives. That first American Thanksgiving Day was indeed a time for religious and social rejoicing.

As believers in God and as worthy Americans, we are glad for the provision of a Day of Thanksgiving in our nation's calendar. The day is an important factor in our national heritage. And each year we are anxious to observe the day in keeping with the original purpose which inspired that first observance of Thanksgiving Day on the bleak New England shore as the people gave special thought on God's goodness to them, and the rejoicing that should be theirs for the blessings of his Divine Providence.

In receiving the blessings of Providence for ourselves, a sense of gratitude and honor prompts us also to wish all good things for all mankind just as our Heavenly Father does; nor would we claim that we merit the kindness of Providence in its lavishing favors upon us as a nation, favors that are withheld from so many lands across the sea. Gratitude for the blessings that are ours should inspire us to want to share our blessings of abundance with those not blessed with plenty as are we. As a nation and as individual Americans we have reason greater

than have the people of any other land to render heartfelt thanks unto the God of heaven and of earth. No other people have been so greatly blessed as have we—and that not because of our greater merit.

One of the peculiar paradoxes of life is that those who have the least for which to be thankful are often the most thankful. A boy may be more thankful for the apple he carries in his pocket than his father is thankful for the bumper crop of apples stored away for winter's sale. The beggar may be more thankful for the unexpected dime tossed to him by a kindly hand than the man who counts his dollars in seven figures. The family who feared being ejected from their home because of unpaid rent, when permitted to remain another month, may be more thankful than the family who through all the years has lived in its own comfortable home never for a single moment being anxious about the future. The family in Ireland with but a simple fare of bread and potatoes made possible by the most rigid economy may sit down to their meager meal more thankful to God than the American family in affluence sits down to its sumptuous feast, never having felt a slightest pinch of want, and in whose vocabulary the words "economy, thriftiness and carefulness" have never found place. The man who, by the aid of double glasses, is able to read with great difficulty the printed page or to recognize his friends a few feet away may be more thankful for being able to see at all, than the man who without glasses can with perfect vision see both near and far. The person who with difficulty makes his way from place to place with cane or crutch may be more thankful for being able nearly to get about than the person who with perfect freedom can walk or run and go as far and as fast as he may choose. The person who has but a single friend in whom he knows he may safely confide, a single friend who he knows will always understand, one who in every conversation will with the hand of love separate the wheat from the chaff—one who believes in him—a person with a single friend such as that may be more thankful for the one friend

than are some of us who can count our friends by the score.

And thus it is with all the blessings of life, those who have the fewest blessings are often the most thankful. What a reflection that fact is upon those who have much of the world's goods, much for which to be thankful, but in whose hearts the springs of gratitude have dried up!

If those who have but little are profoundly thankful to God for what they have, think you what gratitude should find expression in Joyful Thanksgiving on the part of those whose every want is supplied!

Thankfulness is best expressed in thanksgiving. With both God and man, words go a long way in the expression of thankfulness—but only deeds go all the way.

And the person who gives should always be more thankful in giving than the person who receives. That is what Jesus meant when he said, "It is more blessed to give than to receive." The giver's position, the ability to give, is so much more to be desired than the position of being in need of receiving.

Too many people spend their time in counting their troubles instead of counting their blessings.

On this Thanksgiving Day, for our own sake, for the sake of those we love and for the sake of our Lord let us think of how thankful to God we should be for life and the privilege of living in God's world as daily recipients of God's providential care—and let us in true sincerity thank God. How long could any guest remain in your home, enjoying the delights of your home and your gracious hospitality, if failing ever to voice his gratitude for your many courtesies, but taking everything for granted? Two days or only one? And yet there are people who have lived in God's world for forty, sixty, eighty years who never once have paused to say, "God, I thank you."

Thanksgiving Day calls us to think of how thankful we should each one be for life, for health, for friends, for work, for loved-ones, for opportunity, for food, for clothing, for art, science, music, good books, a sense of humor, good amusements, democracy, education, religion and the chance to become acquainted with our own self!

Every blessing we enjoy can be traced directly back to the loving heart of a loving God, and Author of life and "The giver of every blessing known to man."

(Continued on page 10.)

Our Churches Report . . .

My Father Worketh Hitherto, and I Work

These words of Jesus (John 5:17) might well be the motto of the Congregational Christian Church of Sanford during this year of its 50th anniversary. For a half century this church has served the spiritual needs of an ever-growing group of people which has in turn taken care of the material needs of the church. Now on its 50th anniversary this church has not only a rich heritage and a wealth of experiences, but a beautiful and modern building with ample class rooms, which shares with the modern parsonage all the natural splendor of well planted grounds in a quiet section of the city.

Rev. Will B. O'Neill, D. D., the minister of this church, has surrounded himself with a dedicated group of competent officers and teachers who, while serving the needs of every age group and cherishing all past achievements, seem determined to go onward to new and greater things. Like most churches, the women of the Congregational Christian Church at Sanford have been very active and have accomplished much that is good. Now it would appear that they would do well to look to their laurels because the men of the church show many indications of increased activity. Last month the men's Bible Class met at the Wildlife Club for an evening of fellowship and enjoyed the wonderful food that was served by the ladies of the Underwood Guild.

On Sunday, October 18, at 11:00 a. m. the Sanford church observed Laymen's Day by having the entire worship service conducted by the men of the church. The willingness of the men to work together as a smooth, efficient team made the service especially valuable. This service proved that the men of Sanford church can assume active leadership and are willing to take time out from the hustle and bustle of the market place to work for the onward and upward progress of the church and community. "Each man bring a man" was the goal which the men set before them with the constant reminder that we "Strengthen ourselves by making others strong." To

see how the men tackled this job was in itself an inspiration. Nothing was left to chance, plans were carefully laid and thoroughly carried out. An experienced publicity committee arranged for spot announcements to be made over our two local radio stations, and that the local paper carried several articles covering the event. It also brought into use the printer's art in the production of attractive "Admit One" cards which provided space for the worshipper's name and address that we might have a record of all who attended and at the same time secure the names of prospective members for class and church. An Invitation Committee made personal calls on the men of the church inviting them to this Laymen's Service and special invitations were tendered those men of the community without church affiliation. Every effort put forth was highly rewarded and it was an inspiring sight to see the pews on one side of the church, that were reserved for the men, completely filled.

All of the men met outside of the church and led by two altar boys, the all-male choir, and the eight participating laymen joined in the processional singing "Onward Christian Soldiers." The Call to Worship was given by V. C. McIver and the Invocation by Raymond Pigford. Burke Buchanan led in the Responsive Reading and Rex Thomas read the Scripture Lesson. A tenor solo, "Bless This House," by Bobby Matthews was rendered in a most pleasing manner. Taking as their theme, "Jesus Calls Men," which was the general theme suggested by The United Church Men of the National Council of Churches, the two speakers sub-divided it into two parts, James T. Brumeloe taking the theme; "Jesus Calls Men—to Positive Belief." He called attention to some of the beliefs Christians hold, and why they do so. He urged his hearers to make their faith positive, not a passive thing, something vital which would sustain them through all the changing scenes of one's life.

Garland Keith presented the second part, "Jesus Calls Men—to Positive Action." He warned that believing was not an intellectual pastime but a process which should

result in better citizenship and a better world. He characterized the present as an age of great unrest and peril, but also an age of great possibilities if all men would hold to positive beliefs and then engage in positive action. The speaker urged the congregation to engage in an active partnership with their pastor in making a better church and community; and into a partnership with God in creating a better today and tomorrow, and issued a real challenge in his closing words by saying, "We were created by God to serve as a shuttle that must carry one thread back and forth through this tapestry that we call life—whether we add just a little color or leave a bold stripe across it is up to us. Let us make the pattern pleasing to the Master Weaver who looks down on it because you and I have heeded the call to "Positive Belief and Positive Action."

When Dr. O'Neill had dismissed the service with a short prayer the men marched out of the church into the fellowship hall and there joined others of the congregation for fellowship over a cup of coffee.

Surely this service caused many to remember Peter's words, "Lord it is good to be here."

October 19 brought another memorable event to the Sanford Church, again demonstrating the increased interest and activity of the men. At 6:30 p. m. the men met in Fellowship Hall for a supper of barbecued chicken to inaugurate the monthly meetings of the newly organized Fellowship, this first meeting was designated as "Ladies' Night," and the men of the church brought their wives along to share in the delicious food and to hear a most interesting talk given by Mr. Elwin Buchanan on some of the highlights of a recent flying trip to England and Europe. Mr. Buchanan was introduced by his brother, Burke Buchanan, who is the chairman of our fellowship, told of his visit to some of the old world cathedrals which had withstood the onslaught of the centuries and whose beauty and magnificence remained as eloquent expressions of man's faith. Mr. Buchanan spoke with sadness of war's destruction and how its ravages had reduced many of man's priceless treasures to rubble, and he expressed the hope of all of us when he said that the nations of the world should find the way to an enduring peace.

G. S. KEITH,
Reporter.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Two and One Half Million Dollar Campaign Fund

Nothing has been said about this campaign for months. Consequently, nothing has been done about it. The Executive Board of the Convention requested that the college withdraw from the churches with its appeal and campaign for the development program of Elon College until January 1, 1954. The withdrawal was dequsted in interest of the Church Building Fund Campaign. The Building Fund Campaign has met with a great deal of success. Elon College is delighted that it has. I am sure that our churches that have supported the Church Building Fund Campaign will be glad to give support to the college campaign. Elon College does not propose to return to the local churches, conferences, or the convention money, either in grants or in loans, but it does propose to return to our churches, our conferences, our convention, and to our church as a whole a substantial dividend in trained leaders, leadership for the pulpit and the pew, without which our money would be as dust and our hopes will fall to the ground fruitless.

For more than sixty years Elon College has given its best, its all to the high task of training leaders for church and state. The Southern Convention with its boards, institutions, commissions, and committees are largely the fruits of our college. If the college surpasses the church in its broader aspect and observes its former students and graduates in positions of trust and honor in church and state, it rejoices in its achievements and in the prospect of a more abundant harvest as the years come and go. Nothing could be more convincing evidence of the lack of vision or long range interest than for the church to fail in the least to give support to that one institution that has served as its lifeline and reservoir of inspiration for more than half a century. The Southern Convention of Congregational Christian Churches has within its grasp an opportunity which if utilized, will mean more to its strength and progress than anything else at hand. Our Lord could not establish his church without man.

His church cannot fulfill its mission today without man, without conscientious; consecrated men and women who know what their task is and who will fulfill that task with the greatest degree of efficiency. I know that the financial boom is on the wane; that money is not as free as it has been. It may mean a bit of sacrifice but even so, our religion is a religion of sacrifice and it is difficult for us to fulfil completely the will of God without some semblance of self denial and of personal sacrifice. May God give us the courage and the grace to do our duty by the college and thus fulfill our mission in this our day and generation.

Fifth Sunday

OUR SUNDAY SCHOOLS ARE
PRIVILEGED TO MAKE
AN OFFERING FOR
OUR COLLEGE

* * *

Elon College

* * *

Let every Sunday school in the
Southern Convention take advantage
of this opportunity!

Apple's Chapel and the College Campaign

In planning for the Two and One Half Million Dollar Campaign, it was understood that this was not to be strictly a church campaign, that is that quotas would not be assigned to each local church, but in order that each local church might know what is expected of it and the community in which the church is located, it was decided that if each local church would secure from its membership, the alumni living in its community, and the business and manufacturing interests located within its community, an amount equal to \$7.50 a year for every member enrolled in its church, that the total amount of \$2,500,000 would be secured for the college. This seems to be reasonable and acceptable. The church is not responsible for the entire amount but it is responsible for canvassing its

community, the alumni, and business and manufacturing establishments within its territory.

The Reverend John Robert Lackey, pastor of Apple's Chapel Church, North Carolina and Virginia Conference, has accepted its quota of \$7.50 per member for the Two and One Half Million Dollar Campaign. That is good news and marvelous for this church and its pastor. May the Lord bless and prosper them that they shall be able to meet this obligation as the years pass. It will prove an investment that will bear rich dividends.

May others of our churches be inspired by this example of Apple's Chapel Church and follow in its train. Congratulations to the church and its pastor.

* * * * *

Apportionment Giving

The conference year has come to a close. This article is supposed to be optimistic. It should be optimistic. The writer wishes above everything else to make it optimistic but, my dear reader, can you explain how you can muster optimism in the face of apparent defeat?

The total apportionment of the churches for the college is \$15,000. To date the college has received from the Convention Office \$12,218.95, which is \$2,017.56 less than we received last year and \$2,781.05 short of the total apportionment.

Some years ago the college asked for the privilege of operating on the calendar year. That is, that all money received prior to January 1 be credited on the current year. We have a month and a half yet to go. The college hopes sincerely that all churches that have not paid their conference apportionments in full may make a special effort to do so. It is useless to say that the college is badly in need of funds. \$2,000.00 isn't too much money, but it certainly would help if that amount was placed in the college treasury today. Won't our churches please do their best for their college?

Previously reported \$11,815.06

Eastern N. C. Conference:
Fayetteville \$ 9.00

N. C. and Va. Conference:
Apple's Chapel 53.56
Belew Creek 35.00
Berea 46.00
Bethlehem 141.00
Happy Homes S. S. 70.33
Hebron 59.00

403.89

Total to date \$12,218.95

Missions at Home and Abroad

Dr. Reuling Writes of Mission Work in South Africa

Johannesburg,
Union of South Africa,
October 3, 1953.

Dear Friends:

Again I find myself in South Africa at the beginning of another secretarial visit to American Board Missions in the Union, Southern Rhodesia, and Angola. This time I am accompanied by my wife for whom this is the first return to Africa in twelve years.

We left Boston by Pan American on September 21, spent the next three days in Lisbon, studying certain matters connected with our work in Portuguese West Africa, and flew to Johannesburg in a little over 28 hours, with stops at Dakar, Monrovia, Accra, and Leopoldville. We were met at the new Jan Smuts airport which lies between Pretoria and Johannesburg by Lee Bergsman and Corrine Nordquest, Johannesburg missionaries, and by the Dannhausers, South Africans who were former colleagues at Adams College.

Johannesburg, which is so frequently written up in American magazines and papers, is the same as always, and yet somehow different. The old hustle and bustle is still there. The traffic problem at rush hour rivals that of downtown Boston. Nineteen or twenty new steel-frame, multi-story buildings, almost in the skyscraper class, are pushing their way upward, and many more recently completed give a new appearance to the skyline.

Housing is scarce and very expensive, in spite of many new housing developments in the suburbs. The shops are filled with radios, refrigerators, furniture, and all of the necessities and accessories of the type of life with which most Americans are familiar, but at what seems to us to be prohibitive prices. Second-hand cars sell for about as many pounds sterling as they would in dollars at home, that is, nearly three times as much, year for year, and although a stringent shortage of new cars has pushed up used ones a little above the normal ratio of South African prices to American, it is still indicative of costs.

On the other hand food is relatively cheap, prices in markets and restaurants being way below those at home. However, I can never escape having a guilty feeling when enjoying a delightful meal, knowing that the hard work of producing the meat, fruit and vegetables has been done by people who in all probability never have enough to eat themselves and who certainly never get enough cash to purchase more than the barest minimum of the high-priced manufactured articles that form such an important part of modern living.

Senator Hickenlooper was quoted in today's Johannesburg paper as saying that American press reports of South Africa racial strife were greatly exaggerated, and that he was convinced that South Africans were fully aware of their problems and were taking, he was sure, the proper steps to solve them, in the light of their long experience.

I must disagree strongly with the honorable Senator. He was fair enough to state that he could not form a completely balanced judgment, because he was only in the Union for a few days. During such a visit he was undoubtedly at all times under the guidance of government officials. They showed him model townships for Africans, of which there are a number, but didn't show him the squalor, filth, and generally unsavory character of places like Moroka, where the people who desperately want good housing just can't get it. I doubt if he studied the statistics of deaths from tuberculosis, now being run daily as a public service feature by a white newspaper trying to rouse the public conscience. New cases and daily deaths, which make the rate shockingly high for a city that prides itself on being modern, are noted in the same way that American papers sometimes note car accident statistics, in an effort to cut down the death rate.

Africans are naturally law-abiding, but there are numerous instances where they have been dangerously roused. For example, a meeting organized in an African area in one of the large Cape cities was to have been addressed by Mrs. Ballinger, member of Parliament representing

Africans on the segregated voters roll, and another exceedingly liberal white person who has labored long for the African. These devoted people were shouted down and the meeting had to be called off because these Africans had been driven to such a stage of desperation that they refused to listen to any white person, no matter how friendly.

The really responsible Africans still hold out for cooperation and for a lawful and orderly approach, but they are finding it increasingly difficult to maintain their positions of leadership in the face of those who point out, correctly, that the parliamentary "forms" of democracy are being used to take away the rights and privileges of the people and permanently to fix them in an inferior and undemocratic position.

But perhaps the best argument against the senator's felling that South Africa problems will be easily solved and that this country will not become a danger to the rest of the world is in the statements and actions of responsible white South Africans, who unlike Mr. Hickenlooper have been observing conditions first-hand for a lifetime. All but those who for one reason or another are firmly committed to the principle of complete apartheid express deep concern, not only for their own future security but also for the rights of the non-white peoples. The English language papers are filled with news articles, strong editorials, and letters to the editor pointing out dangers and injustices in, for instance, removing the Coloured (mixed-race) people from the common voters roll and placing them on a segregated roll.

Proposals by the government bodily to move thousands of people are protested strongly. Increasing numbers of whites are devoting themselves to African service because of a sincere conviction that the situation is explosive.

Yesterday I attended a luncheon meeting of the Native Affairs Committee of the Johannesburg Rotary Club. The thirty or so members of this committee regularly give large amounts of time, thought, and effort to the problem. The particular discussion of the day was on the Native Education Bill, which removes education of Africans from the control of the four provinces, and transfers it to the Union Government, but not under the Union Educational De-

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

Bethlehem Church Women Reach All Achievement Goals

The Bethlehem Church Women (Suffolk) have been enjoying a very successful year. We have reached all of our achievement goals.

Each year we do something for our young people. This year we entertained the Youth Fellowship and their guests, the young people of Cypress and Eure, at a supper in the Fellowship Hall. At this meeting Mrs. Clyde Umphlette of Cypress taught their foreign study book. Young people like to repay, so they entertained the ladies of our church at a reception with a well-planned program.

Family Life Night is one of our outstanding events of the church. This was held May 6 with a covered dish supper. The picture, "I Beheld His Glory," was shown.

Six new members have joined our fellowship. We feel that we have made a step forward in our work this year when we combined the two organizations of our church, the Women's Missionary Society and the Ladies' Aid, naming it "Bethlehem Church Women." We are hoping to have every woman of the church a member of this group.

One thing that we are especially proud of is that for the last several years we have given nine Life Memberships and Memorials. We feel the causes for which the money goes are most helpful and needed.

Eight of our ladies had the privilege of attending the School of Missions. Not only did each individual enjoy and receive inspiration from their stay at Elon, but by their going we feel that the work of our local church for the new year will have good success.

Our society is divided into three groups with spiritual life leaders in each. They have given us inspirational programs each month, which we feel have inspired each of us.

We pray that our church and societies will grow as he would have them and for the strength to help them grow.

MRS. W. E. HORSLEY,
Secretary.

Missionary Society at Plymouth Reports Prosperous Year

We of the Plymouth Ladies Missionary Society have, we think, had a very prosperous year with Mrs. Bowland as our president. We meet once a month in the home of one of our members, which makes our meetings less formal and more enjoyable. These are some of our activities:

We sent boxes to Franklinton Center, Elizabeth City and Ellis Island. Included were toys, books, candies, sewing supplies and drawstring bags made by Mrs. H. I. Sauls, our president of a year ago.

Hoping to make our church more attractive, we sowed grass seeds, worked and fertilized the shrubbery and cleaned the graves. Also we bought venetian blinds for the pulpit and the windows beside it.

At our Christmas meeting we met in the home of Mrs. Bowland. The program for that night was on foreign countries, and our tree was decorated solely by flags from all nations. Afterwards cookies were served, along with other refreshments, made by our hostess using recipies from other countries. This was especially enjoyed. Also we played games from other countries.

During the year we have enjoyed several book reports given by our members and Mrs. Merle Swicegood spoke to us on "Attitudes."

At the first of the year we decided we'd like to do something among ourselves for enjoyment, so we started a secret pal club, and calling ourselves "mission sisters." We drew names. At Christmas time we will include our name in a final gift and the secret will be out.

We served complete dinners for three neighbors on occasion of death in the families; took a thank offering for Carroll County to help build a church; sold vanilla flavoring and other household articles; sent \$10.00 to the orphanage to buy shoes for children. Also, two of our members made a robe from material purchased by the society for a member of our church afflicted by rheumatism.

During our revival we held prayer meeting for all our church along

with our regular meeting at the home of Mrs. Clyaburn Brown.

Mrs. Manly Harmon and her sister, Mrs. Jordan, made a beautiful patchwork quilt and presented it to the society to be sold for the benefit of the society.

Now, with our new preesident, Mrs. Partin, just elected, we look forward to a new year with high hopes. We want not only to improve in our old endeavors, but also to conquer many new tasks and to receive many new members into our society.

MRS. FORREST RYALS,
Reporter.

* * * * *

Newport News Auxiliary Has Very Successful Year

The Woman's Auxiliary of the First Congregational Christian Church, Newport News, Virginia, has had a very active and successful year under the leadership of Mrs. L. J. Brown. Our officers were installed by the president of our Southern Convention women, Mrs. W. B. Williams, at our September meeting.

Fifteen members attended the Eastern Virginia Woman's Conference at Christian Temple, Norfolk, November 2. At the morning worship service Mrs. L. L. Taylor, Mrs. W. B. Williams and Mrs. L. J. Brown presented the thank Offering service.

Our boys and girls in service were remembered at Christmas with gifts from the auxiliary. The program on Ellis Island was presented at our December meeting and we sent eleven boxes to Mrs. Pratt there.

The foreign mission study book on Africa was reviewed by Mrs. Nettie Garrett, our spiritual life superintendent.

Our Home Mission study book, *These Rights We Hold*, was presented by Rev. Mr. Granger.

We celebrated our fifteenth birthday with a nice party on February 11. Members with their husbands as guests sat at tables decorated to represent the month. More than 100 attended.

The World Day of Prayer service was held in our church. Several of the neighboring churches participated in the service.

Each of the circles has chosen a friendly service project. Several boxes have been sent to the Christian Orphanage at Elon.

Eight members attended the Woman's Missionary Convention in Burlington, N. C.

(Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

When we seat ourselves at our lovely Thanksgiving tables and bow our heads for grace, may we think of the boys and girls around our world, who have so little to eat and so little for which to say "Thank You."

If you haven't already given your good used clothing to the CROP drive for Korea, please do so. Think of the cold and hungry children in that far away land.

God has given us:

Mother and Father
Brothers and Sisters
Churches and Schools
Doctors and Hospitals
Teachers and Nurses
Ministers and Workers in the
Church here and around the
World.

Music
Art
Food
Clothing
Love
Laughter
Flowers
Trees
Sunshine

Oceans and rains
Books and words

His Son, Jesus, and many, many
other things for which you can
say "thank you."

One little girl said "If I don't tell God how good and happy I feel I may burst at the knees and elbows." Let's not burst, let's tell him.

J. J. H.

* * * * *

"Red Letter Day"

By INEZ RICE.

Issued by the National Kindergarten Association.

He came leaping into the kitchen—a leap which had the appearance of a tangling up of legs and feet and a spreading of arms.

I gasped at such a wild, enthusiastic entrance so early in the morning. But I gasped more when I actually looked at the bundle of enthusiasm himself. His eyes were so bright they were practically casting up a halo around his tousled curls. However, it was a tilted halo, since his head was cocked to one side as if he were listening. No doubt, he was

listening for my comment. But, naturally, while I was so astonished I was unable to speak. I could only look. And this is what I saw.

A striped T-shirt with terribly crooked stripes—stripes which had not zigzagged like this yesterday. The crew neck was fairly hugging his chin, but, of course, that could be due to the fact that the back of the shirt was on the front of my little boy.

There was something queer, like a sash, tied around his waist. But, little boys do not wear sashes ordinarily, not in our neighborhood. A little closer inspection revealed that it intimately resembled a towel—a green bath towel. Unquestionably, this was a convenient place to carry it, in case one should happen to wash one's hands during the day.

Allowing my eyes to travel downward, below the towel, I saw the usual dungarees, but they looked slightly unfamiliar because of the manner in which they were bunched around the knees. It was apparent that such bunching was necessary in order that there might be plenty of room to pull on to the feet below two socks, one blue and one yellow. But the feet themselves struck me as the queerest of all. They seemed to match even less than the socks, though both shoes were of the same color—a scuffed brown. They stood as if the legs should be crossed, but his legs definitely were not crossed. They were wide apart!

My son had such a weird appearance that I felt weak with amazement, and I reached for the nearest chair. I tried to compose myself so as to be able to speak. My boy shuffled those odd restless feet about—both seemed to be *left* feet—and there were small metallic taps made on the linoleum by the ends of the dangling shoelaces.

In spite of everything, I knew I should find those vital words of praise. I must! They were so very necessary!

This little boy of mine had, without question, "climbed a mountain"—a tremendously high mountain. He was standing on the very top now, or, rather, wiggling on the very top, waiting for my appreciation. Don't ever think it hadn't been a struggle for him. It may be

a long, long time before he will ever struggle so hard again, and only for words of praise from me, too!

Of course I gave them to him. I praised him to his hearts' content. This was a red-letter day for him, and he was, oh, so happy that I had shown him I realized it. *Why* was it a red-letter day? Because, today, for the first time in his short span of years, my little son had dressed himself!

A CALL FOR THANKSGIVING.

(Continued from page 5.)

is "The consciousness of God," the realization of man's absolute dependence upon God, and a sense of personal obligation to God.

It is in recognition of that need that society has its churches and synagogues. And in recognition of

Thanksgiving Day should remind us that the greatest need of humanity that imperative and basic need of men and women and boys and girls, the ministers of all churches consecrate their time, their talents and their efforts to the task of calling people to think about and become acquainted with God. They want that every man, woman and child shall know God, "Whom to know as a Loving Heavenly Father is life-eternal." That is their aim, their purpose and their passion.

They do not ask

For churchly pomp or pageant,

Or music such as wealth alone can buy:

They only pray that as they voice the message

He may be nigh!

They do not ask

That men may sound their praises,

Or headlines spread their names abroad:

They only ask as they voice the message
Hearts may find God!

For when men find God, they find life, and hope and strength; and their happiness no longer depends upon things or circumstances but upon opportunity to serve. When a man finds God, even though the bottom may fall out of the stock market and though business may shift into reverse for him, the bottom can never fall out of life and hope within his soul will brighter burn with every passing day.

What we each should be the most thankful for on this Thanksgiving Day is for God himself. We may well thank God for life. We may well thank God for home. We may well thank God for friends and loved ones. We may well thank God for church and synagogue and for every opportunity for selfrealization. But

(Continued on page 15.)

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

No News Is Bad News

You have often heard it said that "No news is good news." But I cannot agree in this specific situation. Where newspaper work is concerned, "No news is bad news." There had been plea after plea for news articles of your activities by our past editor, Max Vestal. He has done a wonderful job as editor of the Youth page but he was limited in his work. He could only edit the news as our youth groups reported it. We greatly appreciate the work that he has done, but now the same problem faces your new editor. Many events that should be reported are slipping past us every day. News is not being sent in as it should be. Our youth groups are having many activities that should be of interest to us all, but nothing is said about it.

Such is the case of several events I recently heard of this past week.

1. A joint fellowship supper of the Henderson and Liberty Vance Youth Fellowship.
2. A social affair of the youth at Bay View Church.
3. Activities of Christian Temple Young People at recent meeting.
4. Officers meeting of Western N. C. Young People at Asheboro.
5. Project of the Liberty Vance (Epson) young people. Raising cotton.

Not only these, but there are numerous other happenings of our youth that should be reported on this page.

As your new editor, I am to serve you. But I need your help. I urge you to send in all news of activities of your local group.

With your cooperation, we can make this page very profitable. This page is set aside for the youth work in our churches, so why not make use of it.

THOMAS MADREN.

* * * * *

Western North Carolina Youth Rally at Grace's Chapel

The fifth Sunday of November is drawing near and it is time for us to make preparation for our next rally.

Your officers and counsellors met in Asheboro on October 25, 1953, and discussed the plans for the next rally. The program is under full swing. Now we need you.

We have a very interesting program planned for this rally. The theme is "Problems of the Christian Youth," with a panel discussion on this topic. The program will start promptly at three o'clock, so be sure to get registered before that time.

Now here is one thing that is essential—that you bring all the young people you can with you to this rally. I hope that all of our churches will be represented with at least one if not the entire group of your Youth Fellowship. Someone told me the other day that one of our newest groups, the Randleman Church, was going to charter a bus to bring their group. Now that is the spirit and interest we need. We want you to come and represent your church whether you have an organized fellowship or not.

Also, along with yourself and your friends, bring a well-filled basket of food for our picnic lunch together. The host church will provide the drink.

Don't forget the Date, November 29, 1953. This rally is to be held at Grace's Chapel Church near Sanford, N. C. It is four miles south of Sanford on Highway 1, on the left of the road after you pass through Tramway, N. C.

The young people of this church are looking forward to a large group of us at their church so let's not disappoint them.

Come and be with us for a day of worship, fun and fellowship together.

THOMAS MADREN,
President.

* * * * *

New Youth Group Organized at Randleman

A new young people's group has been organized and the newly elected officers took office when they were installed at an Installation Service in the church on October 25, 1953.

This group of active young people in the Randleman Congregational

Christian Church of the Western North Carolina Conference met to organize themselves into a Pilgrim Fellowship and elect their leaders.

Rev. and Mrs. Winfred Bray were in charge of a very inspiring service that officially installed the young leaders as officers of the group.

The officers elected were Leon Lamb, president; Bill Kennedy, vice-president; Peggy Dorsett, secretary-treasurer; counsellors are Fred Reece, Bauzie Reece and Mrs. Winfred Bray. Loretta Kennedy is the director of the Youth Choir.

This new group of Randleman young people has nineteen charter members. They are, Fred Reece, Myrtle Reece, Marie Freeman, Talma Freeman, Billy Kennedy, Peggy Dorsett, Loretta Kennedy, Rauzie Reece, Alma Reece, Leon Lamb, Judy Hill, Rose Reeding, James Brown, Rachel Brown, Elva May Stanley, Hilda Lamb, Fay Reece, and Jolene Bray.

Other new members are being added as the group works toward their purpose of organization.

This group, along with the adult advisor and pastor, Rev. Winfred Bray, is to be commended on their fine progress and work.

* * * * *

Relax With Max

Had a letter from Pattie Lee Coghill today. It was a nice letter, and I certainly did appreciate it. Probably would have appreciated it more had I been able to read it. Those of you who have never seen one of her letters don't know how to appreciate this. You are accustomed to reading letters written from the top of the page to the bottom. Pattie Lee doesn't write this way—ah no! She begins in the center of the page and writes out in all directions. They certainly are interesting.

* * *

Hope you don't let Thanksgiving pass without giving thanks.

* * *

A gift to Christ at Christmas would be very appropriate, it seems to me. After all, it's his birthday.

* * *

Doctor: (Arranging patient on operating table)—"I'll be perfectly frank and tell you that four out of five patients die under this operation. Is there anything I can do for you before I begin?"

Patient: "Yes—help me on with my shoes and pants."

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Government Under God"

LESSON X—DECEMBER 6, 1953.

MEMORY SELECTION: "*He will not fail or be discouraged, till he have set justice in the earth; and the isles shall wait for his law.*" Isaiah 42: 4.

LESSON: Romans 13:1-10; Acts 5: 25-29.

Different Conceptions, the Same Objectives!

The words of today's lesson are from two men, with different conceptions of government, but with the same objective. Paul stood at the end of a long era in which men bowed to kings and hoped for the best. Peter stands with a blazing torch at a time when a new era was displacing an old era. But both men had the same objective—good citizenship under good government. Both had a profound respect for law and order, that is good law and good rulers. And both looked for a higher guide than written laws—both looked to love as supreme law and to God as the Supreme Ruler. What each was saying is that good government and good laws are essential to a better world.

Paul.

"Let every soul be in subjection to the higher powers; for there is no power but of God; and the powers that be are ordained of God." That is a hard saying for us. The best commentary I can give on it is to quote from a writer of the book, *The Great Redemption*, by Chester Warren Quimby. "To us such a position is unthinkable. But that is because our premises are different from Paul's. Our ideas of democratic government were unknown to Paul. It must be remembered that theories of government vary. With us governmental authority derives from the people. We are authority. We grant and we delegate power. The people give and the people can take away. The Russian theory holds that the powers of government derive from the party. The party is the authority. It grants and it rescinds. That is why opposition, not to the nation, but to the party, is treason. Therefore, Russia can, with justice in her eyes, conduct vast liquidations and

purges. Loyalty there is not as with us, to the constitution, the flag, the people, but to the party. Looked at with Russian eyes, such denial of human rights is not wrong. There are no such rights. To purge and protect the party is just and noble. It is necessary, when interpreting Paul, to remember this truth—that theories of government differ."

Now Paul believed that all governmental authority derived, not from the people, but from God directly. In his view, government was a theocracy. The real ruler of any nation was God himself. This was one reason why ancient emperors took divine titles. It was also the source of the later, divine-right-of-kings theory. For God cannot rule directly on earth in person. He must have a person to represent him. In theory this person will do God's will and enforce his laws with justice and righteousness. In practice, however, the thing never worked that way. Kings usually were little concerned with divine rule, although they never ceased to claim divine authority. If the sovereign became a terror, he was still God's representative. One could only pray that God would deliver his people by encompassing the tyrant's swift removal.

Against the background of this general principle, Paul says certain things. He warns against flouting decent public law and order, and for good reason. For the most part, the Roman administration under which he lived and the people to whom he wrote lived, was by and large marked by wisdom and tolerance. And during his lifetime the Roman state had not manifested any real hostile intentions toward Christianity. But wise man that he was he saw that the time might come, when the state, any state, might go too far and oppress the church. He provided for that, for while calling for obedience to the governors: when rulers became a terror to the good, to good works and good men, then they were no longer of God, and no longer fit to rule.

Paul went further. He enumerates in detail some of the responsibilities of citizenship. a. Respect the authorities as long as they merit your respect, b. Pay your taxes, c. Honor

your debts. d. Do all in love. In other words Paul's theory of government may be a bit obsolete from our modern standpoint, but his summary of Christian citizenship is still a goal that most of us have yet to reach.

Perhaps it should be said that if our forefathers had obeyed Paul literally, there would have been no United States of America. They would have "taken it lying down" from King George of England. But they rose up in wrath and in armed might against his tyrannies, and won their freedom, and established a republic, and instituted a democratic form of government. But even before they did that, they drew up a long list of grievances, twenty-seven of them, "repeated injuries and usurpations" by the old king. He had forced his laws on the colonists, bad laws at that; he had refused to let them make good laws; he inflicted taxation without representation; he dissolved competent colonial governmental bodies; he denied the right of free ballots and free elections; he obstructed the administration of justice; he forced foreign armies on the colonies; he denied the right of trial by jury; and so on. One doubts that Paul would have enjoined obedience to this high-handed tyrant!

Peter.

Peter's words, "We ought to obey God rather than man" or rather "We must obey God rather than man" sums up the Christian philosophy of the relation between church and state. Generally speaking a man is under obligations to obey the state and properly constructed authority. But when it comes to a matter of conflict between God and the state, men ought to obey God. A man's first and highest allegiance is God. According to the Christian view, the state cannot coerce the conscience of man. Here is the crux of the difference between Communism and Democracy. Communism makes the state supreme. It claims sovereignty over not only the bodies and the minds of men, but over their consciences and their souls. With it, the state is supreme.

But with us, men have certain inalienable rights and freedoms: freedom of worship, of thought, of expression, of assembly in public. Our nation seeks to guarantee these rights to all, and to defend them against all the forces that would destroy them. To be sure the thing does not always work in practice, but our

(Continued on page 14.)

MISSION WORK IN SO. AFRICA.

(Continued from page 8.)

partment, but rather the special department known as Native Affairs.

These white business and professional men, hard-headed and practical as their American counterparts, held a lively discussion. Many were quick to point out injustices in the bill. Others protested the dangers of creating a "state within a state" and the giving of completely arbitrary powers to the Minister, without any provision whatsoever for legal review. He can, for instance, close any school whatsoever on the grounds that it is teaching or practising things prejudicial to the Union. Even including mission schools, there is at present accommodation for only 30 per cent of the African children in the country. By their own efforts and with the help of white friends, including missionaries, Africans establish private schools for themselves in places where the government hasn't yet been able to provide facilities, which incidently are increasing at a rapid rate. All such schools, even one held in a garage by a white man who wants to help his servants to become literate, must be registered and can be closed if the Minister (or his snoopers) disapprove of anything said or done.

One very responsible man said to me: "Under the present laws of South Africa I can envisage a school being closed because of the reading of the Sermon on the Mount, without comment, but with certain inflexions and emphases."

Some white South Africans feel that it is already too late to do anything, that the mistakes and wrongs have gone so far that conflict is inevitable. Most, however, feel that tragedy is another question.

After looking over the situation on the ground I do not feel that American press reports of fear, tension, violence, hatred, danger have been exaggerated. In fact, I think that most such reports have been very moderate and balanced in so far as they have reported specific situations.

Where these reports have been in error is in not giving full recognition to those white South Africans, Dutch and English alike, who on Christian, ethical, and economic grounds, have been waging a valiant battle, although unfortunately it may be a rear guard action, against the forces of evil that are abroad here. Americans so frequently ask me: "How can the South Africans be so blind

that they can't see that they are heading for the precipice and destruction? Why don't they *do* something about it?" Large numbers are not blind, they see the danger to themselves and to the world, and they *are* doing something about it, but the battle is hard, the enemy is powerful, and they are frequently discouraged by world criticism, from America, Europe and Asia which conveys the impression that every white South African stands over the African with a whip in his hand.

In all of this, Christian churches, Christian missions, our own included, play an important, significant part. Many of the white people who are devoting so much time and effort to this battle originally were alerted to the situation by Drs. Fred Bridgman and J. D. Taylor, missionaries of a period just closed. Today there is great respect for the Phillips and Bergsman families who radiate strength. On the one hand African leaders respect, trust, and admire them, affectionately. On the other hand responsible Europeans, knowing that they understand the complexities of the situation, are sympathetic. They do not pass harsh judgement but are wholly helpful. The work of Dr. and Mrs. Phillips in the Jan Hofmeyer School of Social Work is widely known. The African section of the community sees them rendering a real, urgently needed service and is grateful. The European section sees a solid contribution being made to the whole country, stops to question, then admires and praises, and then, in many instances, becomes involved itself, cooperating, developing increasing fellowship.

The Bergsmans serve the pastors and evangelists of the wide-flung churches, using their home as a center for business, training and social fellowship. In them Africans see real sincere friends, and so some at least are led to examine all white people a little more carefully and to pick out those who are likewise willing to be friendly even in spite of the inevitable awkwardness of the South African situation.

Corrine Nordquest, a first timer, is making her way in developing a sound program of religious education for young people, which in its way will help too.

Paul Robeson and others are doing their best to give Africans the idea that Americans are imperialists; that there is no justice in us. Yesterday at an informal tea, held in the

Bergsman home so that we could meet those pastors and their wives, together with representative laymen from areas that our brief time will not permit us to visit, an African business man, deacon in his church, expressed on behalf of his community in Western Native Township, deep gratitude to American Congregationalists who through the authorized special program gave funds for the rebuilding of the fire-destroyed church and school. These gifts supplemented the tremendous efforts of the people themselves, and the building is nearing completion.

The periodic visits of Lee and Madge Bergsman to this place, the Sunday school organized by Corrine Nordquest and run by volunteer teachers trained by her, will be constant reminders to many hundreds of Africans that Americans, Christians in particular, are not as Mr. Robeson pictures them and that to have a white skin is not necessarily to be a tyrant. And when they are not there because of the necessity of visiting dozens of other such places, the neat simple building will continue to remind the people. They take deep pride in it because it represents the ultimate in sacrifice by themselves, but they also have an affectionate regard for it because its completion was made possible by friends across the sea.

This church and school, used seven days a week, is symbolic of love and friendship that is possible between peoples separated by seas and continents. It is also representative of faith, character, knowledge, that is being developed in a struggling, confused, bewildered people, in a thousand such places all over the land by devoted African pastors, teachers, nurses, who are aided, advised, encouraged, and sometimes confronted by your representatives, the missionaries.

Sincerely yours,
JOHN A. REULING.

CHURCH WOMEN AT WORK

(Continued from page 9)

We gave our church slip covers, drapes and lamp shades for the parlor.

Our society purchased two life memberships and two memorials.

We feel very thankful to God knowing that it was through him we were able to achieve these things. We now look forward to a more consecrated new year.

MRS. GLENN GIVENS,
Secretary.

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

Thank you! If the people across the Southern Convention know and realize our need at the orphanage we shall come along all right. A few dollars for everyone will not impoverish anybody and will do a fine job here. Our report this week is fine and I pray it may be a pleasure for everyone who has access to this letter to make a contribution, and also to boost the offering with others. If we could only reach the entire church public our problem would be solved.

Real often some news comes my way that makes me very happy. A letter following up a suggestion made me at the Eastern Virginia Conference by Emmett and Allen Piland just received from Dr. Jesse H. Dollar suggested that four of our rural churches—Liberty Spring, Cypress Chapel, Bethlehem and Holy Neck—and friends, will send us two box-car loads of peanut vine hay to keep us from having to reduce our A-1 heard of Holstein milk cows on account of the very complete drought here this summer and fall. Now I call that rallying to the orphanage's needs in a most magnificent way. Further, Brother Cornelius Savage of the Bethlehem Church told me at conference that God had been good to him with his corn crop this year, and that he was going to bring a truck load of corn to the orphanage. How about that!

Further still, today I received a letter from Chaplain Johnson Griffin of Fort Knox, Ky., telling me that in the General Protestant Chapel in the 3rd Armored Division at Fort Knox an offering had been received for this orphanage in the amount of \$332.11. Now what do you know about that!

They were two happy churchmen from Varina, N. C.—Messers. W. J. and C. A. Ballentine. The trailer which they had hitched to the automobile was loaded—and I mean loaded—with good things. There were several large packages of goods from the stockrooms and shelves of the Powell and Jones department store, many things from shoestrings to shirts, from caps to corduroy jackets and trousers. This was a valuable contribution and we have sent the donors our thanks and blessings. But it did not stop at that. The Ballentines, and a neighbor Mrs.

Frank Mills, had added gifts of packages of pecans and baskets of tomatoes. Well, it was a joy to these two loyal friends to see what others were doing for the orphanage, and I was so happy to have their help. Our children are always glad to see either or both of the Ballentines. They crowd around them and make them happy.

The adult Bible class of the Elon Community Church is doing a wonderful thing. They have appointed a committee to see every family in the church and solicit them for a Thanksgiving offering for the orphanage. They are here and know our need. And it is good and big of them to rally to it. I was delighted to make a contribution when they called on me, and I feel sure everyone else was. Every church would be happier if they set out to make a *good, big*, Thanksgiving offering for the orphanage this fall. Adult classes in our First Greensboro Church are making a special effort to boost their offering this time. This giving of attention to it, planning it and giving the people an invitation to help will bring the needed funds—and as I say, no one will be hurt. Everyone will be happy. The First Church at Reidsville has been organizing their efforts, and so has First Church in Burlington. At Ingram and Pleasant Grove last Sunday we were given two great offerings, and they requested us to make them as "special, above and beyond."

And I wish you would read that list of friends who have added their contributions to the gifts of the churches. Well, people can do the nicest things. Every now and then somebody is thinking of something good and gracious to do for the orphanage. Kindest thing I know of right now would be to help us pay our current bills.

JOHN G. TRUITT,
Superintendent.

REPORT FOR NOVEMBER 12, 1953.

Commodities for the Week.

Mrs. J. Allen Kimball, Manson, N. C., Clothing.
Rev. Park W. Fisher, Charlotte, N. C., Coupons.
Palm St. Christian Church, Greensboro, N. C., Coupons.

Sunday School Monthly Offerings.

Amount brought forward \$12,696.65
Eastern N. C. Conference:
Hope Mills \$18.00
Mt. Carmel 12.00
Piney Plain 41.86

Eastern Va. Conference:
Liberty Spring S. S. \$20.00

South Norfolk 23.48
N. C. and Va. Conference:
Bethel S. S. \$11.04
Bethel 11.85
Burlington, First S. S. ... 130.28
Durham S. S. 31.50
Kallam Grove 18.00
Shallow Ford 18.00
Union (Va.) 9.00

43.48

Western N. C. Conference:
New Center \$20.00
Pleasant Cross S. S. 5.54
Zion 141.75

167.29

Virginia Valley Conference:
Bethel S. S. \$2.00

2.00

Total \$ 514.30

Grand total \$13,210.95

Special Offerings.

Amount brought forward \$16,962.83
Damascus Missionary Society, Sunbury, N. C. \$25.00
The Happy Sharers' Club, Greensboro, N. C. 10.00
Mary Sue Brittle S. S. Class, Bethlehem, Nans. 5.00
Mrs. Elizabeth G. Bennett, Trenton, N. J., in memory of Luther Atwater . 5.00
H. O. Byrd, Suffolk, Va. . 10.00
Dorothy Williams S. S. Class, Franklin, Va. ... 10.00
W. P. Robinson, Chicago, Ill. 1.00
Thanksgiving Offerings:
Miss Vera E. Gilliam, Greensboro, N. C. 10.00
Dr. C. D. Johnston, Jr., Elizabeth City, N. C. . 50.00
P. K. Holt, Burlington, N. C. 100.00
Special Gifts 158.00

384.00

Grand total \$17,346.83

Total for the week \$ 898.30

Total for the year \$30,557.78

SUNDAY SCHOOL LESSON

(Continued from page 12.)

government is based on this theory. And our nation recognizes them. For instance, a Quaker with a conscience against fighting, does not have to take up arms in the time of war. The Congress cannot pass a law that prescribes a form of worship or gives preference to any brand of religion.

But with Paul, Peter would emphasize the same principles of citizenship. Both rightly interpreted their Lord when he said "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

Based on "International Sunday School Lessons," Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

Pledges to Church Building Loan Fund Campaign

(Corrected to Oct. 19, 1953.)

Church and Pastor	Amount
Va. Valley Central Conference:	
Antioch—E. J. Rohart	\$ 343.00
Bethlehem—Ralph M. Galt	106.00
Bethel—H. V. Harman	377.00
Dry Run—R. E. Newton	129.00
Joppa—R. E. Newton	52.00
Leaksville—R. E. Newton	436.00
Mt. Lebanon—R. E. Newton	211.00
Newport—R. E. Newton	426.00
Winchester—R. A. Whitten	1,101.00
Wissler's Chapel—Ralph M. Galt	60.00
Eastern Va. Conference:	
Berea (Nans)—H. S. Harcastle	\$ 872.00
Berea (Great Bridge)—H. E. Crutchfield	1,197.00
Bethlehem (Disp)—John Gallo	459.00
Bethlehem (Nans.)—R. E. Brittle	2,040.00
Burton's Grove—J. W. Madren	153.00
Cypress Chapel—Earl T. Farrell	1,321.00
Damascus, Sunbury—T. Fred Wright	775.00
Franklin—Harvey L. Carnes	2,132.00
Holy Neck—Allen Hurdle	1,270.00
Holland—J. H. Lightbourne, Jr.	1,913.00
Isle of Wight—Ellis N. Clark	200.00
Liberty Spring—Jesse H. Dollar	1,591.00
Newport News—A. Lanson Granger, Jr.	3,264.00
Norfolk, Bay View	724.00
Norfolk: Christian Temple—W. Millard Stevens	5,330.00
Norfolk, Rosemont—Melvin Dollar	2,800.00
Norfolk, Second—J. Everette Neese	877.00
Oakland—H. S. Harcastle	1,570.00
Oak Grove—Earl T. Farrell	265.00
Portsmouth, First—W. P. Smith	1,410.00
Portsmouth, Shelton Memorial—Thomas H. Britton	683.00
Portsmouth, Elm Ave.—R. Eugene Tally	704.00
Richmond—Roy C. Helfenstein	1,459.00
South Norfolk—O. D. Poythress	2,500.00
Suffolk	6,290.00
Union, Southampton — Clyde Fields	928.00
Windsor—Ellis N. Clark	500.00
Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Antioch—W. A. Rich	203.00
Beulah	517.00
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Chapel Hill—R. L. Jackson	509.00
Fayetteville—Carl Wallace	300.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Mt. Auburn—W. A. Rich	523.00
Mt. Carmel—W. A. Rich	203.00
Mt. Gilead—W. A. Rich	332.00
Lee's Chapel—Fred P. Register	†166.00
Plymouth—John Littikin	299.00
Raleigh—W. L. Parker	975.00
Sanford—Will B. O'Neill	1,000.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood	300.00
Wake Chapel—F. P. Register	1,500.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Flint Hill (R)—Avery Brown	127.00
Hanks Chapel—R. T. Grisson	694.00
High Point—Guy H. Veazey	426.00
Liberty—L. M. Presenell	361.00
Pleasant Ridge—Max Vestal	595.00

Pleasant Union—B. H. Lowdermilk	300.00
Spoon's Chapel—Max Vestal	132.00
N. C. and Va. Conference:	
Burlington:	
Beverly Hills—W. W. Snyder	\$ 400.00
Bethel—T. D. Sutton	593.00
Greensboro, First—W. E. Wiseman	3,292.00
Elon College—H. P. Bozarth	2,450.00
Greensboro, Palm St.—Mack V. Welch	1,243.00
Haw River—Dwight Jackson	1,065.00
Hines' Chapel—Julius Rice	697.00
Ingram—W. T. Madren	975.00
Lakeview—Curtis Young	82.50
Monticello—Julius Rice	460.00
Mt. Zion—Thomas D. Sutton	600.00
Pfafftown—W. J. Andes	258.00
Pleasant Grove—W. T. Madren	814.00
Pleasant Ridge—W. E. Wiseman	364.00
Reidsville—T. G. Humphries	3,211.00
Shallow Ford—R. M. Petersen	1,057.00
Tryon—Orville H. White	*250.00
Union (NC)—K. D. Register	1,395.00
Union (Va)—Mark W. Andes	1,498.00

Winston-Salem—W. J. Andes ..	814.00
Zion—Fred H. Wrenn (Student)	75.00

* Contribution.
† Paid in full.

A CALL FOR THANKSGIVING.

(Continued from page 10.)

on this Thanksgiving Day and in all our days to follow let us not forget to "Thank God for God."

There is something strangely touching about the prayer spoken by a little seven year old English girl at the time of a bombing raid over London, "O God, take care of me and mama and papa and brother Jack and uncle George and aunt Rhoda. And dear God, don't forget to take care of yourself, for if anything happened to you we'd all be sunk."

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195..., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

It was agreed that our church would seek to reach this goal by:
(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195..., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
- [] 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195...
- [] 4. By annual solicitation each year for years.

..... Church

By Secretary or Clerk

Address

..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

"Let Us Give Thanks"

By H. ALLAN GLEASON, JR.

As the harvest is completed, our thoughts turn naturally to thanksgiving for the good things of life. We remember the thoughts of the psalmist: "It is a good thing to give thanks unto the Lord." Though that is certainly true at all times, yet it is in the autumn that we think of it especially. Among all nations, the season following the harvest is a season of thanksgiving. At the close of their first year in America, the Pilgrim settlers set aside a day for special thanksgiving. That custom they continued to observe every year, and it spread through the entire nation. Therefore every November this country sets aside one day as a special Thanksgiving Day.

If our nation as a whole recognizes the need for thanksgiving, how much more ought the Christian people of America! And how much more meaningful ought our Thanksgiving be! We should especially give thanks unto the Lord, for we know that all good gifts come from God. The harvest, the beauties of nature around us, the joys of life, life itself—all these things and more are gifts of God. And we know that there are a great many things which we never notice, or just take for granted, which also are gifts of God. For these unknown gifts we are also thankful.

As Christians, we know that we can do nothing of ourselves. The good things that we seem to produce come from our working together with God. We do our part; God does his. Our efforts seem great in our eyes; but without the help of God, we can do nothing. This we know, and we therefore cannot fail to be thankful unto God for the fruits of our labors.

But as Christians, we have much more to be thankful for than that. God has given us "the power to become sons of God." This we know as the best of His gifts. We rejoice for the love which God has shown us, "in that, while we were yet sinners Christ died for us." We are continually thankful for His love, which goes with us, for the opportunity we have for service in His Kingdom, for the new meaning and purpose which we have in life.

Christians have always been marked off from others by the fact that they are continually thankful. In times of great trouble and hardship, when there would seem to be little for which to be thankful, they remembered this greatest gift of God and rejoiced in it. They did not let their hardships blind them to the good things which they had. Our national Thanksgiving Day grew out of such a time. The Pilgrims suffered greatly from all sorts of unaccustomed hardships; yet with the winter season approaching, they gathered into their little church, giving thanks to Almighty God for the good things they had.

So ought Christians today to give thanks: for "it is a good thing to give thanks unto the Lord."

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VIRGINIA, DECEMBER 3, 1953

NUMBER 47

Enlarged Plant of Rosemont Church Consecrated



The dream of a devoted minister and a loyal congregation becomes a reality as the greatly enlarged plant of the Rosemont Church, Norfolk, Virginia, is completed and consecrated to the building of God's Kingdom on earth.

(See consecration story on back page.)

News Flashes

We present this week the second of the articles by laymen of the Chapel Hill Church. Its writer, Mr. S. H. Basnight is one of the outstanding laymen not only of his conference but of the Southern Convention.

We learn with regret that Dr. N. G. Newman has not responded to treatment, and that he is now in the Rex Hospital, Raleigh, North Carolina. Let's offer our prayers that if it is God's will he may have a speedy recovery.

THE SUN's "office boy" has had quite a few inquiries as to his recovery. He is now at the office full-time, although his ankle is still somewhat swollen and painful; but he is very thankful. This is for the information of those who are interested.

The Executive Board of the Southern Convention will meet in its Fall Session at the Elliott Hotel in Suffolk, Virginia, on December 8 and 9, 1953. The meeting will begin with supper at 6:00 p.m., on Tuesday, December 8, and will adjourn on Wednesday, the 9th, at noon. From the reservations that have been received at the Convention Office, there should be a full attendance.

Dr. Francis Carr Stiffler, secretary of Public Relations of the American Bible Society, is on the air on each Monday in December, on Mutual's popular program entitled "Faith in Our Times," at 10:15 a. m., EST. His themes are: December 7, "Christmas is Coming"; 14, "A Time for Remembering"; 21, "O Little Town of Bethlehem," and 28, "The Year that You've Been Waiting For."

From November 16 through November 20, the Portsmouth Christian Workers' Training School was held at the First Presbyterian Church. Churches represented in the school were Methodist, Presbyterian, Disciples of Christ and Congregational Christian. From our First Church, Miss Caroline Gort served on the Enrollment Committee, W. W. Piland on the Finance Committee, and Rev. W. P. Smith on the Entertainment Committee. The school was a great

success, with a total enrollment of 414 persons.

In a letter from Rev. Richard L. Jackson, secretary of the Eastern North Carolina Conference, there is this statement: "I am sending you an account of the recent action of the Eastern North Carolina Conference of Congregational Christian Churches together with a statement of Rev. Mr. Jones. . . . Many of our ministers and laymen have followed the Charles Jones incident with much interest and, I am sure, will be glad to hear the final outcome." We are printing the statement sent in by Mr. Jackson in this issue.



Mr. and Mrs. L. J. Riddle.

Celebrate Golden Wedding Anniversary

Mr. and Mrs. Luther John Riddle of near Pittsboro, North Carolina celebrated their Golden Wedding Anniversary on Sunday, November 1. About 150 relatives and friends visited them during the afternoon party to congratulate them. Mr. and Mrs. Riddle have lived in the Hanks Chapel community since their marriage. Both have been members of Hanks Chapel for more than 50 years. Mr. Riddle has served as a deacon for 36 years and has taught a class in the Sunday school for a number of years. Thirteen children were born to this couple, of whom nine are still living and reside in or near Pittsboro.

Are Christmas gifts bothering you this year? You can send four subscriptions to THE CHRISTIAN SUN to friends for the whole year, for just a ten-dollar bill. Where else can you find such a bargain?

Much Interest Shown in Church Program for South Boston

Members and friends of the Congregational Christian denomination in the vicinity of South Boston, Virginia, are vitally interested in beginning a new church. Interest was stimulated at a rally in South Boston in 1952. Two exploratory meetings have been held in South Boston recently.

A group of fourteen met on October 12 at the home of Misses Pattie and Willie Adams in South Boston. At that meeting a committee, composed of Messrs. Herbert Landrum, Lewis Elliott, E. M. Walton, and T. S. Earp, was appointed to investigate possible building sites. A second committee, Messrs. Carroll Seat, W. T. Madren, M. W. Andes, Mrs. E. M. Walton, and Miss Pattie Adams, was appointed to make arrangements for future meetings.

A second meeting was held in the Powell Chapel on November 5, with
(Continued on page 11.)

Standing Committees of the Eastern North Carolina Conference for the Year 1953-54

Executive—Will B. O'Neill, Carl E. Wallace, A. Glendon Johnson, T. N. Daughtry.

Education and Standing of the Ministry—Fred P. Register, J. Frank Apple, Carl E. Wallace, Richard L. Jackson, K. M. Lindner.

Christian Education—Carl E. Wallace, G. Julius Rice, Charles M. Jones, C. W. Russum.

Home Missions—S. H. Basnight, A. H. McIver, I. H. Vickery, E. M. Powell, R. L. Jackson.

Foreign Missions—W. A. Rich, E. M. Carter, Mrs. R. L. Jackson.

Apportionments—L. L. Vaughan, I. H. Vickery, W. A. Grissom.

Stewardship—W. C. Farrell, T. N. Daughtry, A. Glendon Johnson, R. E. Tally.

Evangelism—J. Frank Apple, Fred P. Register, George M. Tally.

Social Action—W. A. Grissom, Mrs. George Nicholson, W. A. Rich.

Program—Members of the Executive Committee and Minister of Entertaining Church.

Public Relations—R. L. Jackson, K. M. Lindner, L. L. Vaughan, Jas. T. Brumbelee.

WILL B. O'NEILL,
President.

Laymen and the Church . . .

J. E. Danieleley, Editor, Box 515, Elon College, N. C.

The North Carolina and Virginia Laymen's Fellowship Meets

The North Carolina and Virginia Laymen's Fellowship met at Monticello Christian Church on Saturday night, November 7. After enjoying a fellowship supper served by the ladies of the host church, the meeting was held in the church auditorium.

Dr. Henry E. Robinson of Burlington, was the guest speaker. He presented the Moonelon project, telling of its many needs and possibilities. Some of the needs stated by Mr. Robinson are as follows: a central assembly building for group meetings and dining hall facilities; twelve cabins; shower rooms, etc. The central unit would cost from \$12,000 to \$15,000. The cabins would probably cost from \$800 to \$1,000 each. These additions, along with the facilities already located on the property would take care of approximately 100 campers.

The conference site would be used for summer camps, conferences, retreats, group meetings, etc., by our church people throughout the whole Southern Convention.

The meeting was opened for discussion. After talking the project over, it was voted that the North Carolina and Virginia Laymen's Fellowship accept the task of developing the Moonelon project as our project for the year 1953-54. There were eighteen churches represented at the meeting, and the vote on the above motion was 100 per cent.

It was then voted that the chairman appoint a key layman from each district in the conference to form an executive committee, and that in addition to this committee a key layman from each local church be appointed to be responsible for the promotion of this project within his local church.

Officers for the year 1953-54 were elected, as follows: T. A. Vincent, president; A. E. Pye, vice-president; W. P. Mahan, secretary and treasurer.

Definite plans are now under way which we hope will get the ball rolling on this project. Watch THE SUN for further information on this matter.

W. P. MAHAN,
Secretary.

Laymen's Day Worship Service at Morrisville

A Laymen's Day worship service was presented at the Morrisville Congregational Christian Church on Sunday, October 25, by Mr. Joe Stephenson. A regular service of scripture, hymns and prayer was presented. Mr. Stephenson brought a wonderful message in song, "Because I Love Jesus." He spoke on "Christian Living," giving a message which was an inspiration to and enjoyed by all.

MRS. G. J. GREEN,
Church Secretary.

* * * * *

Newport News Laymen Hold Organizational Meeting

An organizational meeting of a men's group of the First Church, Newport News, Virginia, was held on Wednesday, November 11, in the Fellowship Hall.

The meeting was called to order by Rev. A. Lanson Granger, Jr., the minister of the church, who gave a few introductory remarks. Mr. Harold Stalnaker presented an outline of the work of the Laymen's Fellowship in the Eastern Virginia Conference. Mr. W. B. Williams, chairman of the Laymen's Fellowship of the Southern Convention, spoke on the wonderful possibilities of a local organization working with the entire group of the Southern Convention.

(Continued on page 9.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardestel.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Suydor, G. D. Coleclough, Treasurer, ex officio.

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The Christian Sun Subscription Blank

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Date 195 . . .

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Address

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() Renew, () Enter my own subscription for () 1 year, () 2 years.

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My Address

From the EDITORIAL *Viewpoint*

The Full Life

By RICHARD K. MORTON

An elderly and wealthy man, in one community, annually gives a big dinner to many associated with him in civic enterprises, and at the same time opens it to many poor children, sending baskets to the homes of many who cannot attend. Years back, he was shocked at the privations encountered by chums of his—and he has never forgotten.

All of us could cite cases along this line, tending to show how much adequate food and provision for life's needs is associated with happiness and a sense of satisfaction.

The full life involves the thankful life. Life cannot be full without genuine thankfulness—to God and to man. The only way to give God full thankfulness is to live the full life—full of faith and love and hope, concern for others and diligence in growing and serving.

The full life is the response of faith. God wants us to have the abundance of the things of the mind and spirit and body that is possible for us. We are challenged to do the utmost with our endowment of knowledge and strength. If we are really thankful, we will show this in all aspects of daily living.

One of the happiest individuals I know has found a real avenue of service and is at it about eighteen hours a day. He seems tireless and pours out not only his time and talent, but also his money. He is always grateful, happy and optimistic, for, he will tell you, he is so fully occupied with what he regards as important and a work for God, that nothing discourages or thwarts him.

One of the few men I know who have celebrated fifty years of ordained ministry told me not long ago that he thought one of the secrets of his long life and richly blessed and happy ministry was that he always tried to fill everything to overflowing. He never held back—in an effort of spirit or mind or body. He always made everything a full experience. Psychosomatic teachings would help us to understand, I think, the justification for his confidence in his way of life.

Wise counsel is contained in I Thessalonians 5:18: "In everything give thanks: for this is the will of God in Christ Jesus concerning you." It is not simply in words but also in deeds that we should give thanks.

The full life is the one which finds materials for faith and fullness in every aspect of the daily

round. It is the one that is alert and far-seeing, just and generous.

A college and graduate school alumnus told rather ruefully, one day, of a letter he had received from the secretary of an alumni association who really was a promoter and a money raiser. The secretary had sent out a previous letter, and the responses had been neither as numerous nor as money-producing as he decided was imperative. His next letter thus was even more demanding—and definitely scornful of those who could not respond or who, if responding, could give only a small sum of money. Somewhat nettled, the alumnus gathered together papers, pictures and various exhibits from his own great work, publications, honors, and services, far and near—and from the works of a few other alumni. He sent these in to the alumni office, with the suggestion that perhaps success and alumni importance were not to be judged solely on a man's financial resources.

Much of the real success of life, from a spiritual standpoint, lies in the daily ability to express that thankfulness in terms of living.

The full life is one that is aware of God and God's law. It is one that is aware of its own solemn obligations to God and to fellow men. It is one that finds real discipleship in being full—full of the Holy Spirit, full of power and full of love.

In order for life to be full, there must be a real desire on the part of the individual to use whatever energy, strength, wisdom and skill he has in the interest of his own development and the betterment of society. He must desire to increase people's reasons for thankfulness and their attainment of happiness.

The full life is the answer to God's redeeming love. It is also the answer to the riddle of the universe as science knows it. If we fill our time with thoughts and projects of questing after God and utilizing whatever opportunities we have for making a contribution to our times, we are living a full life.

No Thanksgiving season can be without proper retrospect, and humble and respectful thought of the lives and works of those who have gone before us, who laid the foundations, fought many a battle, sowed the seed and prepared the highways.

The full life is indeed the strong life and the happy life and the blessed life!

Principles I Have Preached for Twenty-Five Years

By REV. JESSE H. DOLLAR, D. D.

Outline of a Sermon preached at Liberty Spring Christian Church on
Sunday, November 1, 1953, on the Occasion of the Twenty-
Fifth Anniversary of his Ministry

*"I press on toward the goal
unto the prize of the high calling
of God in Christ Jesus."* Philip-
pians 3:14.

Twenty-five years ago today (dat-
ing by Sundays) I stepped into the
pulpit of First Congregational Chris-
tian Church, Reidsville, North Car-
olina, as pastor. I have given myself
unstintingly and happily to the full
time ministry of the church I love
more than I love my own life, ever
since.

I was ordained to the full ministry
in November, 1923, while I was a
student at Elon College. I finished
my work at Elon, in May, 1925, and
entered Vanderbilt University School
of Religion in September. After fin-
ishing my graduate work I taught at
Southern Union College, Wadley, Al-
abama, for one year. I then went to
Birmingham-Southern College, Bir-
mingham, Alabama, where I taught
until June, 1928. We moved to Reids-
ville the following November.

Certain principles have been my
passion every day since then:

I—I Have Held Unquestioned Faith
in the Triune God.

I have known that there is a God.

I have known that there is a Christ.

I have known that there is a Holy
Spirit.

There has never been a moment
since then that I could not say with
St. Paul, "I know in whom I have be-
lieved, and am persuaded that he is
able to keep that which I have com-
mitted unto him."

II—To Me the Bible has Always Been
the Record of God's Search and
Suffering for Mankind, and Man's
Effort to Receive and Write Down
God's Will for Man.

I have never felt that God quit re-
vealing himself when John wrote
Revelation, but that he continues to
reveal himself unto men, even in our
day. He is not through. There is
yet more to come.

III—The Church to Me is the Fore-
runner of the Kingdom of God on
Earth.

Indeed it is the Kingdom of God on
earth!

1. Its ministers are not to be an
echo, but a voice.

2. The church is not a follower of
traditions, but a blazer of new trails.

3. The church is not the hiding
place of the proud and self-righteous,
but a shelter for all who seek refuge
from the storms of life.

4. The church is not a strutting-
stage for those who crave power to
order the lives of others, but a pure
democracy in which each member has
an equal voice in its affairs.

5. The church is not a secret order
in which its plans are known only to
the favored few, but whose purposes
and programs, plans and endeavors,
are the business of every member,
and are to be known by all.

In Preaching These Principles—

1. I have tried to be a slave to sin-
cerity.

2. I have sought to keep myself
humble for the task.

3. I have tried to love everybody.

4. I have tried to serve where I
was most needed.

5. I have tried to speak simply and
frankly.

6. I have tried to lead my churches
courageously and intelligently.

7. I have never sought to please
people when I knew a concession was
contrary to what I believed to be for
the best interest of the church I was
serving.

8. I have tried to deal patiently
with those who were opposed to pro-
gressive methods in matters of the
church, but I have never, nor shall
I ever curtail a progressive program
because a few are unable to accept the
wishes and wisdom of a majority of
the membership. They will either
get in step or be stepped upon by
those whose eyes are fixed and whose
hearts are set to keeping pace with a
fast moving world—not to conform
to the wishes of the world, but to
transform it into a fit place for the
Kingdom of God.

9. I have tried to keep posted on

the best methods of doing the work of
the church, and have tried to lead my
churches to accept them and practice
them.

10. For the future, I shall try to
profit by the mistakes I have made in
the past, and shall endeavor to lead
into greater fields of endeavor with
the firm assurance that all the spirit-
ual and material resources of a good
God are available to those who seek
to do his will.

In such faith, and to such leader-
ship, I here and now re-dedicate my
life, so help me God!

Letters from Fran and Ed Riggs

2918 Regent Street,
Berkeley 5, Calif.,
November 11, 1953.

Dear Friends of

the Southern Convention:

I am beginning to realize how hard
it is to get letters written in the U. S.
A., because of the faster pace of living
and tighter schedules than in the
Orient, whether or not anything more
is actually accomplished.

After a pleasant summer in San
Jose, relaxing and getting acquainted
with relatives, we are now here in
Berkeley, where I am taking the Pub-
lic Health Education course at the
University of California (instead of
at North Carolina, where we had at
first planned to go). We are living
at the Presbyterian Missionary Court,
which is a small group of tiny but
comfortable houses, maintained by
the Presbyterians for missionaries of
any denomination on furlough in the
Bay area. We have neighbors from
Japan, Korea, India and Brazil; and
there are three other families with
children the age of ours, and plenty
of play space for all, so the set-up is
nearly ideal.

The course in Health Education is
fully living up to my expectations.
I had been considerably worried in
India because of the big gap between
my theories that disease prevention
was cheaper and more practical than
cure, and the actual facts that my
program of health education wasn't
getting any results. Fortunately it
was only my methods that were in-
effective and behind the times. The
basic concept of health education
seems to be valid, and it is a new
specialty that has been growing in
this country in the past few years,
with newly developed principles and
techniques that should be very ap-
plicable to the problems in India.

(Continued on page 14)

The Bible's Relationship to the Church, as Seen by a Layman

By S. H. BASNIGHT.

Our church is a place of reverence and worship—a place to meet our Christian friends. It is therefore, the backbone of our community.

It is *here* that we can bring our troubles and our heartaches and ask God to help us find the way to solve them. It is *here* that we listen to our minister guiding us in the way we should go, reading from God's Book, the Bible—The Book of books. It is in such an atmosphere that we may get closer to him.

All of us should read the Bible often. It holds the most important place in things we should do in our church. We must make it our guide and yardstick, our rule of life and faith, for in it we find the rules we must carry out. To get the most out of the Bible we should first want to study it and then the answers will come more easily. It can't be treated just as a job to be done. Be glad you have the privilege in this free country to read and study as you *choose*. It is really a joyous way to relax and also learn the true meaning of *life*.

The study of the Bible is really a big challenge to us in our family life, especially when we have children. It is our duty and pleasure to study the Bible with them and help put their feet in the straight and narrow path—the only path leading to *God's Kingdom*.

Remember that the early impressions are the lasting ones, so make them good impressions. This will be a great blessing to you in later life when you enjoy seeing them doing good in this world of ours. I enjoyed a children's quiz program on the radio this morning. The moderator quoted parts of sentences from the Bible and each child, in turn, was given the opportunity to complete the quotations. It was unrehearsed and only one or two misses were made. It thrilled me considerably to know that these children were so familiar with quotations from the Bible. Maybe we should try some quizzes with our children. Have you joined a Bible Study Group?—Do so *now*.

We do need more rooms to teach them in and an assembly room where such programs can be carried out. This very thing is in the making *now* as we want to start as soon as possible on an Educational Building. With everyone's shoulders to the

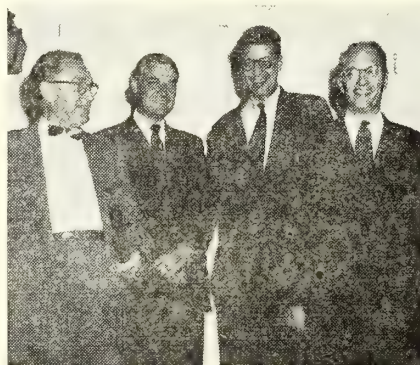
wheel, we will push on hard to its completion—for God will help us.

Join a Bible Study Group as announced.

Eastern North Carolina Conference Receives Rev. Charles M. Jones into Full Membership

The Rev. Charles M. Jones, formerly minister of the Chapel Hill Presbyterian Church, was received as an ordained minister of the Eastern North Carolina Conference of Congregational Christian Churches on October 20, 1953, in the Shallow Well Church.

Mr. Jones was removed from his pastorate by the Orange Presbytery, February 24, 1953, and, although no charges were ever made against him, was refused a letter of transfer as



Rev. Mr. Jones and Conference Officers.

an ordained minister to the Congregational Christian Fellowship.

The Eastern North Carolina Conference took the following action:

"Voted: that the Rev. Charles M. Jones, a member of the United Church, Chapel Hill, and ordained by the Prtsbytery of West Hanover Synod of Virginia on April 20, 1932, who has declared himself in full accord with the principles, polity and government of the Southern Convention of Congregational Christian Churches, subscribes willingly to the ordination vows required by candidates by our conference, and who has given your committee every assurance of his willingness to cooperate in matters of denominational concern, be received as a minister of this conference in full standing."

Mr. Jones, in applying for membership to the Congregational Christian Churches indicated the following qualities of mind and spirit which led him to seek admittance:

"First, its emphasis on Christian experience as primary and one's creedal or intellectual description of that experience as secondary. Believing that God speaks to men di-

rectly and individually, I know that richness can be imparted from one Christian to another when such experiences are shared. New light can come into our understanding of the truths of God and his ways with us as one faces the Christian life not as a creed to be accepted but as a life to be lived. It is this freedom that accords men the privilege to respond to God in their own way and in their best thought and to share the fruits of that response with one another that I value highly.

"Secondly is its emphasis on democracy both within the local church and the denomination. We have learned in the South that 'absentee ownership' of large businesses has resulted in domination of communities by those who knew little about their needs. The emphasis of the Congregational Christian denomination on freedom for the local congregation is another reason I would wish that denomination for my spiritual home.

"Then, too, the denomination offers both the individual and the local church an opportunity to work with and through other churches. Any Christian or local church that has no broader horizon than himself or his town, any Christian or local church that does not join his strength and concern with that of fellow Christians far and wide, falls far short of measuring up to the spirit of Christ.

"I am looking forward to what I confidently believe will be years of 'growth in grace and knowledge' as a member of the denomination."

R. L. JACKSON,
Secretary.

Special! Special!

The new film, "For Every Child," was heard in many places over the radio and television broadcasts during Christian Education Week, the first of October. It is one of the finest films yet produced for use in local churches. The rental charge is \$8.00, and you may order it from Miss Doris Boswell, Box 336, Elon College, N. C. We may have this special rate only until February, so churches should place their requests soon. Rev. Alexander B. Ferguson, who has charge of Visual Aids in our denomination, says, "The film is designed to recruit teachers for the church school, but has a much broader emphasis too, in that it also points te the total Christian Education responsibility everyone has for children." PATIE LEE COGHILL.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

"The Deeds of Four"

Upon one occasion Christ came preaching the gospel of the Kingdom and healing the sick as he went. It was noised abroad that he was near that community. There was in that community one sick of the palsy. He was paralyzed, helpless. He realized his condition. He believed that the great Physician could help him, but he could not go to him. There were four neighbors who realized his condition and knew of his desires. These four men came, put the palsied man on a couch and bore him to the Master. But there were so many people gathered about the house that they could not get the lame man to the Physician. The faith of the four men was dominant. They would brook no defeat. They came to the house where the Physician was preaching and healing. They climbed up the wall, tore away the roof, and let the palsied man down before the Christ. When he saw their faith, he said to the sick of the palsy, "Thy sins are forgiven thee," and he was made whole.

Down in Carteret County, by the sea, lives a family of Taylors. To the father and mother of this family, there were born four sons—Daniel, William, Alfred and Leslie. These sons were endowed with ability, vision and a quality of human kindness not easily surpassed in the hearts of any. These sons, brothers they were, grew up in this community. They knew the needs, the desires of their neighbors and friends. Reaching maturity, they went out into the world and invested their talents. Their efforts were blessed, their vision widened. They went from success to success. Their possessions increased. They were humble and grateful. They never forgot their home, their childhood surroundings. They wanted to do something to help the people of their own community and county, and at the same time would be a blessing to any who might come.

To carry out this desire and demonstrate it to the world, they took a part of their holdings, employed experts, surveyors, engineers, landscape gardeners, architects and builders, and erected one of the most complete and artistic, one of the most scientific

and serviceable hospitals in this entire country.

This hospital is located at Sea Level, North Carolina, the village of their boyhood days. Only a few hundred feet from the hospital, they have erected a beautiful motel for the convenience of the families and friends whose relatives might be patients in the hospital or visitors in the community. Only a short distance away they erected a pier at the waters edge where boats and yachts may dock.

The Sea Level Community Hospital, donated by the four Taylor brothers, was opened on Saturday, November 22, at 11:00 a. m., with fitting ceremonies and a program that did honor to the occasion. Prominent citizens, educators, physicians, financiers, politicians, statesmen and ministers from all parts of the state, and from Virginia, Florida and Cuba were present. These four boys—Dan, William, Alfred and Leslie, by their vision, deed of human kindness and magnificent generosity, have built a marvelous instrument for the relief, the comfort, and the convenience of the unfortunate of Carteret County and surrounding communities. This is a miracle of mercy, and its creators shall not lose their reward.

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Elon College Looks to the Future

With a magnificent past, replete with service to needy young men and young women as they sought an education and preparation for life as they had chosen to live it, Elon College now faces its present responsibilities and future widening opportunities. Its vision and desires, unfortunately, are not matched with available resources to make real its needs to achieve its plans.

In 1926, with the completion of its five new buildings, Elon College was considered to be the best equipped small college in the South. This appraisal was doubtless true twenty or more years ago, but time moves on, requirements are multiplied, and demands increase. Today for instructional purposes, Elon College is efficiently and adequately equipped, but for the accommodation and comfort of its students and for financial resources for the support of the college,

it is considered inadequate and its needs are evident.

Present facilities for boarding students need badly to be replaced with modern dormitories and up-to-date dining room and kitchen. We have four dormitories and some off-campus rooming houses for students. These dormitories, however, were erected from 1890-1905. Necessary improvements in construction, convenience and accommodations have changed drastically since that far away day. Young people live in better homes and more pleasant surroundings now than then. Naturally they require and expect living quarters of a more recent construction.

The constituency of Elon College, including the church, alumni and friends, should count it a privilege to provide these accommodations for the would-be students of Elon College. Specifically, Elon College now needs two new dormitories for men, two new dormitories for women, and a new dining room for the entire campus. Our permanent dining room was destroyed by fire in 1941. Since then we have endeavored to get along with temporary facilities for preparing food and feeding our students. We cannot continue to use these inadequate facilities if we are to attract to our campus the young people who should come and keep them for their college education. The time has come, and is now, for something to be done to meet these evident needs and to put our college on an equal basis with sister institutions engaged in the same business as Elon is.

In 1946 the church and Board of Trustees launched a campaign to secure \$2,500,000 for Elon College in a ten-year period, closing in 1956. There have been interruptions in this program, but even so, the authorities have forged ahead, and have certain definite achievements to their credit. Of the \$2,500,000, \$1,300,000 has been secured. With this money a new power house has been built, a new gymnasium erected, 23 faculty houses and apartments provided, approximately \$300,000 added to endowment funds and \$75,000 of liquid assets in invested funds. In addition to these achievements, student apartments, temporary dining room, aviation laboratory, etc., have been added. The remaining \$1,200,000 of the \$2,500,000 is to be allocated for new dormitories and a new dining room. These facilities are needed so very badly today. This need should appeal to

(Continued on page 9.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Year at Dendron Enjoyable and Profitable As Well

The work in the Dendron Missionary Society this year has been an enjoyable task under the leadership of Mrs. Garland Spratley. And we feel it has been very profitable and helpful as well.

We are glad to report that we have met all requirements, and we have met each month. Perhaps our December meeting and Christmas party is the most outstanding of the year. In our society we play the game "Bluebird." Each member writes her name, date of birthday, and anniversary. These are drawn and you become the secret bluebird of the person whose name you have drawn, bringing her happiness by gifts, cards, etc. Our December meeting was held in the class room of the church, which had been beautifully decorated for the occasion with holly, candles and a lighted tree under which the gifts of the bluebird were piled. After scripture and prayer, the story of the nativity interspersed with songs was given by record. A story "The Littlest angel," poems and Christmas carols were enjoyed. After the program the gifts were presented and each member found out who had been their bluebird during the year. Refreshments were served and social hour enjoyed.

We are looking forward with faith to a successful year, trusting Christ who never fails us. REPORTER.

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Little Creek Society Completes Year With All Requirements Met

The Little Creek Missionary Society has completed the year's work with all requirements met, but I shall only write about our Friendly Service. We have received pleasure in doing it. At Christmas we sent gifts to Ellis Island. "Glory Bags" went to Africa, used clothing to Korea and Mexico. We were so impressed by a letter from Mrs. Moulton stating the dire need in India for wells, that our women sent forty dollars to be used to dig wells.

As we dedicated our gifts the words of Jesus, "In as much as ye

have done it unto the least of these, my brethern, ye have done it unto me," took on real meaning for our women.

Some of our women worked in Vacation Bible School and missions were stressed there also. We took India as our project, and each day a missionary story was told, and on the last day an offering taken for India to be sent to Mrs. Moulton.

Our church has two missionary friends in Mexico who were home on vacation this summer. Our missionary women in cooperation with the church gave them a pounding of medicines to be used among the Huasteca Indians.

The stewardship film "More For Peace" was shown in our church and was a challenge to each Christian person to give more for Christ's work. REPORTER.

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Reports from Societies

The following reports were received some time ago, but lack of space has prevented their being published until now. They report on activities for the last conference year.

PLEASANT RIDGE (G).

The Woman's Missionary Society of Pleasant Ridge Congregational Christian Church has enjoyed a very successful year's work. We have had our regular meetings with good attendance and well planned programs. One of our achievements was our Thank Offering Service. We had for our speaker Mrs. W. E. Wiseman of Greensboro. She made an inspiring talk and showed the great need of this church in Carroll County. Our offering was more than we had expected.

In December we had our Ellis Island party at the home of a member of the society. The tree was decorated with little flags of many lands. We played games of other lands, and then our program represented the immigrants at Ellis Island. A nice lot of gifts for them were placed around the tree.

In January we were invited to the book review "Human Rights" by Mr. C. W. Phillips. He did a very fine job. We joined the other churches

in Greensboro for the World Day of Prayer.

From the sale of Christmas cards and a few other little activities we were able to pay \$100 on a new carpet for our church, which we are all proud of. We are giving a Life Membership as we have for the past several years.

The Business Girls' Circle has also done a splendid year's work. We all work together and in that way we all can do more and better work.

We have what we call a "sunshine fund." From this fund we send flowers or do something for the sick and shut-ins. After all, happiness comes from making others happy. As we go into the work of a new year, let us give of our best to him who gave his all for us.

MRS. CALLIE HUFFINE,
Secretary.

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HOLY NECK.

The Woman's Missionary-Aid Society has completed its year's work for 1952-'53 under the fine and capable leadership of our new president, Mrs. Robert Warren.

We have had very inspirational programs given each month using the packet prepared by the convention literature committee. Our attendance has been very good at our meetings.

We had good representation at the conference and rally. We also had delegates to attend the Twenty-First Biennial Session of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches which was held at the First Christian Church, Burlington, N. C., in April. And we had delegates to attend the School of Missions held at Elon in the summer.

We have cooperated with the other churches in our community in observing the World Day of Prayer, which was held at our church, and World Community Day.

One of the highlights of the year is our May Fellowship Supper and meeting held jointly each year with the Woman's Missionary Society of the Holland Church. This year we were their guests. They served a delicious meal and the fellowship was delightful.

After the meal, the program was given by our society. Mrs. Allen Piland gave a very inspiring talk. Then Miss Phyliss Weaver rendered a solo, accompanied by Mrs. J. O. Davidson.

We are looking forward to our next May Fellowship supper, when the

Holland ladies will be our guests and they present the program.

The young people of our church met with us for the Bible study, when we had the Book of Colossians taught by our pastor, the Rev. Allen Hurdle.

We also enjoyed the study book, "These Rights We Hold," taught by Mrs. Jim Wright at our all-day meeting last January. A covered dish luncheon was served and was enjoyed by all.

At our March meeting, Mrs. I. W. Johnson taught the foreign mission book, "Africans on Safari," which we enjoyed. We are always glad to have Mrs. Johnson with us and to bring us inspiring and uplifting messages.

We were very pleased with our Thank Offering and sent it to the suggested project. We have sent gifts to other projects we were supposed to, as well as contributing to needy in the community. We sent "The Upper Room" to shut-ins.

We are indeed grateful for the good year that we have had together and look forward to another year's work in the service of our Lord and Master. May we always be willing and eager to share our talents, money and time in the upbuilding of his kingdom, that others may know him as their Lord and Saviour.

MRS. J. E. MARCH,
Secretary.

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HOLLAND.

When the Woman's Auxiliary of the Holland Congregational Christian Church met in September, they had visible proof of some of the work done by the group during the last year—the kitchen was ready for inspection after having been renovated and painted. The electric range had been moved and a new double sink installed, making the work centers more accessible to a greater number of women. The walls had been painted a soft shade of green with the cabinets finished in the natural wood. Red inlaid linoleum on all the work space gave the entire room a bright atmosphere. For several years it had been the ambition of the group to completely do over the kitchen—and it was gratifying at last to have it clean and convenient and attractive. Nearby thirteen new folding tables were stacked, ready for use when dinners are served by the auxiliary.

As the various reports were read, we had met every achievement goal and had also done work in our com-

munity. Perhaps the very best feature of the meeting, though, was the fine spirit of cooperation and of dedication to the work of the church. It was very evident that the members felt a pride in the accomplishments of the past year and an inspiration and determination to make the coming year show forth even grater work.

MRS. H. V. WHITE,
President.

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ANTIOCH.

The Women's Missionary Society of Antioch Christian Church has held meetings each month during the year. Mrs. W. E. Garrison, our spiritual life leader, has given us inspiring messages at each meeting following the Bible study as outlined in the packet.

We have also had programs each month using the literature suggested.

We had representatives at the fall Conference and spring Rally. We observed World Community Day and the World Day of Prayer.

In May we had a fellowship supper and the program on Christian Family Life was in charge of Mrs. J. F. Morgan. She brought us a very inspiring message.

We have sent Friendly Service gifts to Ellis Island to be given to the immigrants.

We have given a Life Membership to our oldest member, Mrs. Ella M. Butler.

We had a Thank Offering program and sent offering to suggested project.

We have made quarterly reports and will meet our apportionment for the year.

We heard both home and foreign books reviewed.

Now, as we near the end of the year, we know we have fallen short in many ways, and we hope that in the new year we may do better work for the Master.

MRS. J. H. GODWIN,
Reporter.

LAYMAN'S FELLOWSHIP

(Continued from page 3)

and what could be accomplished through unity.

A great deal of interest and enthusiasm was shown by all present, and it was the consensus of opinion of all present that a fellowship should be formed. It was decided to select a name at our next meeting.

A nomination committee was appointed, and the meeting recessed for refreshments, after which the com-

mittee presented a slate of officers for the ensuing year.

The officers elected are as follows: H. D. Stalnaker, president; G. G. Givens, vice-president; R. W. Aldridge, vice-president; Gene Corbitt, vice-president; A. T. Jarvis, secretary, and E. T. Mason, treasurer.

The newly elected officers were instructed to appoint sufficient additional officers or committees as needed to complete the organization and present a full program at the next meeting in January, 1954.

The meeting adjourned with everyone feeling that it had been a very progressive evening.

A. T. JARVIS, *Secretary.*

NEWS OF ELON COLLEGE

(Continued from page 7)

the entire supporting constituency of Elon College, together with friends.

In a united and determined effort, we could and should provide for these needs of the college. At the turn of the year, the \$2,500,000 campaign will be re-inaugurated and re-vitalized, with a determination to complete the fund and to erect our dormitories and dining room.

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Apportionment Giving

There is such a thing as between seasons, when it is difficult to say that this is winter and this is spring. At present there seems to be a lull in the support of the college on the part of our Sunday schools and churches. The majority of our churches operate on the conference program; that is within the conference year. These churches are beginning a new year. Elon College is in the closing months of 1953. Our conferences have different years; that is, they begin on and end on different months. It is simpler for Elon College to end its year on December 31, and begin the new year on January 1. However, it is perfectly all right for the churches to make the endings of their church years as they wish.

The Convention Office will keep their records correct. The college will keep its records and total offerings within the calendar year. It matters not when contributions on conference apportionments are received, they shall be properly credited. These contributions mean a great deal to the college. We are grateful whenever they come.

Our apportionment balance stands at \$12,455.95. There were no receipts reported this week.

A Page for Our Children

Mrs. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

Those of you in school have heard about it being Book Week. Some of your schools have fairs or exhibits and show the people of the community what kinds of books you read and like to read.

Are you a book worm? There aren't too many of those these days, lots of "Vidiots" (know nothing but what they see on TV), they say, but readers.

It's a shame too for reading is one of man's greatest blessings. A book requires no channels, current, no antenna or converter. All one needs is a comfortable spot, the book and the time! That's another thing we lack—time. But nonetheless, reading is so important it should not be neglected.

Some people have given up their very lives for books. It was true of some of the men who first translated the Bible into English. They died unpleasant deaths so that others might read what God had to say to his people. Others gave their lives in printing the books.

The people of our world who are truly great are readers, and they have read the Bible. One of my favorite teachers was the late Dr. Douglas S. Freeman. He preached, taught and wrote. He used to tell us that young people who wanted to succeed in life must "read the King James Bible and Shakespeare." He was a successful writer, and he knew both.

The first books for boys and girls were made on horn and shaped like a square with a paddle-like end with a hole through it, and a cord attached to hang at the child's waist or around his neck. The Abe's were on its border, the Ten Commandments and the Lord's Prayer, too. Their first reading was the Bible. Think how hard the words are!

Today we can buy a beautiful, well-printed, beautifully illustrated book for a quarter. The words are just right for the reading ability of different children. The story is interesting, and friends made in books may be lasting friends.

Do you know the Pied Piper, Velveteen Rabbit, Chicken Little, Doctor Dolittle, Black Beauty, Pinnichio, Wooden Doll, Peter Pan, the Soldier

from the "Tinder Box"? There are many, many more, and the real living people from the Bible, and Christian heroes since the days the Bible was written.

They await your opening the pages of their book and letting them come alive for you, as your friends. A salute to Book Week!

* * *

Miss Huggins, whom we mentioned last week, grew up in Kansas, not in China, as we said. She went to China after she was grown.

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The House Family at Southern Pines During Thanksgiving

The House family spent a very happy Thanksgiving time, divided between home and our former home at Southern Pines.

We were grateful that we could be present for the consecration service of their lovely new building and for the memorial to Robert Lee House, naming the little chapel for him.

Southern Pines has a natural beauty unequalled in America. The educational building takes advantage of this, and many lovely vistas are seen through the clear glass windows. The view of the pines and magnolias through the Fellowship Hall is almost breath-taking.

There were many guests and there was a lovely dinner following the service. The church folk felt grateful that at last they have a place of their own. They recalled those who had gone before and worked so hard, those now working, and the ones to come.

The church was filled with beautiful flowers and greens, which added to the loveliness. It was good to be there and to see the beauty, and to worship the Lord in his holiness.

Dr. Oswald McCall, interim minister, is a very fine gentleman. His leadership is of a high nature.

Congratulations to the church and people!

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"Faith in Themselves"

By LAURA GRAY.

Issued by the National Kindergarten Association.

Ronald was not bright—so everyone said. Though ten years old, he

was in a room with boys and girls of eight and nine.

Today a new teacher, Miss Breen, had taken over the class, and all were alert to see what she would do. She wore a pretty red dress and smiled a lot. Ronald followed the lesson with so much interest that he forgot all about the blotting paper with which he had planned to make ink balls.

"Ronald,"—her eyes rested on him—"will you come to the board and work out some problems for me?"

What? Surely she could not mean him! He glanced around, but there was no other Ronald.

A girl jumped up, breathless, She said, "Please, the other teacher never asks Ronald to work at the board!"

"Will you come?" Miss Breen repeated, smiling.

He rose quickly. He had followed the lesson with such interest that he found he could do all he was asked. He walked back with a new feeling about himself. Maybe he was not stupid after all. Yet, he must be—everyone said so. She would find it out, too.

But Miss Breen continued to believe in him. She helped him without making him feel inferior. Gradually even the class came to change their thoughts about him.

Before very long, he was able to take his rightful place in school. He was never brilliant, but he learned to work, to do his best, and he succeeded in living down his reputation of being stupid.

Children, especially, live up—or down—to our thoughts of them. Thoughts can be more potent than scoldings. Sometimes we see whole families of brilliant members. One after another they go out into life and rise to the top, each in his chosen line. Part of this is due, no doubt, to innate ability, but much more is caused by the thoughts held at home regarding them. They have heard remarks such as these: "A Trenton is expected to do his best in school and at sports." "A Trenton simply does not fail in any undertaking. He has good manners and is considerate of others."

"Your face is dirty!" "Gracious, when are you going to stop growing!" "How round-shouldered you are!" "Your hair is like a rope!" "If only you'd walk instead of slouching!" These are some remarks hurled at children. If only we would

(Continued on page 11.)

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Box Supper at Pleasant Grove Proves Great Success

A group of young people turned to an old-fashion method of raising money and achieved wonderful benefits from it.

The young people of the Pleasant Grove church in the Western North Carolina Conference sponsored a box supper several weeks ago in order to raise money for a project of their group. The boxes were prepared by the young people of the church and were auctioned off to the highest bidder. The average price for the box lunches was \$5.00, with one box bringing as much as \$11.50.

The group raised \$85.00 from this box supper which will be used to purchase Venetian Blinds for the church.

The boxes were decorated and a prize was given to the best decorated box lunch. Adults as well as young people of the church and surrounding Bennett area were invited to participate in the fun and fellowship of this festivity.

Rev. Bill Simmons is the pastor and youth director in this church.

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News from Union Church of Hunterdale

On Sunday, November 22, 1953, the Union Christian Church at Hunterdale, near Franklin, Virginia, was visited by the High School Glee Club from Snow Camp, North Carolina.

On that day 35 or more boys and girls, accompanied by their principal and his wife, Mr. and Mrs. Primm, traveled by bus to Hunterdale. The Glee Club, under the direction of Mr. Fred Easter, music teacher and director in the Snow Camp High School, led the 11 o'clock worship service in song.

At the close of the morning service, the Youth Fellowship group of Union Church, assisted by their counselors, Mrs. Larry Overby, Mr. and Mrs. Richard Coster and Edgar Blythe, were hosts to the visiting Glee Club at a luncheon served in the Fellowship Hall.

During the afternoon, the boys and girls, with their hosts, toured the pa-

per making division of the Camp Manufacturing Company.

At 5 o'clock in the afternoon, a congregation of members and a number of visitors assembled in the auditorium of the church for a concert of sacred music given by the Glee Club. The boys and girls thrilled the congregation with their wonderful performance.

The visit from Snow Camp of this group will long be remembered by those present for the occasion.

MRS. J. G. JOYNER, JR.,
Reporter.

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Relax With Max

Have you heard about the cow that ate blue grass and "Mood Indigo"? If it doesn't make sense read it out loud. If it still doesn't make sense, blame my brother. He told me about it.

* * *

"Doctor, if you operate, can I be back playing the violin in two week's time?"

"I can't guarantee the violin; but the last patient on whom I performed this operation was playing a harp inside of twenty-four hours!"

* * *

I sincerely hope that each of you and your youth group are planning an active Christmas season. Perhaps you know a family whom you might play Santa Claus for. Most of you will be working on plays. Give your best; you have a wonderful story to tell.

"Advent, the four Sundays next before Christmas Day, is a time of Great significance in the Christian year. It marks the time of the coming of Jesus Christ into the world. We should not let the secular and commercial appeals of Christmas obscure its true meaning for us."—*W. Millard Stevens.*

"A good church member will be a good son, daughter, husband, wife, father, mother, neighbor and citizen. To be a good church member one must be good in all other human relations."

SOUTH BOSTON PROJECT.

(Continued from page 2.)

thirty people present. Supt. Wm. T. Scott, Mrs. John G. Truitt, president of the Southern Convention Mission Board, Dr. John G. Truitt, and Dr. H. E. Robinson were present also to lend their support.

Much interest towards the possibility of a new church has been expressed. It was discovered that approximately 70 members of some Congregational Christian church live in the immediate vicinity of South Boston. Some of these return to their home churches and some attend local churches of other denominations. The six churches of our denomination in this area are Liberty, Pleasant Grove, Ingram, Hebron, Lebanon, and Union, Virgilina.

A worship service will be held at the Powell Chapel on Sunday evening, December 6, at 7:30. Dr. Wm. T. Scott will bring a brief message. Definite plans which are taking shape will be brought to the attention of the group present and discussed. All members and friends of the Congregational Christian churches in South Boston vicinity are most cordially invited to be present.

WM. T. SCOTT,
Superintendent.

FOR THE CHILDREN.

(Continued from page 10.)

stop to realize what effect they must have on sensitive minds, surely we would change our methods.

Beware of discouraging anyone, particularly a youngster who has not the power, as a grownup has, to cast out thoughts that depress and crush. Rather, give children courage. Let them feel that they can succeed in anything they want to do provided they are willing to work. Help them to conquer shortcomings instead of being held down by them. Teach them to strive to give full value for money paid them instead of priding themselves on seeing how much they can get for a little—whether their contribution is service or commodities. Even where ability seems to be lacking, still miracles can happen when boys and girls have faith in themselves and can feel always our loving understanding.

"We are never secure unless there are great spiritual depths into which we can cast the anchor of our hopes."

—*Temple Tidings.*

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"One Human Race"

LESSON XI—DECEMBER 13, 1953.

MEMORY SELECTION: "*Truly I perceive that God shows no partiality, but in every nation any one who fears him, and does what is right, is acceptable to him.*"—Acts 10: 34-35.

LESSON: Acts 10: 9-16; 25-28; 24-35; 44-45.

DEVOTIONAL READING: Acts 17: 24-31.

Today's lesson deals with an important truth. This is evidenced by the fact that over a whole chapter and a half of Acts of the Apostles is devoted to the story. *It is one of the turning points in Christian History, and an outstanding feature of the preparation of the Christian Church for its worldwide mission.* Here the legitimacy of Gentile Christianity is recognized, officially recognized, and established. Here is the first recorded instance of the conversion of a Gentile. (There may have been such conversions previous to this, but they are not recorded.) Here is divine evidence, that under God, and before God, there is no respect of persons, and that people of every race and color and class and creed, can through penitence and confession and faith receive the Holy Spirit, and become members of the church, the Body of Christ. Here is authentic and irrefutable evidence that in Christ Jesus, there is one human race. Here is the solution to most of the world's woes and worries. For if every man in our world understood and practiced the principle embodied in today's lesson, we would have peace and prosperity and plenty for all.

The Men.

There are two central characters in this dramatic incident. Peter and Cornelius. The former was a devout Jew, a Christian Jew, who was beginning to understand something of the wider implications of the Christian faith and message, but who still thought of the Gentiles as outside the pale of Christian fellowship, and strangers to the household of faith. Before he had his great vision, he would not have thought of going into a Gentile home and eating with a Gentile.

And there was Cornelius, a Roman soldier, a man of high character. He had come to know and to worship the one true God. He was a man of prayer and good works and of generous gifts. Strangely enough as it may seem to some folks, this godly, generous, prayerful man was not saved! He had a great deal, but he lacked one thing—the "new birth." "Except a man be born again or from above, he cannot see, much less, enter the Kingdom of heaven" said Jesus. But Cornelius had a sincere and seeking spirit. He followed the light he had and he came into more light. And when the light came he walked in it. That is the important thing.

The Meeting.

God works in mysterious ways, his wonders and his works to perform. Here is a notable instance. Here were two men who knew nothing whatever about each other, and thirty miles apart. As one was saying his prayers the Spirit of God told him to send to a distant town for a man who could tell him what he ought to do to be saved. As the other was waiting on the house-top (the flat roof of the one story home in which he was staying) for dinner, he had a vision which prepared him for the coming of the messengers from the other man, and heard a voice commanding him to go, nothing doubting. Each was obedient to the heavenly vision. And God brought these two men together in such a way that history was made. When Peter finally got to Caesarea he not only found Cornelius at home, but he found that he had gathered his kinsmen and near friends and was awaiting him. "We are all here present in the sight of God to hear all things that have been commanded thee of the Lord." What would happen if all Christian Churches were filled with such audiences! The cynic might say that this meeting between Peter and Cornelius was coincidence. The facts indicate that it was providence.

The Message.

What did Peter say to this good man and his friends? In brief he unfolded to him the plan of salvation: The means of salvation—the

name of Christ, that is Christ revealed as Lord and Saviour; The universality of salvation—to every one that believeth; the condition of salvation—belief or faith in Christ; The nature of salvation—remission of sins, for thus begins the experience which issues in eternal life. Here is the model for every preacher of every age. And our age needs it as much, if not more, than any other age.

The statement given above "In brief he unfolded to him the plan of salvation" is not quite true. Peter started to do that and was making a good job of it, but he never finished it. Even while he was yet preaching, the Holy Spirit came upon and into the hearts of the men to whom he was preaching. Even while he was still speaking, they accepted Christ, and were filled with his spirit. Thus would God have us know that the work of the Holy Spirit is independent of confession or baptism or the imposition of apostolic hands. Of course there should be confession of faith and the rite of baptism, there must be growth in new life, there must be repeated "refillings" of the Spirit. But the essential experience is the yielding of the heart to Christ and the consequent transforming of the life by the power of the Holy Spirit.

The Miracle.

The miracle has already been described—the coming of the Spirit on the Gentiles, and the validity and the authenticity which that event gave to the conversion of the Gentiles to faith in Christ and to a new life in him. And here was a sign, as John would say, that all men, Gentiles and Jews, were one in Christ, that Christ had broken down the middle wall of partition between them, that Gentiles who accepted Christ were no longer foreigners and strangers, but were fellow-citizens with the saints and members of the household of faith. This miracle needs to be repeated. For today nineteen hundred years after this experience of Simon Peter, there are multitudes of Christians who are exclusive, narrow and prejudiced, who deny to people of other races and classes and colors and creeds and cultures, equality of standing before the Lord Jesus Christ.

The Membership.

When a man stands before the altar of the church and becomes a member of a local church, the minister ought to make clear to him that he thereby

(Continued on page 14.)

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Thank you! If everyone who knows about our needs does something for us, we shall reach our goal of \$65,000.00. The record for the two past weeks is good, and I am so pleased and excited. I have worked and prayed and worked again, hoping the people will help us meet the necessities before January 1, 1954.

If you have sent a contribution, now do a little "missionary" work for us in asking someone else to make us a contribution. It is not one but everyone that does the trick.

Ladies from our church at Randleman came here last Friday night at 7:30 to look the orphanage over. They took the Main Building first, and went through the kitchen, the diningroom, the halls, the girls' bedrooms and out through the living room. They were delighted with what they saw. The girls were quite pleased with them, too, and so was Mrs. Rash, their matron. From there they saw the Boys' Building, and it, too, they liked. They looked at it up stairs and down and pronounced it good. I am not sure the night was a good time to look at some of the boys' rooms, but I will say for them they had them in good shape. And especially since we were no one of us looking for them. From there, they visited the Baby Home. Here they struck their Waterloo! On the first floor little boys on pretty beds were sound asleep. They oohed and aahed, as they quietly, whisperingly, looked at them—little boys who had been tucked in bed by the church—little boys who had no mother to tuck them in. They were sound asleep and well and strong. Upstairs were little girls, in prettier rooms and sleeping just as soundly. It was enough.

They saw their matrons, and they heard their story. They were proud of their church's part, and their own part, but they said they must help more, and they will.

Then I took them to the superintendent's home, and since Adelia was not there, I showed them every room. They learned how comfortably and yet how economically built it was; and how it was built without taking any of the regular funds for it. They were again pleased, and they went away approving what they saw.

I needed their visit and their kind words to cheer me up. You come, too, won't you?

JOHN G. TRUITT,
Superintendent.

REPORT FOR NOVEMBER 19, 1953.

Commodities for the Week.

Epsilon Sigma Alpha Sorority, Burlington, N. C., Fruit Juice.
G. C. Talbott, Halifax, Va., Clothing.
Turner's Chapel, Coupons.
The Woman's Auxiliary, Reidsville Church, Coupons.
Mrs. E. G. Middleton, Norfolk, Va., Coupons.
Monticello Missionary Society, Coupons.
Mrs. H. E. Pearce, Sr., Franklin, N. C., Coupons.

Sunday School Monthly Offerings.

Amount brought forward \$13,210.95
Eastern N. C. Conference:
Fayetteville \$ 9.00
Morrisville 10.03
Wentworth 51.00

Eastern Va. Conference:
Newport News S. S. \$ 13.00
Rosemont, Special 60.00
Windsor S. S. 10.00

N. C. and Va. Conference:
Berea \$ 24.00
Elon College 3.11
Greensboro, First 50.04
Ingram, Special Offering 80.80
Pleasant Grove, Special
Offering 88.60
Union (Va.) S. S. 5.00

Western N. C. Conference:
Grace's Chapel \$ 25.00
Pleasant Union, S. S. 14.42

Total \$ 444.00

Grand Total \$13,654.95

Special Offerings.

Amount brought forward 17,346.83
Ladies' and Men's Bible
Class, Winchester Ch. ... \$ 10.00
Holt Trust Fund 150.00
Truitt Bible Class, Greensboro, First Ch., in appreciation of W. B. Truitt 10.00
Mt. Zion Christian Church, Eclipse, Va., in memory of Oscar William Crittenden 10.00
Bethel Women's Fellowship, Elkton, Va., in memory of Charles E. Himler 5.00
Bethel Women's Fellowship, Elkton, Va., in memory of William Offenbacker 5.00
Mrs. Dana B. Saunders, Zuni, Va., in memory of: H. H. Munford 10.00
Mr. & Mrs. J. W. Bradshaw 10.00
W. K. Saunders 10.00

Thanksgiving Offerings.

Ladies' & Men's Bible
Class, Winchester Ch. ... \$ 10.00
Mr. & Mrs. R. O. Brown-
ing, Burlington, N. C. . 37.50

R. D. Thompson, Jr., Richmond, Va. 50.00
Mrs. Mamie K. Perkinson,
Wise, N. C. 15.00
J. A. Monroe, Norfolk, Va. 100.00
Cecil Yarborough, Burling-
ton, N. C. 10.00
C. B. Ellis, Jr., Burlington,
N. C. 25.00
Mr. & Mrs. M. M. Vipond,
Norfolk, Va. 10.00
Clarence Fields & Family,
San Leandro, Calif. ... 10.00
Mrs. C. S. Allen, Ether,
N. C. 20.00
Engineered Plastics, Inc.,
Gibsonville, N. C. 40.00
Mr. & Mrs. A. C. Shearer,
Chapel Hill, N. C. ... 100.00
Mrs. Anna Lee Johnson,
St. Petersburg, Fla. ... 5.00
V. Lee Hanbury, Norfolk,
Va. 25.00
Misses Birdie, Alice and
Sallie Wilson, Virgilina,
Va. 8.00
J. H. Webster, Pittsboro,
N. C. 10.00
W. C. King, Burlington,
N. C. 5.00
Mr. & Mrs. Harvey L.
Worrell, Sr., Holland,
Virginia 10.00
Mrs. Carro Jones, New
Hill, N. C. 5.00
Special Gifts 20.00

735.50

Grand Total \$18,082.33

Total for the week \$ 1,179.50

Total for the year \$31,737.28

REPORT FOR NOVEMBER 26, 1953.

Commodities for the Week.

Cone Mills Corp., Greensboro, N. C.,
Cloth.
Columbia Mfg. Co., Ramseur, N. C.,
Cloth.
Mrs. Lester Lohr, Broadway, Va., Cloth-
ing.
Mrs. D. J. Kelly, Richmond, Va., Coupons.
Economy Dry Cleaners, Randleman, N. C.,
Clothing.
Mrs. Herbert Yow, Randleman, N. C.,
Clothing.
Mrs. Mollie Brewer, Randleman, N. C.,
Clothing.
Mrs. Helen Owen, Randleman, N. C.,
Clothing.
Miss Faye Simpson, Burlington, N. C.,
Pecans.
Mr. & Mrs. Marvin McPherson, Burling-
ton, N. C., Pecans.

Sunday School Monthly Offerings.

Amount brought forward \$13,654.95
Eastern N. C. Conference:
Catawba Springs \$ 40.00
Auburn, Special Offering 247.68
Ebenezer, Special Offering 93.57
Hayes Chapel, Special Of-
fering 72.63
Wentworth 50.00

503.88

Eastern Va. Conference:
Norfolk, Bay View \$ 5.00
Rosemont 60.00
Portsmouth, First 16.99

81.99

N. C. and Va. Conference:	
Mt. Zion S. S.	\$ 6.59
Reidsville S. S.	68.00
	74.59
Western N. C. Conference:	
Flint Hill (R), Special	
Offering	\$ 61.82
	61.82
Virginia Valley Conference:	
Newport, Thanksgiving	\$ 40.41
	40.41
Total	\$ 762.69
Grand Total	\$14,417.64

Special Offerings.

Amount brought forward	\$18,082.33
Philathea Class, Suffolk	
Church	\$ 5.00
Chaplains and men of the	
Third Armored Division,	
Fort Knox, Kentucky	332.11
United Cong. Christian	
Ch., Columbus, Ga.	7.23
W. K. Wagner, Suffolk,	
Va., in memory of Mrs.	
W. K. Wagner	10.00

Thanksgiving Offerings.

Mrs. H. E. Pearce, Sr.,	
Franklinton, N. C.	\$ 10.00
Mrs. Dora Steele, Durham,	
N. C.	5.00
Friends	100.00
Mr. & Mrs. Doyle McFar-	
land, Sanford, N. C.	200.00
A. D. Pate, Burlington,	
N. C.	10.00
Bernard M. Cone, Greens-	
boro, N. C.	25.00
Mr. & Mrs. John M. Holt,	
Burlington, N. C.	25.00
A. L. Curling, South Nor-	
folk, Va.	10.00
Thos. O. Morrison, Brook-	
lyn, N. Y.	10.00
J. W. Drake, Pittsboro, N.	
C.	50.00
Randleman Heart Sisters	
Society	60.00
Mr. & Mrs. H. E. Oller-	
head, Chapel Hill, N. C.	50.00
Jule Pace, Mebane, N. C.	20.00
A. L. Owen, Smithfield, Va.	50.00
Henry I. Jaffe, Suffolk,	
Va.	25.00
Conover Furniture Co.,	
Lenoir, N. C.	200.00
Mrs. M. C. Faucette, Ashe-	
boro, N. C.	12.00
Miss L. Kennedy, Worth-	
vile, N. C.	15.00
Mrs. Lina V. Apple, Reids-	
ville, N. C.	10.00
G. D. Moore, Burlington,	
N. C.	50.00
G. Marvin Holt, Burling-	
ton, N. C.	25.00
W. G. Coble, Burlington,	
N. C.	150.00
Zimmerman Lumber Co.,	
Burlington, N. C.	100.00
E. H. Moore, Burlington,	
N. C.	50.00
H. F. Huffines, Gibson-	
ville, N. C.	5.00
Mr. & Mrs. W. J. B. Truitt,	
Norfolk, Va.	10.00
T. D. Shoemaker, Chicago,	
Ill.	10.00
Victor Murchison, Win-	
ston-Salem, N. C.	10.00

Burlington Rotary Club	686.00
Mrs. W. M. Downey, So.	
Boston, Va.	25.00
Mr. & Mrs. W. G. Sharp,	
Reidsville, N. C.	25.00
Mr. & Mrs. J. H. Booth,	
South Norfolk, Va.	10.00
Ambrose Sunday School,	
Ambrose, Ga.	15.00
F. O. Blechman, Newport	
News, Va.	20.00
Cooper A. Hall, Burling-	
ton, N. C.	30.00
Neese-Shoffner Furniture	
Co., Inc., Burlington	15.00
Mr. & Mrs. R. C. Jarrett,	
Hampton, Va.	15.00
Mr. & Mrs. J. A. Russell,	
Suffolk, Va.	50.00
Mrs. John A. Hall, Hen-	
derson, N. C.	15.00
Dr. & Mrs. Arthur H. Per-	
kins, South Weymouth,	
Massachusetts	10.00
Miss Celeste Penny, Ra-	
leigh, N. C.	15.00
Mr. & Mrs. W. C. Doffle-	
myer, Luray, Va.	25.00
Mr. & Mrs. S. J. Hinsdale,	
Burlington, N. C.	15.00
Alamance Laundry, Burl-	
ington, N. C.	150.00
Miss Ruth Miler, Greens-	
boro, N. C.	1.00
T. M. Stroud, Sr., Greens-	
boro, N. C.	10.00
C. Clarence Stamey, Falls-	
ton, N. C.	100.00
Mr. & Mrs. A. Y. Allred,	
High Point, N. C.	10.00
Ellen Grimes Bible Class,	
First Ch., Portsmouth,	
Va.	5.00
Baker - Cammack Hosiery	
Mills, Inc., Burlington,	
N. C.	100.00
W. P. Robinson, Chicago,	
Ill.	2.00
LeRoy A. Stadler, Greens-	
boro, N. C.	50.00
T. T. Holderness, Holder-	
ness & Co., Greensboro,	
N. C.	25.00
W. T. McLeod, Greensboro,	
N. C.	25.00
J. Saunders Williamson,	
Burlington Engineering	
Co., Inc., Graham, N. C.	50.00
Special Gifts	65.00
	\$ 3,215.34
Grand Total	\$21,297.67
Total for the week	\$ 3,978.03
Total for the year	\$35,715.31

LETTERS FROM THE RIGGS.

(Continued from page 5.)

The course here lasts until June; then I have three months of practical field training, which I hope to get in some health department in or near North Carolina before we sail again in September.

We were delighted to hear just the other day from our Indian colleagues in Kilenjunai, where we were last

year that adequate rains had finally fallen after a severe drouth lasting all summer. But we were dismayed to learn that the medical work there will have to close up because of financial difficulties. We had hoped that it could continue without trouble when an Indian doctor was found to carry on. But apparently his salary is too much strain on their budget. Economic realities are driving the doctors in India to the cities, and we still haven't figured out a way to provide medical care where it is needed in the villages.

Best regards,

Ed Riggs.

* * *

Dear Friends:

The last two months haven't been very exciting, but we have appreciated very much just being an American family with a little home of our own. I have been learning how to shop with two children, and keep things moving along in the house so that Ed can keep up with his studies and not have to come home to too big a mess. Louis has had quite a time adjusting to the other children here. At first he was continually coming into the house in tears. Being the new boy and having a little less language than the rest, the other two boys of his age found him wonderful material to tease. Recently though, he has gotten along much better and goes bouncing out of the house with great zest. Joy has had much less trouble because she is younger and a little girl while all the rest are boys.

This is just a note to keep you posted.

Cordially,

FRAN RIGGS.

SUNDAY SCHOOL LESSON

(Continued from page 12.)

becomes a member of the universal church of Christ. That every man, woman and child anywhere in the world, regardless of the color of his skin, or the condition of his life, is a brother in Christ of his, and a fellow member of the household of faith. By one spirit have we all been baptized into one body. There is one Lord, one faith, one Spirit, one baptism, one God and Father of us all.

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Don't forget your Christmas Gift subscriptions to THE SUN.

Pledges to Church Building Loan Fund Campaign

(Corrected to Oct. 19, 1953.)

Church and Pastor	Amount
Va. Valley Central Conference:	
Antioch—E. J. Rohart	\$ 343.00
Bethlehem—Ralph M. Galt	106.00
Bethel—H. V. Harman	377.00
Dry Run—R. E. Newton	129.00
Joppa—R. E. Newton	52.00
Leaksville—R. E. Newton	436.00
Mt. Lebanon—R. E. Newton	211.00
Newport—R. E. Newton	426.00
Winchester—R. A. Whitten	1,101.00
Wissler's Chapel—Ralph M. Galt	60.00
Eastern Va. Conference:	
Berea (Nans)—H. S. Harcastle	\$ 372.00
Berea (Great Bridge)—H. E. Crutchfield	1,197.00
Bethlehem (Disp)—John Gallo	459.00
Bethlehem (Nans.)—R. E. Brittle	2,040.00
Burton's Grove—J. W. Madren	153.00
Cypress Chapel—Earl T. Farrell	1,321.00
Damascus, Sunbury—T. Fred Wright	775.00
Franklin—Harvey L. Carnes	2,132.00
Holy Neck—Allen Hurdle	1,270.00
Holland—J. H. Lightbourne, Jr.	1,913.00
Isle of Wight—Ellis N. Clark	200.00
Liberty Spring—Jesse H. Dollar	1,591.00
Newport News—A. Lanson Granger, Jr.	3,264.00
Norfolk, Bay View	724.00
Norfolk: Christian Temple—W. Millard Stevens	5,330.00
Norfolk, Rosemont—Melvin Dollar	2,800.00
Norfolk, Second—J. Everette Neese	877.00
Oakland—H. S. Harcastle	1,570.00
Oak Grove—Earl T. Farrell	265.00
Portsmouth, First—W. P. Smith	1,410.00
Portsmouth, Shelton Memorial—Thomas H. Britton	683.00
Portsmouth, Elm Ave.—R. Eugene Tally	704.00
Richmond—Roy C. Helfenstein	1,459.00
South Norfolk—O. D. Poythress	2,500.00
Suffolk—	6,290.00
Union, Southampton — Clyde Fields	928.00
Windsor—Ellis N. Clark	500.00
Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Antioch—W. A. Rich	203.00
Beulah	517.00
Bethlehem—W. A. Rich	132.00
Chapel Hill—R. L. Jackson	509.00
Fayetteville—Carl Wallace	300.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Lee's Chapel—Fred P. Register	†166.00
Morrisville—E. M. Powell	207.00
Mt. Auburn—W. A. Rich	523.00
Mt. Carmel—W. A. Rich	203.00
Mt. Gilead—W. A. Rich	332.00
Plymouth—John Littikin	299.00
Raleigh—W. L. Parker	975.00
Sanford—Will B. O'Neill	1,000.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood	300.00
Wake Chapel—F. P. Register	1,500.00
Western N. C. Conference:	
Asheboro—F. O. Lester	\$ 775.00
Albemarle—S. E. Madren	885.00
Flint Hill (R)—Avery Brown	127.00
Hanks Chapel—R. T. Grisson	694.00
High Point—Guy H. Veazey	426.00

Liberty—L. M. Presenell	361.00	Reidsville—T. G. Humphries ...	3,211.00
Pleasant Ridge—Max Vestal ...	595.00	Shallow Ford—R. M. Petersen ..	1,057.00
Pleasant Union—B. H. Lowdermilk	300.00	Tryon—Orville H. White	*250.00
Spoon's Chapel—Max Vestal ...	132.00	Union (NC)—K. D. Register ..	1,395.00
N. C. and Va. Conference:		Union (Va)—Mark W. Andes ..	1,498.00
Apple's Chapel—John R. Lackey	\$1,563.00	Winston-Salem—W. J. Andes ..	814.00
Burlington:		Zion—Fred H. Wrenn (Student)	75.00
Beverly Hills—W. W. Snyder	400.00		
Bethel—T. D. Sutton	593.00		
Greensboro, First—W. E. Wiseman	3,292.00		
Elon College—H. P. Bozarth ...	2,450.00		
Greensboro, Palm St.—Mack V. Welch	1,243.00		
Haw River—Dwight Jackson ...	1,065.00		
Hines' Chapel—Julius Rice	697.00		
Ingram—W. T. Madren	975.00		
Kallam Grove—C. Fred Allred ..	344.00		
Lakeview—Curtis Young	82.50		
Mount Bethel—C. Fred Allred ..	213.00		
Monticello—Julius Rice	460.00		
Mt. Zion—Thomas D. Sutton ..	600.00		
Pfafftown—W. J. Andes	258.00		
Pleasant Grove—W. T. Madren ..	814.00		
Pleasant Ridge—W. E. Wiseman ..	364.00		

* Contribution.
† Paid in full.

SUMMARY BY CONFERENCES.

Conference	Quota	Accepted
Va. Valley	\$ 5,736.00	\$ 3,736.00
Eastern Va.	51,000.00	43,227.00
Eastern N. C.	17,690.00	10,229.00
Western N. C.	11,476.00	4,295.00
N. C. and Va.	50,552.00	23,113.50
Totals	\$136,454.00	\$84,600.50

We exaggerate misfortune and happiness alike. We are never either so wretched or so happy as we say we are—*Balzac*.

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

It was agreed that our church would seek to reach this goal by:
(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
- [] 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195...
- [] 4. By annual solicitation each year for years.

..... Church
By Secretary or Clerk
Address
..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

Consecration Service at Rosemont Church

Sunday, November 15, was a big day for the people of the Rosemont Christian Church, as they met in their remodeled sanctuary for the consecration service. Dr. Leon Edgar Smith, the President of Elon College, delivered the Consecration Address, using as his theme, "This is God's House," The consecration solo, "Bless This House," was sung in the morning service by Mrs. Ray Morrison. Mrs. Royal Gallup was the soloist Sunday evening, singing "My Prayer for Rosemont." This was an original composition, the words being written by Mrs. J. H. Booth and the music composed by Mrs. Frank Goforth, organist of the church.

The Rosemont sanctuary has been enlarged to seat a total of 375 persons. The interior has been completely transformed, making a chancel arrangement with a divided choir. The worship center is beautiful and most inspiring.

The marble Communion Table was given by the Men's Bible Class in memory and honor of the ministers who have served Rosemont.

The brass candle sticks were given in memory of Mr. and Mrs. G. B. Downing by their children. One brass flower vase was given by Emmett Cuthrell in memory of Mrs. Lillie Cuthrell. The other flower vase was given in honor of Mrs. Maude Hedley by members of the Maude Hedley Bible Class. The altar hangings were given in memory of Mrs. Mary Elizabeth Gibson and "Aunt Betty" Gibson by the Ladies' Bible Class. The Baptismal Font was given by the Philathea Class in honor of Rev. Melvin Dollar, the present minister. The gold picture frame in the vestibule was given in memory of Mr. Merritt Laubach by his family. The picture itself was given by Mrs. Mary Booth.

The rose window in the new front gable of the church was given by Mrs. Oscar F. Smith in memory of Mrs. Gertrude Bonderant, Mrs. Alice Mills and Mrs. Sallye Roane, charter members of the church.

The new addition to the Religious Education plant consists of twenty-one Sunday school rooms. The enlarged plant can accommodate 550 pupils adequately.

It was estimated that by contract the expansion and remodeling program would have cost at least \$150,000. The actual cost has been only about \$100,000. The church and Sunday school plant is completely air conditioned throughout.

The remodeling program began soon after the present minister, Rev. Melvin Dollar, came to the church. During this time the church has added one hundred and forty new members, and the church attendance has almost doubled. The church program has been reorganized in the Sunday school, the Women's missionary work, the Youth work and other phases.

Rosemont Church stands in the heart of a growing community. She has gained a great deal in the last half a century, but there is a tremendous job that she can do in the future in furthering Christ's Kingdom.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VIRGINIA, DECEMBER 10, 1953

NUMBER 48

"We Would Commune with Thee"

By REV. THOMAS H. BRITTON

Pastor Shelton Memorial Church, Portsmouth, Va.

Our God, we would commune with thee,
Our faithful love proclaim.
With all our mind and heart and soul,
We bless thy holy name,
We bless thy holy name.

For thy great Church we give thee thanks
And offer unto thee
To serve the Church's Lord and King
In steadfast loyalty,
In steadfast loyalty.

O, may his Spirit touch us here
And set our hearts ablaze;
So may our earthly lives become
A glorious song of praise,
A glorious song of praise.

Then, when our work on earth is done,
And we are called to thee,
We'll bless thee in thy Church above,
Commune eternally,
Commune eternally. Amen.

News Flashes

If you would send a Christmas gift worth while, send your friend a year's subscription to THE CHRISTIAN SUN.

Next Sunday is Universal Bible Sunday, why not brush the dust off the big Bible over in the corner and put it to use.

Mrs. W. W. Sloan, of the Elon College Faculty, and a contributor from time to time to THE SUN, has promised us an article for the Christmas issue. We know you will like it,

We are running this week a sermon by Dr. Aaron N. Meckel, pastor of the First Congregational Church of St. Petersburg, Florida. The sermon was delivered on Sunday evening, October 11, to the National Foundation of Grandmothers Clubs.

The December morning services at Central Church, Norfolk, are being broadcast again this year over Station WRVC-FM. These services were so well received last year that the station manager requested the privilege of broadcasting them again this year. They are tape recorded and can be heard from 2 to 3 p. m., each Sunday at 102.5 on your FM band.

On Thursday of last week the New York Court of Appeals upheld the Appellate Division, which had reversed the decision of by the Brooklyn Supreme Court denying the right of the Congregational Christian Churches to merge with the Evangelical and Reformed Church. The ruling of the court was to the effect that "religious groups have the right to determine their own affairs without interference by the state."

"I wish to congratulate you on securing the fine article in THE CHRISTIAN SUN of December 3, 'Principles I Have Preached Twenty-five Years.' Just how many ministers do we have who have been preaching that long or longer? Principles that they have preached would certainly make good reading as well as news. We should have such an article every month. Who will be next? Mr. Minister,

In Memoriam—Robert Lee House

(Resolution passed by the Eastern North Carolina Conference.)

Today we remember and honor a beloved fellow pastor, a leader of great stature among our Southern Convention churches. Robert Lee House first began his ministry by serving churches in the Eastern North Carolina Conference while a student at Duke University in 1925. On January 20 of this year, 1953, while serving as pastor of the Church of Wide Fellowship in Southern Pines, his earthly ministry came to an end.

Utter simplicity, gallant purpose, high courage, complete consecration to the task, marked this man of God who served among us. His sudden going brings us a consciousness of an overwhelming loss.

Yet, if Lee House were to speak to us today, we are confident that he would not want us to mourn his passing, but to give ourselves more fully in high resolve and in loyal service to the cause for which his own life was given. THE CHRISTIAN SUN, Franklinton College, the Church of Jesus Christ—these were dear to his heart. Who among us will rise up and carry on where he left off? That call should ring throughout the church and evoke a great response. Thus his death may accomplish that for which he spent his life—a loving and loyal consecration of the church to the task of advancing the Kingdom of God.

Matthew Arnold has written a few lines which seem to be especially appropriate on this occasion. We do not know about whom they were originally written, but they can well be said of Lee House:

If, in the paths of the world
Stones might have wounded thy feet,
Toil or dejection have tried
Thy spirit, of that we saw
Nothing—to us thou wast still
Cheerful, and helpful, and firm!
Therefore, to thee it was given
Many to save with thyself;
And, at the end of thy day,
O, faithful shepherd, to come
Bringing thy sheep in thy hand.

We recommend that the conference stand for a few moments in silence to the memory of this great Christian spirit.

what principles have you preached through the years?"—*A Sun Reader for more than forty years.*

Rosemont Church Closes Successful Leadership Training School

The Rosemont Church, in South Norfolk, held a local Leadership Training School, November 16-19, with a total enrollment of 71. The Board of Religious Education felt that we should invite others to join with us, so Portlock Methodist, Portlock Baptist, the Nazarene Church, and Berea (Great Bridge), South Norfolk, and First (Berkeley) Congregational Christian Churches were invited. Four of the churches invited sent representatives, and the fellowship together was grand.

Dr. H. S. Hardecastel, pastor of Berea (Nansemond) and Oakland Congregational Christian Churches, taught the course, "A Brief Survey of the New Testament"; Miss Gwendolyne Arbuckle, director of Religious Education of the Ghent Methodist Church in Norfolk, led the course in "Introduction to Teaching"; and Miss Dunn, director of Religious Education at Rosemont, taught the course on "Planning and Leading Group Worship."

Everyone seemed to enjoy the school very much, and we feel great benefits were gained for all those who attended.

MELVIN DOLLAR,
Dean.

Christmas Activities for Shenrock Charge

The Christmas activities scheduled for the Shenrock Charge in the Virginia Valley Conference which composes the following churches: Bethlehem, Concord, Wisler Chapel, Palmyra and Woods Chapel, include the following:

For Bethlehem, in Tenth Legion, Christmas Program for the entire church and Sunday school on Christmas Eve, December 24, in the Sanctuary.

Concord Church, in the Hupp community, will present a Christmas program on Monday evening, December 21.

Wisslers Chapel, in Piney Woods, will begin the season's observances with a Young People's Meeting on Friday evening, the 11th, at the home of Mr. A. N. Green, with Ruby Green and Jimmy Litten as the hospitality committee. The Christmas Program sponsored by the choir and young people of Wisslers Chapel will be given on Sunday evening, December 20.

(Continued on page 7.)

Laymen and the Church . . .

J. E. Danieleley, Editor, Box 515, Elon College, N. C.

"The Layman and His Missionary Interests"

PROGRAM FOR DECEMBER.

SUGGESTED HYMNS: "We've a Story to Tell to the Nations."; "Rescue the Perishing."

SCRIPTURE: Matthew 28: 18-20.

PRAYER: "O thou Shepherd of all people, look with special favor upon all our missionaries, both home and foreign. Guide, love and keep them. Amen."

MEDITATION:

The missionary interest of a Congregational Christian layman is expressed at home through the Board of Home Missions. It has a history, of over 100 years, unparalleled in America or in any other nation.

The Board of Commissioners for Foreign Missions is the organization which supports over 350 missionaries in foreign fields for the Congregational Christian fellowship. It is a thrilling story to hear not only the beginnings of this work, but also the current reports.

A lot of missionary work is being carried on by income and investments made by people who gave and have long since passed on. Appreciation is due them for their far-sighted interest and ability to leave funds for carrying on after they were gone.

In 1852, a fund was begun to help build new churches and to aid old churches in expansion or improvement. In 1953, this fund of three and one-half million dollars is insufficient. After sensing the need because of a moving and growing population, the Board of Home Missions is furnishing leadership in a building loan fund campaign to raise an additional four and one-half million dollars in a two-year period.

The American Board is continually studying its field to do the best possible job with its limited resources, and especially in training national leadership to carry on when American aid is limited or cut off entirely. Both the Home Board and the American Board are interested in helping people help themselves. Moreover, the missionary interest is not only religious, for it spills over into all phases of life—education, medicine and agriculture.

Questions for Discussion.

1. Where are the home mission fields located?
2. What are the foreign missionary stations? What countries?
3. How can more men be interested in missions?
4. Why has missionary giving declined in recent years?
5. What are the main missionary problems, home and foreign?

"What Religion Means to Me"

By THOMAS G. HURYSZ,

Student of the School of Business Administration, University of North Carolina

When asked to give a short talk on the subject, "What Religion Means to Me," I realized that I had never given much conscious consideration to the subject until a very recent illness. At that time I discovered the important position that Christ and his teachings held in my life.

In order to ease into the subject, I am going to quote Dr. William C. Menninger, a well known and highly respected psychiatrist. Dr. Menninger stated recently that 85 per cent of the "stomach trouble" and a high percentage of heart trouble could be traced directly back to emotional difficulties.

I am sure that some of you know of one or possibly several persons who have no organic disorders, but who

(Continued on page 13.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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From the EDITORIAL *Viewpoint*

Why the Bible is the World's Greatest Book

By ROY C. HELFENSTEIN

UNIVERSAL BIBLE SUNDAY, DECEMBER 13, 1953

The value of any book is determined by its message and its power to inspire depth of thought and nobility of conduct on the part of those who read it. Measured by that standard, the Bible surpasses in value any other and all other books that have been written.

The Bible, as we have it, is in fact a library of books—66 different books bound in a single volume. Some of the Old Testament books date back 2700 years—the latest of the New Testament books to the end of the first century A. D. The contention that all the books in the Bible are of equal importance is of course perfect nonsense.

The Bible is the greatest book in the world, not because it is the largest seller in the bookstores of the world, but instead it is the largest seller because it is the greatest book. We are told that there are more Bibles sold—ten to one—than any other book on the market. That record is due to the fact that it has a universal message to meet the universal need of mankind. The message of the Bible is the message of God's love for mankind, God's goodness, God's power and God's help, which is available to all who by faith and experience seek to know him "whom to know aright is life eternal."

Enemies of the Bible have tried to discount and discard and even destroy the Bible by their sophistries and their antagonisms. Misguided friends of the Bible have made claims for the Bible which the book itself will not substantiate—claims which cast reflection upon the dignity, the sacredness and the practicability of the book. Indifferent people have ignored the book and passed it by on the other side.

Centuries have come and gone, with their tidal waves of destruction lashing against every bequest of the past, and yet the Bible stands today as firm as the rock of Gibraltar. Ideas about the nature of its inspiration have changed, but, with the more enlightened understanding, the Bible has become a more wonderful book. The old idea of verbal inspiration has given way to the understanding that the Bible's inspiration is based upon the fact of the truths it reveals. The Bible is inspired because it inspires those who reverently read it. The inspiration of the Bible does not rest upon any theory of its inspiration, but upon the fact that it inspires us.

Ideas about its basis of authority have changed,

but with the true understanding of its basis of authority, it has become a more understandable book. Its effect upon the lives of men and women proves its authority. "It's a good book to live by." Ideas about its infallibility have changed, but because of the new ideas it has become a more readable and a more authoratative book than ever. It is infallible in spirit and in purpose, not in letter. To be infallible in its wording would have required infallible men to write it, infallible men to translate it; inallible men to print it, and infallible people to read it.

The Bible is the greatest book in the world because in it are found the greatest truths, the most important truths, the most powerful truths to be found in any book ever written. In this book are truths that have the power to change human behavior—power to make people want to live changed lives, and power to enable people to live changed lives. "Search the scriptures"—there is truth enough here—search until you find it. Men and women who are in closest accord with God, the Author of life, and with their fellowmen, order their lives by its teachings. It is not a question as to how much of the Bible a person knows, but rather how much of it one lives. "Thy word have I hid in my heart that I might not sin against thee." There is sufficient truth in the Bible, yes enough truth in certain single books of the Bible to make every sincere life happy, every worthy life successful, and to save the entire world from wreck and ruin. A proper regard for the Bible is the best credential any person can have. Tell me the regard a person has for the Bible and I can tell you what kind of a person he is.

The Bible masters men's minds and rules their thoughts; it masters men's morals and keeps them clean; it masters men's wills and keeps them strong; it masters men's conduct and keeps them true, it masters men's lives and keeps them happy and useful. A person's high estimate of the Bible is not expressed by his saying that he believes the Bible "from cover to cover." Such a statement may only reveal one's ignorance or one's insincerity. Regard and reverence for the Bible is not expressed by any such statement or by any defense which one foolishly thinks he has to make for the Bible, but by the belief one cherishes in the God whom the Bible

makes known. "The Bible is its own defense." For evangelists or ministers to think that they have to bring up their artillery of pet arguments in defense of the Bible is as foolish as for boys with wooden guns to think their services are required to defend their nation in time of war. No estimate or appraisal of the Bible, no theory of its inspiration, and no statement of belief in its authority can take the place of the evidences of its influence upon one's life, one's loyalty, truthfulness, fair play, love, honor, reverence, service, and one's regard for "The Book" itself and the love one cherishes for the God whom the Bible makes known.

The Bible is a key to efficiency, to happiness, to power and to victory in life in whatever vocation or profession one follows. Someone has said that the book of Proverbs is the best text book on character or business that can be found anywhere. Other books of the Bible are the best text books on citizenship, faith, conduct and character building.

Any who have lost their way in life—beating against the wind, all the time going but getting nowhere—will find that "this book will be a light unto your feet." Countless thousands have found it so. Its truths about the "here" and the "hereafter" cannot be recommended too highly.

The Bible grows in our appreciation as knowledge of its origin and of its making, together with knowledge of its progressive revelation, increases. The idea that a person should not approach the Bible with a questioning mind is all wrong; for knowledge of and proper use of the scriptures is a mark of culture and an asset of power to any life. A knowledge of the real purpose and the true content of the different books of the Bible makes it more meaningful, more usable and more valuable. The books of "the law" give us the ethical code and the religious ceremonies of the early Hebrews. The Ten Commandments give us the moral code exacted of people in that ancient day. Certainly no one could call himself respectable if satisfied with a lower code today.

The prophetic books tell us of the call of the people of that long ago to return to the worship of the one true God. The prophets were not making predictions about the future—they were making indictments against contemporary life which, if not corrected, would lead to unavoidable and

disastrous consequences. Micha exposed the oppression of the poor by the rich—demanded justice, championed the cause of the underprivileged. His prophecy has a strong social appeal. Hosea called the people to realize that "sin hurts God," and pled with the people to be true to their Creator. The prophets emphasized the fact that God's universal desire and demand was for righteousness. So with each prophetic book, the prophet calls to the people to return to the Lord. Prophecy is not a foretelling of events, but a forth-telling of needs and of truths to meet those needs.

The Gospels tell the story of the greatest life that ever trod the ways of earth—the life of the Man of Galilee. Jesus—the One "who spake as never man had spoken"—loved, and lived, and served. His life was the fulfillment of God's dream of a life that would meet all his expectations of man. The exploiting age which Jesus entered was asking, "What can we get out of men, what can we get them to do for us?" Jesus met the issue squarely with the challenge that love for God in human hearts causes people to ask, "What can we do for men?" Jesus challenged men to live in order to serve and not merely to get.

The Book of Acts, the letters of Paul and the other letters of the New Testament tell how Christ lived in the hearts and lives of men in the first century. Someone has well said, "Another Book of Acts is being written today by Christian people for the world to read."

The Book of Revelation gives intimations of the life after death—and it would not be irreverent to say that much of that book may seem fanciful instead of factual to the less mystically minded readers, but modern psychology confirms the claim of its dealing with the actual. Its writer was not only a Christian, he was also a Master Mystic. Mystics today appreciate most the message of Revelation, and mystics also have revelations and mystical experiences which, though as real to them as walking down the street, may nevertheless seem fanciful and imaginative to us who pride ourselves in being "practical minded."

Some people are so much concerned about eating places where "seconds" are served at the meals that they do not enjoy to the full their "firsts" in fearing that they may lose out on the "seconds." Just so

some people seem more concerned about the "seconds" of the Bible, and are more concerned about "the Second Coming," "the Second Blessing," etc., than about the preponderous truths of Christ's life upon earth and what his presence and his teachings have meant and might mean to humanity today; and the blessing of discipleship with him now.

My experience has been that people who spend their time in thinking and talking about the "Second Coming of Jesus" and about the "Second Blessing" are missing out all along the line in failing to make the most out of Christ's first coming, and the fact that he has already come again every time a life like yours and mine has bidden him welcome.

Moreover, some people fail to recognize that the blessings of God do not stop with the first blessing or the second blessing, but that God's blessings continue into the hundredth and the thousandth blessing—and far beyond that for all who sincerely love the Lord and faithfully seek to serve him.

Let us never forget that our reverence and regard for the Bible cannot be expressed by any theory we may cherish about its origin or its nature, for the only way one can truly express any belief is by life attitude and conduct. We can only show our belief in and our regard for the Bible by our sincere desire to follow its highest teachings about man's relation to God and man's relation to his fellow-men.

We call the Bible a "Living Book," and so it has lived through the centuries, but it is a living book for us only as we live its truths. I repeat: The Bible does not need our defense in apologetics or polemics, for the Bible needs no defense. It is its own defense. But it does need our sincere acceptance and our daily practicing of its truths and our walking in its light in order to win the regard of unbelievers for the Book of books.

No life can know true peace or real fulness of joy that ignores the challenge of this Book. No home is safe that spurns its appeal. No nation can long endure that rejects its Christ. Let the world turn again to the Book of books, and the pathway for humanity will be brightened even unto the end of a perfect day. Its spiritual truths are God's revealing light for mankind; its moral precepts are the safest guide for individuals and nations; its truths are the best

(Continued on page 11.)

"A Legacy Worth Leaving"

A Sermon by DR. AARON N. MECKEL, Pastor
First Congregational Church of St. Petersburg, Florida

A minister friend of mine likes to tell about the creative influence of his grandmother on his life. As a little boy the family used to go and visit the home of the grandparents. It was his grandmother who used to sit and read to him by the hour. She knew the likes of a small boy, and patiently ministered to them. And then she had a way of placing her hand on his head as he would leave, and of saying, "Now John, see to it that you walk with God, and life will be good to you." He could never forget the kindness of this grand old lady. It was Victor Hugo who said, "If you want to civilize a man you must begin with his grandmother."

One of the greatest grandmothers of all time is mentioned in a letter the Apostle Paul once wrote to a young convert by the name of Timothy. There is but brief mention of this woman; but what is said strikes deep. And what an influence for good Lois (for that was her name) had on this young grandson of hers! Just listen, "I am reminded of your sincere faith, a faith that first dwelt in your grandmother Lois and in your mother Eunice, and now, I am sure, dwells in you!" And then Paul goes on to request the rekindling of this gift in Timothy. "See to it that you stir it up! Don't let your sacred inheritance languish!" What a legacy this is! So deep and genuine is the faith of Lois that it lasts through three generations. First in Lois, the grandmother, then in Eunice, and then in Timothy. A heritage must be vital to be so enduring.

There is much wisdom in the last will and testament of an old preacher of the Gospel. Searching among his left-overs, his family found these words scribbled on a piece of paper: "Materially, I leave nothing to my sons and daughters. Spiritually, I leave them much, for I leave them my firm faith in God and my deep reverence for his word. Having that, they will possess everything needful." There again, was a legacy worth leaving.

Suppose that we look a bit more closely at this legacy grandmother Lois left for Timothy.

I.

She left this grandson of hers a positive love for the Holy Scriptures. "From a little child," Paul is saying, "you have had a knowledge of the Sacred Scriptures which are able to make you wise unto salvation." Pray, what finer thing could she possibly have left him? Reading between the lines of this Epistle to young Timothy, there lights up the face of a sainted woman, reverently fingering the pages of Holy Writ, and faithfully reading from them to her young grandson. And when the day came that he had to go out into the world to shift for himself, he did not go morally rudderless! He had a compass to sail by, and a banner to march under. He was inwardly sound through the knowledge of God's Word.

A famous juvenile judge, here in America, recently said a very disturbing thing. In his opinion there is more genuine danger to be found in the spiritual insecurity of our youth than from the blandishments of a godless communism from without. The youth of America need spiritual rededication, he says. Joseph Fort Newton once gave it as his opinion that the greatest single tragedy of our day lies in the fact that a generation is growing up that knows *not* the teachings of the Holy Bible. Think of how that presents a challenge to the pastors, parents, educators and business leaders of America! Our heritage as Americans is literally quarried out of the pages of the Bible. From its pages came the vision that bloomed into our precious liberties as free men under God. And we are not getting that heritage across to our children. That is the fact that fronts us in this crucial day.

Winston Churchill once lamented the fact that the great words were going begging in England. Words that came out of the Bible, such as duty, righteousness, goodness, honor, kindness, justice. What he said about England is true here in America also, and ought to give us deep concern.

When Andrew Jackson lay dying, he pointed to the Bible near his bed and said to his physician, "That Book is the rock on which the Republic rests."

II.

This famous grandmother also taught her grandson how to make a life worthwhile, thrilling adventure. She taught him that in order to get something out of life, you must first put something into it. In a time like ours, when a lot of people are bored stiff with the meaninglessness of every-day living, this is a timely reminder.

The pages of the Book of Acts read like an adventure tale. After young Timothy meets up with the Apostle Paul, and surrenders his life to the Lordship of Jesus Christ, there is never a dull moment. He is swept upon the tidal bosom of the great revolutionary movement of that first Christian century. He goes with his master Paul to help found the first Christian churches of history. And what miracles of faith he sees worked! Dead men are raised to life. Ordinary men become extraordinary! Whole communities are spiritually revolutionized through the power of a living Christ. The seeds of a new civilization are planted, seeds which ultimately come to flower in our own continent and land. Talk about life being worthwhile! Like Sherwood Eddy of our day, this young convert to Paul's Christ could also say, "I have seen God do it!" Like Julia Ward Howe, in her thrilling hymn, he could sing, "Our God is marching on!"

That's the essential cure we need to route the pessimism abroad in our land today. It's so easy to stand by and lament the waywardness of our time. What we need to be doing just now, especially those of us who call ourselves Christian, is to take a positive and militant initiative. For historic Christianity always takes the offensive. It doesn't stand on the sidelines making excuses; it takes the initiative against evil. On Governor Bradford's monument at Plymouth, Massachusetts, are the words, "What our fathers with so much difficulty secured, do not basely relinquish."

Friends, there are negative forces of evil at work in our land. And in the name of our God, we must lift up our banners and do battle against them. And in doing so life becomes worthwhile.

III.

For another thing, Lois gave young Timothy a *philosophy of hardship*. "Bear your share of hardships as a loyal soldier of Jesus Christ," so Paul writes in his letter. And this

(Continued on page 9.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The New Elon

For the past twenty-two years I have been dreaming of a college free from debt, adequately equipped and with reasonable economic resources. Recently in a distant state, lodged in a hotel in a strange city, I could not sleep. My dreams were replaced with a vision. There came in plain and conscious view a beautiful campus, more beautiful than the one that had appeared in dreams, a campus with dormitories, beautiful in architecture and modern in design, with reception rooms, parlors, dens, study rooms, sleeping quarters adequately and tastily furnished; with dining room and kitchen, strictly modern in every particular—freezer lockers, storage facilities and every kind of furnishing desired. The entire campus had been landscaped and reset in appropriate shrubbery. The lake section had been surveyed and laid off in lots with a home for the president of the college as the center of the development. Walk ways, drive ways and streets all were beautifully paved.

Wonderful, we say—sure, and how was it done? Did someone with great wealth donate the necessary funds? No, not at all. The members of the Southern Convention, the alumni and friends of Elon College just made up their minds that we had been talking, planning and hoping long enough—waiting for someone else to do what we have known all the while is our privilege and our responsibility. So we made up our minds, arose, “took off our coats,” opened our purses, gave the “go” sign, and it was done.

You say that is a vision. It must have come out of a dream or off the top of an air castle. Certainly it was a vision, but let's make it real. We can if we will, and this is how. Get together, stop our talking and pulling against each other, count our blessings, stop paupering ourselves. We are able to do for our college whatever is necessary. Pool our minds, our efforts, our words, our money for this great cause, and it will be done.

Give Elon College the place in our church and in our hearts it should have. This is possible only if we will search carefully the path that our church has travelled through the years. We know what the college has

done for us, our homes, our church. Where would we, our homes and our church be today without the contributions of the college? Where would you be if you had not come to Elon College? What would your home be like if neither you nor your companion had come to Elon College? Where would the church be without the leaders that our college has provided? Not simply the leaders that it has today, but that it had at the beginning and has had through the years. The question is properly raised, “Would you have a church at all if it had not been for the college?”

This is how it can be done—how our dreams may come true, how our vision, our new Elon, may be realized. Every wage earner in the church in the Southern Convention, every alumnus of the college, every friend who will join us, agree and pledge himself to give a careful account of his holdings and set aside two per cent of his earnings annually for five years—that would leave eight per cent of what a person should give for other causes. There would be no question about the transformation of our college of the real blessing that would come to each individual personally—to every local church and the cause of Christian education entrusted to our care.

It is not difficult to figure two per cent of your income. If your income is \$1,000 a year, your gift to the college would be only \$20.00. If your income is \$2,000 it would be \$40.00; if \$5,000, it would be \$100. You say that is a lot of money, but think what you have left. Four times that much for the other causes that you would want to support. Every Christian who is a conscientious tither is greatly blessed—blessed spiritually and mentally. Won't you try giving two per cent of your income to our college? Make up your mind and start. Start a campaign among your church members and friends, and get them to join you. Let's get going and get our job done. Write to your church and friends through THE CHRISTIAN SUN.

* * * * *

Apportionment Giving

Two years in one are just too many years. You get them mixed up and

you are confused. You are not sure which comes first or which comes last. The churches, the conferences, and the Southern Convention, so far as Elon College is concerned, are operating on the conference years. The college is operating on the calendar year, from January 1 to December 31. This is always clear and definite, but, at any rate, according to the Convention, the college has received during the conference year \$14,161. According to the college records, the college has received \$12,744.65 during 1953. There is a difference of \$1,416.35. However, there are three more Sundays to go, and the total amount by the end of this year may equal the amount reported by the Convention. Let us hope so.

We are still faced with the fact that practically all the other interests of the church have received their quotas in full and some have come far beyond, but the college is short nearly \$1,000. \$1,000 doesn't mean much to some interests of the church perhaps, but it means a very great deal to our college. Certainly the college is most appreciative of every contribution made for its welfare and support:

Previously reported	\$12,455.95
Eastern N. C. Conference:	
Pope's Chapel	\$ 5.00
Wake Chapel	26.39
N. C. & Va. Conference:	
Burlington, First, S. S. ..	\$8.22
Rocky Ford	11.00
Eastern Va. Conference:	
Bethlehem (Nans) S. S. ..	\$30.76
Liberty Spring S. S.	24.00
Mt. Carmel S. S.	15.80
Windsor	50.00
Virginia Valley Conference:	
Bethel S. S.	23.02
	288.70
Total to date	\$12,744.65

CHRISTMAS ACTIVITIES FOR SHENROCK CHARGE.

(Continued from page 2.)

The theme of the program will be Christmas Around the World.

On Christmas Day, at 7:30 p. m., the young people and children of Woods Chapel will present a Christmas message in poetry, song and scripture.

At Palmyra Church, near Edinburg, the Christmas service will be presented at the regular service of worship on Sunday evening, December 27, with members of the Sunday school and the young people's society taking part before the sermon.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

"An Interesting Report"

This week our page contains the interesting report of the Children's Superintendent of the North Carolina Conference—in the form of a recipe. It also contains her more formal report, presented to the executive board of that conference. From time to time we shall be glad to print other reports of our departmental work.

* * * * *

"A World Friendship Cake"

By MRS. CARL R. KEY.

A recipe for creating in boys and girls a friendly feeling for neighbors around the world.

In planning a well-rounded program of missionary education for children, let us think of its various phases as if they were the ingredients for a cake.

As we use *sugar* in any receipt, we use *stories* to *sweeten* the learning process and to help boys and girls become better acquainted with friends both near and far. The mission story books from Friendship Press this year are designed for just this purpose. Once again they have provided us with most suitable books for primary and junior reading, telling or group dramatization. Many of these tales have a background of actual experiences. I recommend the following, each priced at \$1.25—For Primary children: "The Round Window" and "New Friends for Nena"; for Junior children: "Many Hands in Many Lands" and "The Secret Suitcase." These may be ordered from the Pilgrim Press, 14 Beacon Street, Boston, Massachusetts; or Friendship Press, 247 Fourth Avenue, New York 10, New York.

The *shortening* adds richness to the recipe. In like manner we should enrich our teaching program with carefully selected *scripture* verses. One should search for those which express ideas of world friendship and brotherhood. These could be used in making litanies, as parts of worship services or to give added emphasis to a story. Memorizing a few verses may be of value. Remember, too, that the new translation of the Bible may be

helpful in making certain verses more understandable for children.

Eggs in a cake, add vitamins, air and lightness to the mixture. *Fun* and *food* will put zest into any educational procedure. Since children learn by a variety of methods, one very satisfactory way for them to find out about other people is to play *games* or sample *foods* characteristic of other nations. Nina Millen has compiled a book called "Children's Games from Many Lands" (\$1.25) which should be in the library of every children's leader. More games, recipes, folk songs and festival ideas can be found in "Fun and Festival from America's People" (Friendship Press, 50c). In fact, there is a whole series of these "Fun and Festival" pamphlets for several countries.

The *flour*, giving substance to our world friendship cake should be the *study of the selected themes* for each year. During 1953-54 we are asked to concentrate on two themes. The foreign mission theme is "The Life and Task of the Church Around the World." The home mission theme is "Spanish-Speaking Americans in the U. S. A." Each story book has a leader's guide to go with it (50c). These are important, for stories alone would give the children an unbalanced diet. These teacher's guides have a complete course of study for each group, with lesson plans for an entire unit of work. They include suggestions for background materials, worship services, discussion periods, creative activities, games, dramatizations and friendly service projects.

The *leaven* or *baking powder* which makes the batter rise and grow will find its counterpart in *prayer* and *worship*. In addition to the already-mentioned resource materials for worship, the following also are excellent: the monthly magazine *Children's Religion* (\$1.75 a year, Pilgrim Press), and three booklets especially good for family use, "The Family Celebrates Christmas," "The Family Worships Together" and "The Family Looks at One World" (each 50c from Pilgrim Press). The Connecticut Council of Churches, Inc., 210 Pearl St., Hartford, Conn., publishes a most

attractive booklet of daily devotions entitled "Thoughts of God for Boys and Girls." It comes three times a year—Autumn and Christmas, Winter and Easter, and Summertime, and costs \$1.00 for a single yearly subscription.

Be sure to sprinkle the program liberally with the *salt* of *singing*, for this ingredient will make the mixture more savory and improve its taste. To help us in this department, we turn again to Friendship Press and Edith Lovell Thomas' book, "The Whole World Singing." This is a collection of international songs. By teaching children to sing and appreciate the songs of other lands, we can strengthen their friendly attitudes of world brotherhood. More good songs are to be found in "Hymns of Primary Worship" and "Hymns for Junior Worship," both available at Pilgrim Press.

Any cake would be a failure without the *flavoring* or *spices* to give it character and make it more palatable. Just so in teaching boys and girls of primary and junior ages, we need to add spice and flavoring through the medium of *creative activities*.

Children learn much through their fingers, so let them have hand work, but do connect it with the subject material for study. Armilda Keiser explains how to do this skillfully in her book, "Here's How and When" (\$1.50, Friendship Press). This book is my pet rave because the author tells us not only "how" and "when" but also "what, where and why," and best of all, it is the book I think gives us the "mostest for the leastest." Do not overlook those wonderful picture maps (75c each from the Friendship Press). These combine useful information with satisfactory handwork. The three most appropriate ones for this year are: Picture Map of the World, Picture Map of the United States, and Picture Map of the Bible in Many Lands.

Now that all of our ingredients are in the bowl, *mix* with *care* and *intelligence* and *bake* in the warmth of *love*, *patience* and *understanding*.

For its crowning glory give it a generous *frosting* of *friendly service projects* and *offerings*, for this masterpiece would not be complete unless the children had an opportunity to share their gifts of love and friendship. Children will love to make picture books, baby bibs, stuffed toy animals, yarn balls, and many other things. Several projects are suggested in the leaders' guides and in the

little yellow folder of Missionary Plans for Children, which was distributed at the North Carolina Conference.

I hope there will be many to try this recipe. It is guaranteed not to have a calorie in it. In fact, it is an excellent aid to reducing!

* * * * *

Report of the Children's Superintendent

It is the earnest desire of this department to stimulate more interest in the missionary education of our children. If they are to be the world citizens and leaders of the future, they need to become well acquainted with their brothers and sisters of all lands. We believe that good attitudes of world friendship learned in youth are most important. Therefore, we urge the women of our conference to assume a greater responsibility for promoting this phase of our total program.

Friendship Press, Pilgrim Press, THE CHRISTIAN SUN, Miss Pattie Lee Coghill, and your Children's Superintendent can arm you with the best of "ammunition" for this "Operation World Friendship." Take home the books and suggestions presented at the annual meeting, and see that someone uses them. Watch for other ideas in THE SUN.

When you have done this, let us hear about it. I know the reports which come in from the district superintendents each year must be very incomplete, for they tell so little of what the children's groups are doing. We want to know about their activities in order to learn from each other. So keep the Children's Superintendent and the editor of the Children's Page in THE SUN informed.

MRS. CARL R. KEY.

"LEGACY WORTH LEAVING."

(Continued from page 6.)

"unfeigned faith" dwelt first of all in grandmother Lois. Yes, "Be a partaker in the afflictions of the Gospel," and do it with a rare sense of privilege. At the heart of this glorious Faith is a Cross!

The day came when the Apostle, now aged with toil and suffering, called for the younger man to come to him at Rome. Soon he would be "offered up" as a Christian martyr. He wants this fine young soldier of Christ by his side. What Timothy saw at Rome would have inspired the soul of

any red-blooded man. If any one had a right to complain of hard usage and unjust treatment, it was Paul. Instead, Timothy beheld a great hero. Not one word of complaint. It had all been worthwhile, this suffering. And though Paul might be a prisoner, the "Word of God was not bound." His very sufferings in behalf of the Gospel, including his coming martyrdom, would be a witness.

It is quite likely that Timothy was one of the few who saw the old warrior of the Cross led away to be beheaded. He saw him straighten his shoulders, look up to heaven, and speak that amazing valedictory, "I have fought a good fight, I have run my course. I have kept the faith. Henceforth there is laid up for me a crown which God the righteous One shall give." Whereupon, he bows his head for the stroke. Friends, it must have dawned upon young Timothy, as it needs to dawn upon us, that a faith worth dying for is one worth living for.

What's this that Winston Churchill talked about during those trying days of World War II? Recall that it was a time when victory by the Nazis seemed imminent. The enemy bombs were straffing London and other British cities nightly. The morale of the people began to sag. And then, that inspiring address about *blood*, and *sweat*, and *tears*! Churchill dinned that into the hearts and minds of all Britain. It was by means of these that a great heritage is bought. By means of these—as Goethe pointed out long ago—a heritage is sustained. Standing at a microphone that heralded his words to a world-wide audience, Churchill spoke memorable words to this effect: "The enemy of freedom shall never conquer our spirits. We shall resist him by sea, by land, on our streets, on our very doorsteps. Let us so conduct ourselves in this moment of danger, that future generations, remembering us, shall be able to say, 'This was their finest hour.'"

That, my friends, is a philosophy of hardship that we need to get hold of. Witness the cars around the typical American school house if it rains only a few drops! Are we making softies of our children? A business man was telling me of an interview he had with a recent college graduate. One of the first questions the young chap asked was concerning the retirement plan of the company for its employees! Now we must have retirement plans, to be sure. But they are

not of primary importance. What matters most is, what are the prospects for hard work and genuine service to humanity?

Blood, sweat and tears! Well did our forefathers know the meaning of these words:

Amidst the storm, they sang,
And the stars heard and the sea.
And the sounding aisles of the
dim wood rang
With their anthem of the free.

How we do need that hardy pioneer spirit in America today! "Bear your share of hardships as a loyal soldier of Jesus Christ."

IV.

I hasten on to the fourth item in this legacy of worth: Lois laid the groundwork for a friendship that lasted through time and eternity. Faithful to the light she had, she yet prepared the heart of this young grandson of hers to receive the fullness of the Christian revelation. His young heart reached out eagerly and took firm hold of the Light and Truth that were in Christ.

"Timothy," writes Paul, "I know whom I have believed and that he is able to keep that which I have entrusted to him against that day." And again, "Timothy, remember Jesus Christ." That is, never forget him!

Forget Jesus Christ? How could he? He had seen him lived out in a great life right there before his own eyes. The distinguished news commentator, Eric Sevareid, tells us why our American lads fought on in Korea. In the mud and bleakness of it all, and with scant support from millions of indifferent people back home, *why* keep on fighting? I wonder how you would reply to that question, my friend. Mr. Sevareid points out the reason: it had to do with the parents and school teachers and pastors and scoutmasters who had been their staple when they were growing boys. In fact, I believe that he could have gone on to extend the reason into the realm of an even more specific loyalty: to God and to the Master of men who revealed him.

In the beauty of the lily,
Christ was born across the sea,
With a glory in his bosom,
That transfigures you and me.

Remember it? And the hymn goes on to say something about ourselves being willing to be offered up on the altar of spiritual freedom if the call should come. Forget Jesus Christ, the Redeemer and Master of men who

(Continued on page 12.)

A Page for Our Children

Mrs. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Children:

Our Jewish friends and neighbors have just finished celebrating their gift time, the Chanukah or Hanukkah, which we call the "Feast of Lights." This lasts eight days, and there is a candle lighted each night until eight are shining bright. It is much like our Advent candles that some people light to mark the passing Sundays of Advent. In addition to the candles, it is a joyous time and the children receive a little gift each night. That is really nicer than our many presents at one time. The "Feast of Lights" is very old, so Jesus must have helped to light the wicks of the lamps in his day.

Since Christmas is a gift time, we usually share a few ideas for presents. Discarded ink bottles make lovely candlesticks (for Advent candles, too). If you don't have any, perhaps your father has some at the office. They may be painted after you have washed them carefully to remove all traces of ink. Soak in the water a few minutes to loosen the label. Enamel will do nicely or you may use tempera paint and shellac it after it is well dried. For trimmings you may paint a simple border, a flower, or use decals which slip off easily and make pretty trims. Match your bottles, and you will have a pretty pair for mother or teacher. Don't forget to add candles! Ohh, smart painters may enamel their bottles on the inside for really lovely effects.

Most mothers like to keep a picture or two that their children have drawn or painted. Why not do an extra special one—of crayons, water colors, tempera, or colored chalk? After you have finished your drawing, then measure the size of it, and ask your father or some grown-up to have a piece of glass cut to fit your picture. This will not cost very much. Nowadays we can buy lovely shades of sticking tape at the dime store. Pick a shade that blends well with your scene and frame your picture. Cut a thick piece of cardboard to fit the glass. After cleaning the glass well, lay it face down on newspaper. Next add your picture, then the cardboard. Now use your scissors, rule and tape. Measure the tape to the proper length

to fit the four sides. If you can find a gummed hanger to go on the back, you can wait and stick it on after you have finished, but if you can't, stick a hairpin through the cardboard, in exactly the middle, toward the top of the picture, and reinforce it several times with gum tape. Now carefully put the tape on the sides, allowing the same amount to show all around the edges, turn the corners neatly and trim if needed. Don't forget to write your name and age on the back, and mother will treasure it greatly.

* * * * *

"Lost"

By LAURA GRAY.

Issued by the National Kindergarten Association.

Dirty fists were making mud of tears that ran down his baby face when I came upon the wee one standing by the escalator.

"Hello, sonny, are you lost?" I asked.

"Yes, Mummy's gone!" he sobbed and broke into loud crying.

"Never mind, she'll be back." I stooped to his level among busy hurrying feet. "Let me lift you up so you can see better where she is." I held him as long as I could, rested, and kept on doing this, wondering what kind of a woman we were looking for in that ceaselessly moving crowd. Judging from the child and his clothes, she would probably be small, drab, and, no doubt, frantic with anxiety.

After what seemed a long, long time, a tall, ultra-smartly dressed young woman in fur coat and colorful hat with veil came directly toward us. Paul—he had told me that was his name—dashed up to her, began kicking her shins, thumping her with his fists, and screaming out his anger.

I nodded in response to the woman's thanks for finding the child and turned away. As I ascended the escalator, I glanced at the crowd below and saw the boy was still kicking his mother. She seemed simply to be enduring this treatment as one endures rain, hail, wind—or fate.

I could not banish this incident from my mind. What ought that woman to have done? Should the child

have been allowed to display, unchecked, such a show of temper? Surely not. No mother ought to accept abuse from a child. But the child's ill-behavior should have been prevented. He should have remained with his mother. She should have kept tight hold of his hand. However, even if he did get lost, would such a deplorable episode have occurred if, as far back as he could remember, his mother had been the one above all others whom he admired and trusted? Evidently this was not the first of such scenes. That boy must have received this pattern of behavior from someone else. Perhaps the mother herself "lets off steam" by striking her son. Punishing in anger, whatever the method used, is quite different from correction done quietly, first making it clear to the child why he must be punished.

Truthfulness and fairness are of supreme importance to children. Suppose a boy falls and bumps his head. Does his mother hit the chair and say, "Bad chair to hurt Tommy's head!"? Perhaps it is the table she strikes, and then exclaims, "Naughty table to hit Tommy!" Such responses to a child's tears are entirely wrong, because they are false explanations. The mother should point out the real cause—toys, maybe, left in the way, or, possibly, an accident brought about by a rumpled-up rug.

The child who must go shopping with his mother has a weary time of it—so has the mother. Bored, tired, sometimes hungry, hour after hour he trails along in a sea of legs and skirts. But words of explanation and consideration will help a lot. "Tommy, look at all those china things in the glass case. Aren't they pretty? Now Mother must buy some new gloves. I shall need you to help me choose them. This will be Mother's last purchase. When you and I have decided on the gloves we will go and look at the trains. But what will you hold on to while the clerk is fitting my gloves? Yes, to my coat. Would you like to put your hand in my pocket? There! Isn't that fun?"

It pays to be honest and sympathetic in all dealings with little ones. Else, how can they be patient, have faith in us, and know that Father and Mother understand their difficulties?

The reason worry kills more people than work may be that more people worry than work.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Eastern Virginia Youth Fellowship Officers Meet

The representatives of local groups of the Eastern Virginia Youth Fellowship met on Saturday, November 21, at the Bethlehem (Nansemond) Church, near Suffolk, with the president, Miss Rebecca Mann, presiding.

The Devotional Service was led by the president.

The budget for the year was discussed. The foreign mission project recommended for the year is \$500 for The Church Around the World. The home mission project suggested is \$100 for Moonelon and \$400 for Church Extension in the Southern Convention. Also, \$500 is put aside for local projects such as the Southern Convention Young People, U. C. Y. M., expenses of delegates and local expenses.

Much discussion was held on Conference Rallies. Suggestions were made that each group study the organization of the Conference, Southern Convention and National Youth Fellowship, so they will understand better the work which is conducted at the rallies.

The president announced the meeting of the Southern Convention Youth Fellowship which is to be held in Burlington, First Church, April 24-25, 1954. Each church is to have two delegates for this meeting. Discussions will be led on the Three Commissions and program suggestions for each commission will be given. Each delegate is asked to study up on all of these aspects before the meeting so he will gain more from the rally.

A good group attended this meeting and we enjoyed the work and the fellowship, but many of our churches were not represented at all. Let us strive to learn more about our youth organization so we can do a better job in our local societies.

RUTH H. DUNN,

Corresponding Secretary.

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Amelia Church to Have Student Supply Pastor

Amelia Church reluctantly accepted the resignation of Rev. John Lit-tiken, who is a student at Elon Col-

lege. During the time he served us as minister, he not only delivered inspirational messages, but we felt that he and his family were one of us.

We are, however, very happy to announce that another Elon College student is to be our supply pastor. He is Rev. Thomas Madren, son of Rev. Silas E. Madren of Albemarle, North Carolina. He anticipates that he will graduate from Elon College this spring and then will enter Duke University. He has delivered only one sermon at Amelia, but there is no question in our minds as to his being a very devout and promising young man in the ministry. We feel very fortunate, indeed, to have him as our minister, worshipping with us.

We, the young people of Amelia, also are very happy to have Mr. Madren because we believe that he is interested in promoting Youth Work and we feel certain that he will be able to help us promote our young people's organization. We feel that he will be a blessing to us in every phase of the work.

MARY JOHNSON,

Reporter.

* * * * *

Youth Page Editor Writes . . .

In a previous article, I stated that a social of the Henderson and Liberty Vance Young People had not been reported. I would like to apologize for this. It was reported in a well-written article on this page in a previous edition of THE SUN.

* * *

I would like to express appreciation to Charles Mason, a student at Elon College, who has given considerable time and assistance in the preparation of several news articles for our Youth Page. Charles lives in Henderson, North Carolina, and is a member of the Holy Innocent Episcopal Church. Though not a member of our denomination, he has taken a great interest in the work of our young people. Interest such as this should inspire new interest and encouragement within our own youth groups.

* * *

Southern Convention Young People: Let us know of your activities.

Send news articles to me at Elon College. We would like to see them in print on this page.

* * *

Let us continue to give thanks each day, though the Thanksgiving season has passed.

* * * * *

Relax With Max

"That speaker certainly made a hit."

"What did he talk about?"

"About five minutes."

* * *

Saw a little sign in the window of a newspaper office the other day that read: "Why be disagreeable, when with a little effort you could be a real stinker?"

* * *

Had a very good time at the Western North Carolina Youth Fellowship Rally on the fifth Sunday in November. Had a good crowd and a fine program down at Grace's Chapel. Thanks to the folks down there and their fine pastor, Bill Simmons, former president of the conference youth.

* * *

You will have a better chance for a Merry Christmas and a Happy New Year if you will avoid accidents. Beware of careless driving. Watch for fire hazards when decorating the Christmas tree. If you're playing Santa Claus, don't get stuck in the chimney. I heard a terrible song about a man to whom that happened.

WHY THE BIBLE IS WORLD'S GREATEST BOOK.

(Continued from page 5.)

protection for any home; its promises are the ointment of heaven for wounded hearts. The spiritual and moral teachings of this Book are the Divine Light of the ages, and light for those of every age. It is the only sure foundation of faith. It is the only true anchorage for human hope. It is the only sure fortress for human security. It is the open-door to abundant life here and hereafter. It is the Book of Life for all who would truly live in Man's Today and in God's Tomorrow. With intelligent reverence, with open mind, and with sincere purpose, let us peruse its pages in search of its treasures, always keeping in mind that the New Testament is actually the Christian's Bible, and that from it we glean the distinctive truths on which to build our Citadel of Faith.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"The Prince of Peace and a Warless World"

LESSON XII—DECEMBER 20, 1953

MEMORY SELECTION: "*Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, Everlasting Father, Prince of Peace.*"—Isaiah 9:6.

LESSON: Isaiah 2:2-4; 9:2, 5-7; Luke 2:8-14.

DEVOTIONAL READING: Luke 1:68-79.

A minister, speaking to a group of young people, made the statement that the time would come when there would be no war. A young man, sincerely, but incredulously said to him, "Sir, you don't honestly believe that, do you?" There are thousands of people in the world today, who are like that young man—they just do not see how we can ever have a world without war. Today's lesson deals with that critical issue.

The Promise of Peace.

Isaiah's ministry covered a period of about forty years. His messages are some of the most eloquent and exalted in the entire Bible. And the central theme of his message is the coming of the Messiah, the Promised One of Israel. Centuries before the Christ came, this inspired prophet foresaw it and predicted it. To be sure it was in general outline, rather than in specific detail; but Isaiah knew that in due time God would send the promised Messiah, or the Christ.

Even as the central theme of Isaiah's preaching was the coming of the Messiah, just so was the central ministry of the Messiah to be Peace. This Messiah or Christ was to influence the life of nations in such a way that they would convert their weapons of war into implements of peace. "They shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation; neither shall they learn war any more." Swords into plowshares, and spears into pruning hooks—it is a poetic, but practical way of saying that the economy of the nations will not be established on the producing of implements of war, but

implements of peace. Great industrial plants will not turn out tanks and guns and guided missiles and bombers and shells and submarines and battleships, and what have you, but farm implements and household appliances and automobiles, and everything needed for better living for all. Scientists will not be doing research in biological warfare or poison gases. Atomic energy scientists will be applying atomic power to constructive instead of destructive ends. Schools and colleges will not be training young men and young women for military careers, but for peace-time living. Nations shall not learn war any more—we just won't need soldiers and fighters, according to Isaiah's way of thinking.

And it was not wishful thinking. It was not idle day-dreaming. It was all based upon Isaiah's knowledge of God and of God's way of working in the world. Isaiah believed in a God who could bring this miracle to pass. He saw God as all powerful, above all men, directing their destinies, waiting for them to understand his words and his ways. Isaiah's God was a God of infinite holiness and power and patience and wisdom. He would bring it to pass.

The Program of Peace.

But this peace was not to drop, ready-made from heaven. It would, and could come only as men and nations came to God, learned of God, did the will of God. The nations were to come unto Jehovah's house "on the top of the mountains." It was a poetic and symbolic figure of speech—the nations were to turn to God, to the house of God. There, they were to learn his ways—"He will teach us of his ways." And they were to "walk in his paths." In other words, peace has certain basic conditions. As long as men hate each other, scheme against each other, covet what one another has, act unbrotherly against one another, refuse to forgive one another, there cannot be peace. As long as men make their own decisions apart from God, as long as they depend upon military might as a guarantee of peace, as long as they neglect to worship God, or to walk in his ways, there can be no

peace. Peace, ultimately, is a matter of a right spirit in the heart. God must be the Teacher of men. God must be the Arbitrator between men.

Think what a difference it would make if our world of men and nations acted toward each other in the spirit of Christ. If the leaders of the nations were guided by obedience to God instead of expediency, there could be peace even in our day. If all men had the spirit of good will, if men were committed to peace, there could be no war.

The Prince of Peace.

The Baby in the lowly manger at Bethlehem was the Prince of Peace. The angels sang an oratorio of peace at his birth. He is our Prince. It is he who has broken down the middle wall or partition between men and who alone can bring peace to individuals and to the world. The God of Peace, gave his only begotten Son as the Prince of Peace.

The best comment on this lesson is simply to get alone and to read slowly, silently, prayerfully, the story of the Birth of the Prince of Peace. Luke has told it in simple, glorious language, and told it in the language of the heart. A very fine poet, groping for words to describe the Christmas story, said, "God spoke, and silence fell!" It seems almost profane, blasphemous, even now, for anybody to attempt to describe it in mere words. Only the language of the heart can phrase what we feel about this silent, holy night. As we hear the heavenly host singing and praising God, our own tongues are stilled in the holy hush of that holy hour. And yet the silence in our hearts eventually bursts forth in songs of adoration and praise to Christ, the new-born King, the Prince of Peace!

Based on "International Sunday School Lessons," Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

"LEGACY WORTH LEAVING."

(Continued from page 9.)

had died for Timothy? How could he?

Friends, this Faith about a crucified and risen Master is the one Hope of the world. Let's stand strong and firm in it. Let the blood of hardy pioneers flow again in our veins. Let us pass along this sacred heritage to our children. Then future Loises shall not fail their grandsons. Then, we shall not fail our children. Then, we shall not be thankless and disloyal to our God.

Our Churches Report . . .

Second Church, Norfolk, Becomes "Central"

The former Second Congregational Christian Church, Norfolk, has now, with the approval of the Eastern Virginia Conference, become officially the Central Congregational Christian Church. This change of name had been contemplated at the time of relocation, but due to legal matters in the purchase and sale of properties and the securing of a loan, it was considered unadvisable at that time. Now, our new church, in a new area, has a new name, and for over a year, now, it has been receiving new members regularly. Thirty were added during the past conference year, and three new adult members were received during November.

A new Young Adult Class has been organized, and the enrollment has already reached twenty. It is anticipated that this group will soon be the strongest class in our Sunday school.

Mr. Frank B. Cobb and Mr. Fred L. Greene were ordained deacons on the first Sunday in November. These two men have been making a fine contribution to the work of the church.

The men of the church recently met one evening and painted the cinder block walls of the interior of the sanctuary. This has done much to enhance its beauty.

The women of the Church have recently held their Christmas bazaar. The returns from it amounted to \$480. For two months prior to the bazaar they worked on hand-made articles — aprons, clothes pin bags, needlework, embroidery, Yo-Yo dolls, dresses, doll beds, etc. There was a plant booth, a general store with post-office in which were "parcel post" packages, and a buttery shop in which there were home-made pies, cakes, cookies and candy. From the kitchen were served sandwiches, soups, drinks and Chili with beans. The women received high commendation for their successful labors. Mrs. Ruby Pearce and Mrs. J. E. Neese served as chairman and co-chairman. The ladies gave \$400 of their returns to the parsonage debt.

At the present time, the Central Church is also a synagogue. The congregation of Temple Israel is using our sanctuary on Friday nights and

Saturday mornings for their Jewish services, while their synagogue is being constructed on Granby Street, near Ward's corner.

A special service of Thanksgiving was well attended on Thanksgiving Day morning at 10:00 o'clock. A Christmas program, under the direction of Mrs. Neese, is now in rehearsal.

J. EVERETTE NEESE,
Pastor.

Pleasant Ridge Harvest Day Festival

Ten dollars for a bushel of peanuts! That's what they sold for at the third annual Harvest Day Festival at the Pleasant Ridge Congregational Christian Church, near Ramseur, North Carolina. The buyer, however, was not just buying peanuts. These peanuts were the result of the year's Lord's Acre project for three young boys. These three boys, Johnny, Joseph and William Beane, ranging in age from 6 to 12, had planted the peanuts in the spring, tended them carefully, harvested them, and now were presenting them to the church. So you see, these peanuts were different from most peanuts.

And so it was with many of the other project reports on Thanksgiving evening. Each of the church's Sunday school classes and many individuals reported the harvest from their Lord's Acre for the year. Rev. Clyde Fields, a former pastor of the church, was the speaker for the evening. He emphasized the fact that we have so many simple things which we take for granted, but for which we should be thankful. As J. C. Newell, chairman of the project, tallied the project reports, he added to \$1,400. After these gifts had been dedicated to the church by the writer, its present pastor, the large crowd assembled in the social room of the Sunday school building for an auction sale.

With auctioneers Jimmy Cates and Cecil Richardson crying the sale, the group participated in good-natured bidding for the products offered. Each item had been given by members and friends of Pleasant Ridge. The Memorial Quilt, containing 830 names, was the item of greatest interest. The Ladies' Bible Class had received \$350 for the names. After

spirited bidding, Mrs. Everette Cox purchased the quilt for \$295. But there were numerous other gifts to be auctioned—cakes, aprons, potatoes, cookies, clothes - pin bags, eggs and tomatoes.

When the evening was over, the treasurer had received \$1,900 in gifts. This will complete the payment for the church's new Sunday school building. The members were very happy because of the success of the year's Lord's Acre project. Not forgetting, however, the origin of their success, they paused in the sanctuary to give thanks to the Lord.

MAX VESTAL,
Pastor.

"WHAT RELIGION MEANS."

(Continued from page 3.)

are constantly complaining and worrying about numerous aches and pains. These persons are worrying themselves into one of the categories mentioned by Dr. Menninger. I am sure I was one of the 85 per cent with stomach trouble.

I am not here today to practice psychiatry nor am I here to preach to those who think they are emotionally upset. I am here to present the facts concerning a program of mental control which has helped me considerably and which I am continually practicing.

The basis for my program is this: thinking doing and saying as Christ would want me to. In the words of the Rev. Henry E. Robinson of Burlington, North Carolina, "Beautiful words and deeds can come only from minds which think beautiful thoughts."

Some other things which I try to do are as follows:

1. I try not to dwell upon and to store away petty disturbances. They may come out some day and hurt me.
2. I try to treat my fellowman with respect and consideration.
3. I try not to worry about the quality of my work after I have completed a job. I try to do my best on a job, and when I have finished, turn my energy towards other endeavors.
4. I try to leave the problems of work at work and not take them home to worry my family. They have problems of their own.

In summary, religion means the following to me: Forgetting petty disturbances, respect and consideration for my fellowman, doing my best on a job, not worrying my family, and thinking, doing and saying beautiful thoughts, deeds and words.

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

Thank you so much for the good report. What a good time we had at Wake Chapel this past Sunday morning. Our children did well with their program, we had a lovely dinner in their fellowship room with such good people, and we received an offering of \$1,600.00. This will put them well over the \$2,000.00 for the year.

Since the funds are sent through the Convention office so their church will get credit in their conference report, the check has not reached us yet, but we know it is on the way.

Today, too late for this report, we have received nearly \$500.00 in several checks. Folks are not going to let these children and this institution down. We are working hard, and are praying that we may reach our goal of \$65,000.00; and if we all give some thought, prayer and consideration to it the goal will be reached.

This coming Sunday (and before you read these lines) we go to four churches in Eastern Virginia: Union at Hunterdale Saturday for supper, the program, the night's lodging and breakfast; Rosemont for the Sunday school hour; Berea (Norfolk) at 11 o'clock and for lunch, and Liberty Spring at 3.00 in the afternoon. Then back home. These are four churches we have not yet visited. There are others, but we could not get them in this time. Our children are looking forward to the trip. Miss Melva Foster, Mrs. Truitt and I will drive three cars taking about 15 children.

Now let me tell you again how very thankful I am for your fine response. Do not let up. Do a little work for us by telling others about the orphanage and asking them to send us a check. Any amount, however small, is gratefully received. If we do not reach the goal, we shall have to start the new year in debt. Please help us not to do that. And may God bless everyone.

JOHN G. TRUITT,
Superintendent.

- REPORT FOR DECEMBER 3, 1953.
- Commodities for the Week.
- Mr. John Hay, Woolworth's Burlington, N. C., Candy.
- Darley Downs Circle, Greensboro, First Church, Automatic Washing Machine.
- Foster Hosiery Mills, Burlington, N. C., Hosiery.
- Miss Clarice Gunn, Reidsville, N. C., Coats.
- Bobby and Peggy Pritchett, Clothing.

- Smithwood Christian Church, Clothing, shoes and sweet potatoes.
- Mrs. W. A. Hensley, Elkton, Va., Coupons.
- Mrs. Roy M. Bear, Elkton, Va., Coupons.
- Mrs. Harold Wright, Franklinville, N. C., Coupons.
- Bethel Missionary Society, Elkton, Va., Coupons.
- Mrs. H. T. Hensley, Elkton, Va., Coupons.
- Mrs. Elizabeth Hutcherson, Cottonwood, Arizona, Coupons.
- Mrs. Esther E. Jinkins, St. Paris, Ohio, Coupons.
- Miss Georgia Bradley, Mebane, N. C., Coupons.

Sunday School Monthly Offerings.	
Amount brought forward	\$14,417.64
Eastern N. C. Conference:	
Bethel	\$ 18.36
Fayetteville, Thanksgiving	25.00
Hope Mills, Thanksgiving	18.84
	70.53
Eastern Virginia Conference:	
Damascus	\$ 63.00
Eure, Thanksgiving	10.00
Holy Neek S. S.	234.92
Johnson's Grove, Thanksgiving	15.00
Bay View	16.25
Christian Temple, Thanksgiving	25.00
	364.17
N. C. and Va. Conference:	
Hines Chapel S. S.	\$ 40.20
Mebane, Thanksgiving	40.00
	80.20
Western N. C. Conference:	
Liberty	\$ 40.00
Seagrove S. S., Thanksgiving	25.00
	65.00
Virginia Valley Conference:	
Mt. Lebanon S. S.	\$ 23.00
	23.00
Total	\$ 602.90
Grand total	\$15,020.54

Special Offerings.	
Amount brought forward	\$21,297.67
United Cong. Christian Ch., Columbus, Ga.	\$ 7.17
New Hope Christian Ch., Roanoke, Ala.	5.57
Mr. & Mrs. J. E. Danielely, Elon College, N. C., in memory of Mrs. Artelia Poole	5.00
Mr. & Mrs. Herman Neese, Graham, N. C., in memory of Mrs. Artelia Poole	5.00
Chester H. Roth Co., Inc. (interest)	30.00
H. O. Byrd, Suffolk, Va.	10.00

Thanksgiving Offerings.	
Mr. & Mrs. M. W. McPherson, Burlington, N. C.	\$ 10.00
Burlington Rotary Club	200.00
Mrs. W. C. Wicker, Elon College, N. C.	5.00
Mrs. Ruth W. Rogers, Elon College, N. C.	5.00
John W. Long & Sons, Burlington, N. C.	25.00
Dr. & Mrs. J. T. Clack, Wadley, Ala.	25.00
Mrs. James N. Williamson, Jr., Winston-Salem, N. C.	25.00
Mr. & Mrs. Charles E. Miller, Graham, N. C.	25.00
Mrs. J. L. Burford, Wins-	

ton-Salem, N. C.	5.00
S. H. Basningh, Chapel Hill, N. C.	25.00
Alamance Motors, Inc., Burlington, N. C.	25.00
Melville Dairy, Burlington, N. C.	50.00
S. G. Womack, Greensboro, N. C.	100.00
W. J. Armfield, III, Greensboro, N. C.	50.00
Mrs. Bertha Isley, New Bern, N. C.	5.00
R. O. Strange, Vernon Hill, Va.	35.00
Allen D. Moore, Burlington, N. C.	25.00
Odell King, Burlington, N. C.	50.00
Miss Gertrude Herring, Richmond, Va.	7.00
M. R. Kersey, Dayton, Ohio	25.00
Erwin A Holt, Burlington, N. C.	200.00
John Chamblin, Gibsonville, N. C.	1.00
W. E. Lowe, Elon College, N. C.	1.00
A Friend	1.00
Mrs. Stella Ellis, Charlotte, N. C.	10.00
J. B. Long, Elon College, N. C.	50.00
Newlin Hardware Co., Burlington, N. C.	25.00
James H. Anderson Co., Raleigh, N. C.	10.00
Rev. T. J. Green, High Falls, N. C.	10.00
J. H. Rountree, Greensboro, N. C.	5.00
Mrs. L. E. Leete, Norlina, N. C.	30.00
Mr. & Mrs. John W. King & Children, Suffolk, Va.	10.00
Miss Helen Brinkley, Suffolk, Va.	5.00
H. H. Waters, Newport News, Va.	7.00
Mr. & Mrs. Ras Hensley, Elkton, Va.	20.00
H. M. Holland, Suffolk, Va.	10.00
A Friend	12.00
Trollinger's Florist, Burlington, N. C.	5.00
Mr. & Mrs. Burke Buchanan, Sanford, N. C.	25.00
P. W. Iseley, McLeansville, N. C.	25.00
Mrs. J. E. Rawls, Sr., Suffolk, Va.	15.00
Mrs. Esther E. Jinkens, St. Paris, Ohio	10.03
Burlington Chapter No. 4, Disabled American Veterans	10.00
C. V. Hooper, Morehead City, N. C.	50.00
Miss Georgia Bradley, Mebane, N. C.	20.00
William Lovett, St. Paris, Ohio	5.00
Mr. & Mrs. Frank Tearman, St. Paris, Ohio	5.00
Special Gifts	87.60
	1,449.37
Grand total	\$22,747.04
Total for the week	\$ 2,052.27
Total for the year	\$37,767.58

Pledges to Church Building Loan
Fund Campaign
(Corrected to Oct. 19, 1953.)

Church and Pastor	Amount
Va. Valley Central Conference:	
Antioch—E. J. Rohart	\$ 343.00
Bethlehem—Ralph M. Galt	106.00
Bethel—H. V. Harman	377.00
Dry Run—R. E. Newton	129.00
Joppa—R. E. Newton	52.00
Leaksville—R. E. Newton	436.00
Mt. Lebanon—R. E. Newton ..	211.00
Newport—R. E. Newton	426.00
Winchester—R. A. Whitten	1,101.00
Wissler's Chapel—Ralph M. Galt	60.00
Eastern Va. Conference:	
Berea (Nans)—H. S. Hardcastle ..	\$ 872.00
Berea (Great Bridge)—H. E. Crutchfield	1,197.00
Bethlehem (Disp)—John Gallo ..	459.00
Bethlehem (Nans.)—R. E. Brittle	2,040.00
Burton's Grove—J. W. Madren ..	153.00
Cypress Chapel—Earl T. Farrell	1,321.00
Damascus, Sunbury—T. Fred Wright	775.00
Franklin—Harvey L. Carnes ...	2,132.00
Holy Neck—Allen Hurdle	1,270.00
Holland—J. H. Lightbourne, Jr.	1,913.00
Isle of Wight—Ellis N. Clark ..	200.00
Liberty Spring—Jesse H. Dollar	1,591.00
Newport News—A. Lanson Gran- ger, Jr.	3,264.00
Norfolk, Bay View.....	724.00
Norfolk: Christian Temple—W. Millard Stevens	5,330.00
Norfolk, Rosemont—Melvin Dol- lar	2,800.00
Norfolk, Second—J. Everette Neese	577.00
Oakland—H. S. Hardcastle	1,570.00
Oak Grove—Earl T. Farrell	265.00
Portsmouth, First—W. P. Smith	1,410.00
Portsmouth, Shelton Memorial— Thomas H. Britton	683.00
Portsmouth, Elm Ave.—R. Eugene Tally	704.00
Richmond—Roy C. Helfenstein ..	1,459.00
South Norfolk—O. D. Poythress	2,500.00
Suffolk—.....	6,290.00
Union, Southampton—Clyde Fields	928.00
Windsor—Ellis N. Clark	500.00
Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Antioch—W. A. Rich	203.00
Beulah—.....	517.00
Bethlehem—W. A. Rich	132.00
Chapel Hill—R. L. Jackson	509.00
Fayetteville—Carl Wallace	300.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Lee's Chapel—Fred P. Register	†166.00
Morrisville—E. M. Powell	207.00
Mt. Auburn—W. A. Rich	523.00
Mt. Carmel—W. A. Rich	203.00
Mt. Gilead—W. A. Rich	332.00
Plymouth—John Littikin	299.00
Raleigh—W. L. Parker	975.00
Sanford—Will B. O'Neill	1,000.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood ..	300.00
Wake Chapel—F. P. Register ..	1,500.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Albemarle—S. E. Madren	885.00
Flint Hill (R)—Avery Brown...	127.00
Hanks Chapel—R. T. Grisson ...	694.00
Righ Point—Guy H. Veazey ...	426.00

Liberty—L. M. Presenell	361.00	Reidsville—T. G. Humphries ...	3,211.00
Pleasant Ridge—Max Vestal ...	595.00	Shallow Ford—R. M. Petersen ..	1,057.00
Pleasant Union—B. H. Lowder- milk	300.00	Tryon—Orville H. White	*250.00
Spoon's Chapel—Max Vestal ...	132.00	Union (NC)—K. D. Register ..	1,395.00
N. C. and Va. Conference:		Union (Va)—Mark W. Andes ..	1,498.00
Apple's Chapel—John R. Lackey	\$1,563.00	Winston-Salem—W. J. Andes ..	814.00
Burlington:		Zion—Fred H. Wrenn (Student)	75.00
Beverly Hills—W. W. Snyder	400.00	* Contribution.	
Bethel—T. D. Sutton	593.00	† Paid in full.	
Greensboro, First—W. E. Wisse- man	3,292.00	SUMMARY BY CONFERENCES.	
Elon College—H. P. Bozarth ...	2,450.00	Conference	Quota Accepted
Greensboro, Palm St.—Mack V. Welch	1,243.00	Va. Valley	\$ 5,736.00 \$ 3,736.00
Haw River—Dwight Jackson ...	1,065.00	Eastern Va.	51,000.00 43,227.00
Hines' Chapel—Julius Rice	697.00	Eastern N. C.	17,690.00 10,229.00
Ingram—W. T. Madren	975.00	Western N. C.	11,476.00 4,295.00
Kallam Grove—C. Fred Allred ..	344.00	N. C. and Va.	50,552.00 23,113.50
Lakeview—Curtis Young	82.50	Totals	\$136,454.00 \$84,600.50
Mount Bethel—C. Fred Allred ..	213.00	Prudence is no doubt a valuable	
Monticello—Julius Rice	460.00	quality; but prudence that degene-	
Mt. Zion—Thomas D. Sutton ..	600.00	rates into timidity is very seldom	
Pfafftown—W. J. Andes	258.00	the path to safety.—Vissount Cecil.	
Pleasant Grove—W. T. Madren ..	814.00		
Pleasant Ridge—W. E. Wisseman	364.00		

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING
LOAN FUND
Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

It was agreed that our church would seek to reach this goal by:
(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
- [] 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195...
- [] 4. By annual solicitation each year for years.

..... Church
BySecretary or Clerk
Address
..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

"Makes the Whole World Kin"

By H. H. SMITH

Christianity is the greatest of all levelers. It can bring together as nothing else can, the most inveterate foes, and the battlefield, with all its horrors, has often been the scene of noble Christian acts. Major Stiles, in his book, "Four Years Under Marse Robert," relates an impressive incident connected with the battle of Spottsylvania Court House that well illustrates the thought just stated.

Major Stiles says: "It was almost dark, but as we drew near we saw a wounded Federal soldier clutch the pantaloons of Captain Hunter, who at that moment was passing by, frying pan in hand, and heard him ask, with intense eagerness, 'Can you pray, sir? Can you pray?' The old captain looked down at him with a peculiar expression, and pulled away, saying, 'No, my friend, I don't wish you any harm now, but praying's not exactly my trade.'

"I said to the chaplain, 'Let's go to that man.' As we came up, he caught my pants in the same way and uttered the same words, 'Can you pray, sir? Can you pray?' I bent over the poor fellow, found that the wound must necessarily prove mortal, and that soon. We both knelt down by him, and I took his hand in mine, and said, 'My friend, you haven't much time left for prayer, but if you will say after me just these simple words, with heart as well as lips, all will be well with you, 'God have mercy on me a sinner, for Jesus Christ's sake.'

"I never saw such intensity in human gaze, nor heard such intensity in human voice, as in the gaze and voice of that dying man, as he held my hand and looked into my face, repeating the simple, awful, yet reassuring words I had dictated. He uttered them again and again, with the death rattle in his throat and the death tremor in his frame, until someone shouted, 'They are coming again,' and we broke away and ran down to the guns. It proved to be a false alarm, and we returned immediately—but he was dead, yes, dead and half stripped; but I managed to get my hand upon his blouse a moment, and I looked at the buttons. He was from the far-off State of Maine."

"It was long before I slept that night," says Major Stiles. "It had been an unparalleled day. The last hour, especially, had brought together elements so diverse and so tremendous, that heart and brain were overstrained in attempting to harmonize and assimilate them. This was the first time in all my career as a soldier that I had heard from a dying man on a battlefield any expression that indicated even so much as a belief in the existence of any other world than this.

"What did it all mean? When that Federal soldier and I had our brief confidence and prayer on the dividing line between the two worlds, neither of us felt the slightest tremour of uncertainty about it. To both of us the other world was as certainly existing as this, and infinitely greater. Would I ever see him again? If so, would both of us realize that our few moments of communion and of prayer had meant more perhaps than all the struggles, that day, of the great embattled armies? I went to sleep at last that night, as I shall go this night, feeling that it all was and is too much for me, and committing myself and all my perplexities to the One being who is 'sufficient for these things,' and able to lead us safely through such a world and such experiences."

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

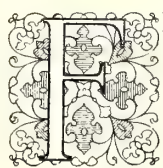
VOLUME CV

RICHMOND, VIRGINIA, DECEMBER 17, 1953

NUMBER 49

The Flight of Half a Century

AN EDITORIAL

IFTY YEARS ago today, on the morning of December 17, 1903, an event took place that has changed the world more in this half-century than any other event since the beginning of the Christian era. On that morning, on the windswept coast of North Carolina, a man climbed into a strange looking, kite-like craft and started out upon one of history's greatest voyages of discovery.

His journey lasted but twelve seconds, but in that time, man's age-old dream had become reality. Man had achieved the power of flight. For the first time man had flown in a powered plane. But not even did the Wright Brothers, Wilbur and Orville, realize the immensity of the thing they had done.

Years passed before the importance of their discovery to mankind was realized, and then the first World War forced it to become the hand-maiden of destruction, rather than the helpmeet of peace. After that, however, it was turned to ways of peace, helping to bring the peoples of the earth nearer to each other, helping to raise high living standards higher, and making possible the lifting of the low; helping to make the world one world.

Then again the pitiless monster war raised its head, and the airplane became the instrument of ruthless destruction, carrying in its wake, fire, pestilence and death.

That is the story of the first fifty years. And today, as the second half-century dawns, this great power for good or for evil is rapidly forcing the world to a decision. What will that decision be? Will the conquerors of the air be conquerors or will they be conquered by their own evil? Will they use their achievement to carry the atom bomb of destruction, or will they use it to carry the message given them nineteen centuries ago—the message of Peace and Goodwill—throughout all the earth.

News Flashes

How many Christmas Gift subscriptions have you sent in for THE CHRISTIAN SUN this Christmas?

A survey just completed by the North Carolina Council of Churches reveals that there are 426 students from 47 foreign countries enrolled in North Carolina's institutions of higher learning.

Rev. Joseph H. Stein, the superintendent of the Middle Atlantic Conference and chairman of our Service Committee, recently flew to Naples, Italy to represent the Congregational Christian Churches of the U. S., at the laying of the cornerstone of an Evangelical Protestant Hospital in Naples. A Protestant hospital has long been a dream of Dr. Teofilo Santi, the director of the work of our Service Committee in Naples, and now this dream is about to become a reality.

Dr. Jesse Moren Bader, executive director of the Joint Department of Evangelism of the National Council of Churches of Christ in the U. S. A., will retire on December 31, after 34 years dedicated to the cause of Christian evangelism, twelve with the Disciples of Christ, and 22 with the National Council and its predecessor, the Federal Council. In 1932, when Dr. Bader became associate secretary of Evangelism in the Federal Council, there was only one denomination employing a secretary of Evangelism. Today 30 denominations have 46 full-time staff members, carrying out definite and far-reaching programs.

This issue of THE CHRISTIAN SUN is devoted primarily to the work of the Western North Carolina Conference and the editorial page this week has been turned over to Dr. F. C. Lester. Dr. Lester did not ask for this special edition until the 9th of the month, so in order to comply with his request it was necessary to make several last minute changes, and some material that would otherwise have been published is omitted. In as much as history declines to wait and as we had given him the editorial columns of the paper, we have used the front page somewhat as originally intended, though giving the matter involved in great abbreviation.

Here's How a Church in Illinois Raised Its Goal

The Elgin, Illinois Church put on an unusual publicity campaign to secure pledges to its Church Building Loan declaration. On November 3, the world fellowship committee of the church invited all families of the church to a "Western Nite" program at the church. The dining room was decorated in a western motif, children were invited to wear western outfits, and even adults came in checked shirts, leather jackets and riding boots.

As a prelude to the ranch type supper, groups were shown the film, "Basis of the Blueprint." At the tables later a dramatic reader presented in floor show style the story of Mrs. Moab Hartlie.

Literature was supplied freely, pledge cards distributed to be signed on the spot or taken home for family consideration. Over 400 were served.

A follow-up letter to those who have not pledged went out following the "Western Nite" program.

Miss Elsie Fletcher, chairman of the sponsoring committee, says: "The fellowship was good, the food was wonderful—we feel sure the results will be worth all the effort. We really got a chance to tell the story in a dramatic and interesting way."

* * *

Why not try an adaptation of this program in your local church? It can be made to work. Time for sending in your Declaration of Purpose is growing short. Why not do something about it now?

Talent Program at Mt. Gilead

Mt. Gilead Christian Church, near Louisburg, in the Eastern North Carolina Conference, tried something new in the way of raising money for its building fund in 1953.

In June, one hundred and twenty dollars was taken from the fund and given to twenty-four members. Each member was to see how much he could gain with the five dollars given him from then until Thanksgiving.

On Thanksgiving night, a candle-light service was held at the church. After the service, the talents were taken to the altar. We were so thankful to know that the program had been successful. The talents amounted to \$314.00. This money will be used toward improving the church.

MRS. W. P. PLEASANTS,
Secretary.

The New York Court of Appeals Vindicates Right of Religious Groups to Self-Determination

A REPORT FROM COUNCIL HEAD-QUARTERS.

The decision of the New York State Court of Appeals on December 3, 1953, "is a vindication of the right of religious groups to determine their own affairs without interference by the state," declared Dr. Douglas Horton, in a statement commenting on the decision. Dr. Horton, minister of the General Council, said the decision "paves the way to go ahead with plans to organize the United Church of Christ."

The United Church of Christ would be formed by union of the Congregational Christian Churches and the Evangelical and Reformed, with a total of 8,337 local churches and 2,012,536 members.

Plans for the union have been held up by litigation started in November, 1949, by Cadman Memorial Church of Brooklyn, which opposed the union. The Court of Appeals upheld the decision of the Appellate Division. The latter had reversed a decision in behalf of the Cadman church to block the union by the Brooklyn Supreme Court. The Cadman church had maintained that the proposed basis of union might usurp the interest and property rights of Congregational churches.

Dr. Horton said a meeting, probably early in 1954, would be called by the leaders of the two communions to take further steps.

The Evangelical and Reformed group has 2,740 churches and 743,070 members; the Congregational Christian churches have 5,597 local congregations and 1,269,466 members.

The text of Dr. Horton's statement follows:

"All those who believe in the development of the strength which comes from the union of Protestant churches will be gratified at the decision of the New York State Court of Appeals.

"It is a vindication of the right of religious groups to determine their own affairs without interference by the State. It paves the way for us to go ahead with plans to organize the United Church of Christ.

"The General Council of Congregational Christian Churches continues to look forward to a united fellowship of the Evangelical and Reformed and Congregational Chris-

(Continued on page 7.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Laymen's Day Service at Waverly Christian Church

A Laymen's Day Worship Service, was sponsored by the "We-Men's" Club of the Waverly Congregational Christian Church, with Mr. R. M. Clarke, Sunday school superintendent, in charge. The scripture lesson was presented by Mr. L. Tomlinson, assistant Sunday school superintendent. This was followed by a splendid talk on Stewardship by Mr. R. C. Kinzie. A male chorus of 14 laymen presented their message in song. The entire program was an inspiration to a large congregation and was enjoyed by all.

LEO. B. CARPENTER,

Secretary.

* * * * *

Western Carolina Laymen Close Years Work

On November 21, 1953, the Laymen's Fellowship of the Western North Carolina Conference closed its year of work at a meeting with the Flint Hill Church, meeting in the New Market school. We were delighted to have 109 men from 17 of our 38 churches present to enjoy the delicious dinner which was prepared by the Flint Hill ladies.

At the close of the year in any organization, one may always think of so many things that have been left undone. It is true in our case with the laymen in the Western North Carolina Conference. However, we know that there have been some real things accomplished, at least in part.

At this rally \$248 was turned in for Moonelon, making a total of \$401 to be used for the erection of a central building. More will come later.

There were two highlights at this rally: First, the presence of our national director, Mr. Walter A. Graham. Calling to our attention some of our responsibilities as laymen, both to our church and to the world, he gave to our men a greater desire to live as men should live. We were certainly honored to have Mr. Graham come our way. The second highlight was the very fine selection of officers to lead us into greater opportunities of service for the next two years. Those selected were: Hubert Bean, president, Rt. 1, Asheboro; Ardell Simmons, vice-president, 219

East Street, Albemarle; Fred Tedder, secretary, Rt. 4, Asheboro; and J. C. Newell, treasurer, Ramseur.

I would like to take this opportunity to express my thanks to all of the laymen of this conference for their many kind deeds, considerations, patience and all the other acts of co-operation that have helped make my association with them a most pleasant one. It has been a joy to work with them, and by so doing my life has been greatly blessed. I pray that God will richly bless them in the days to come.

S. H. PELL.

No Truce With TB

By DONALD S. KING, M. D.

It was Saturday afternoon on Okinawa, that war-famed island in the far Pacific. The month was February, 1952. In the auditorium of the United States Army Hospital there were gathered many Okinawans and Americans who were interested in the control of tuberculosis among the island population as well as in the United States troops who were in contact with them. Even in this far-away spot, there was excitement over news that had made the headlines of the New York papers only a few days before. Science had discovered a new pill which made bed-ridden tuberculosis patients feel "so simply wonderful" that they were "dancing" (Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardcastle.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snyder, G. D. Colelough, Treasurer, ex officio.

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From the EDITORIAL *Viewpoint*

GUEST EDITORIALS BY DR. F. C. LESTER

Greetings from Our Conference

This issue of The Christian Sun will enter into many homes where it is not a regular visitor, and it may appear a bit strange to those who read it regularly. In all cases we appreciate a hearty welcome, and want to wish for each of you all that is usually meant in a hearty greeting.

Most of the news this week comes from the churches in the Western North Carolina Conference. This information was presented to the eighty-third annual session of that conference when it met at Pleasant Hill Church, November 4-5, 1953. It may be presumptuous to think that people all over the world will want to read about our little conference. But some of us remember how the old lady

in the hills of China asked Miss Ruth Seabury to tell her about the rest of the family—meaning the church people around the world.

We like to know what is going on in other sections of our world. We are interested in how you work in your churches and conferences. We share with you a great desire to make the message of Christ effective in the lives of people in their homes, churches and communities.

Because this is so, we indulge the hope that you may be interested in us, and we are encouraged to tell you who we are and what we are doing for our Master. And with our message come good wishes from those who are part of this little conference.

The Western North Carolina Conference

The Western North Carolina Conference of Congregational Christian Churches is composed of 38 small churches located in the south-central part of North Carolina. Albemarle, Asheboro, High Point and Pleasant Hill are the only churches that have services every Sunday, with a minister giving full time to the work.

When the conference was organized in 1864, it took its name from the river around which its churches clustered; and it was called the Deep River Christian Conference until 1894, when it became the Western North Carolina Christian Conference. This name served until after the merger, it was changed to include the Congregational churches within the area. In fact, this is not a "Western" North Carolina Conference, for High Point is on its western border, and that is within 25 miles of the center of the state.

Within recent years the churches have shown signs of new life. Church buildings have been improved greatly, parsonages have been bought or erected, gifts have increased for all phases of our church work, several fine young men have entered the ministry, and friendliness has increased. Activities of men, women and young people are increasing. All of this is reflected in the annual meetings of the conference.

The youngest church in the conference is at Asheboro. It has just celebrated its fourteenth anniversary. Reports to conference indicate that it is eighth in membership, second in money raised, and that it takes first place in property valuation. A recent attempt to organize a church in Siler City had to be abandoned for the present. Leaders feel that a new church should be organized there in the immediate future.

Matters of Importance

When representatives of the churches get together and talk of the many things that need to be done, it often happens that a few things stand out as of very great importance.

One of these is to pay insurance for the ministers. Salaries are still so low that it is difficult for men to give full time to the ministry and still support a family. Last year we started paying for group insurance for all the ministers of the conference. This item will be due January 1, 1954, and

all the churches are reminded to send the amount due to the conference treasurer.

A second interest that is near to the heart of our people is the care of orphan children, aged ministers, and the widows of ministers. Children are cared for in the Christian Orphanage, and many churches make an offering for this purpose near Thanksgiving. Aged ministers and widows of ministers are remembered at Christmas with a special offering that is over and above apportion-

ments. It is a sort of love offering that grows out of our affection for those who have served actively and are now making life richer for us as they bask in the twilight years of life while they await the call to the new home in the Father's house. We must not forget them at Christmas.

Another major concern of those in the recent session of conference had to do with Evangelism. It was noted that we have not been growing enough, and plans were suggested that would call all the churches into a cooperative effort next spring to get the message of Jesus accepted by the people of our communities and to secure many more members—at least a ten per cent increase during the year. This matter should be put into the planning of the work for 1954. Special meetings will probably be scheduled for the two weeks leading up to Easter, and it is hoped that every church will make a list of prospects, visit in the interest of religion, hold services in the church at least part of the time, and in every way

that is possible seek to win converts to Jesus Christ and members for his church.

Another matter of importance is presented in the report of the committee on Stewardship and Finance. The laymen who made this report point out that the giving by our people does not seem to indicate that we are faithful stewards of God's gifts to us. That report is short, but is worth reading by ministers and laymen alike. Unless our love for God and humanity expresses itself in our giving for the welfare of men and the spread of the Gospel, it is not very effective. Churches will do well to follow the suggestions in the report, and if they do it is certain that new life will come to our churches and our conference. It is through giving that we can go to all the world with the message of Jesus.

These concerns of our people are really matters of great importance, and when the reports for the next year are all in, it is hoped that progress will be evident all along the line.

gifts through the united church program.

We have on the field missionaries who are giving their all to this great work. They are carrying the Gospel of love to foreign lands. We should at least take a part of the many blessings that come to us and share in this great work.

It is our hope that every church will have a mission study course and learn more about the great need of foreign missions. Let's make next year the greatest year of the church, remembering that the more we give, the more we will have for ourselves.

Matthew 25:40 says, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

L. M. PRESNELL,
Chairman.

Reports of Conference Committees

Home Missions and the Western North Carolina Conference

In gathering information from the churches of this conference from the founding of its churches to the present time, we see that our churches have made progress and improvement, especially in building parsonages in recent years.

Several churches have built new church buildings, or enlarged or added to what they already had. We believe that most of our church properties are in the best state of repair that they have been at any time. Your committee wishes to commend all the people of this conference who have had any part in making this improvement possible.

We would also commend the women for the fine work they are doing through their missionary societies.

However, there are new churches that need to be built. We, therefore, recommend:

1. That each church continue its effort to acquire the necessary facilities for the building of a better church materially and spiritually.
2. That we give complete cooperation with the Home Mission program and the Apportionments for our denomination.
3. That we increase our coopera-

tion by individuals and groups in contributing to our Conference Missionary Association.

JOHN Q. PUGH,
Chairman.

The Western Carolina Conference and Foreign Missions

If we are to have peace in the world, the church will have a great part to play in securing it. We know of no greater way to promote peace than through foreign missions—the sending of the Gospel to those who do not know about it.

We in the Western North Carolina Conference know very little, if anything, about going hungry, or without clothes. Yet in many countries there are countless numbers who are without clothes and food and also without the Gospel.

Just what are we as a conference of churches going to do about this great need? Last year's records show that there were 4,197 church members in the conference, and that the churches in the conference gave to foreign missions the sum of \$1,538. We realize that this is not a complete picture of the situation, as it does not include what the women's missionary societies have done or the

The Work of Christian Education In Western North Carolina

Christian Education is a vital part of the life and work of our churches, and we must constantly keep this in mind if our churches are to advance in the work of God.

Your committee recommends a line of work for your church to follow this year, as we strive to do a greater work than ever before:

1. Improve our Sunday schools by discovering the principal causes for people leaving the schools. There are several leaks that usually develop in any church school: (a) the teacher problem; (b) lack of Christian spirit; (c) poor organization; (d) crowded conditions; (e) poor literature and equipment.

2. Vacation Bible Schools are the most interesting and at the same time the most challenging opportunity for enlarging the work of Christian education. More and more of our churches are conducting Bible schools each year. Is your church following this line of work?

3. Sunday evenings and mid-week nights are being used in some of our churches for special study courses. In this way the church can actually double the amount of Christian teaching.

4. Audio and visual aids are playing a great part in our Christian education program. Films, film strips and slides are available from our Southern Convention office.

5. The Pilgrim Fellowship is offering splendid opportunities for the
(Continued on page 13.)

Our Western Carolina Conference Churches Report . . .

The following information comes from church reports, both written and oral, given at the annual meeting of the Western North Carolina Conference at Pleasant Hill Church:

The largest church in the conference is PLEASANT HILL, host to the conference, with 285 members of the church and 368 members in the Sunday school. The pastor is Rev. M. A. Pollard, conference president.

PLEASANT HILL and PLEASANT GROVE churches, whose names follow one after the other in the statistical table, each report 23 members received on confession of faith and 27 members received in all—thereby tying for high score on members received during the past year. The Rev. Bill Simmons, pastor of Pleasant Grove, enjoys living in the new parsonage. The church raised \$300 with its "Lord's Acre" project. Incidentally, the church reported a loss of 121 members, most of whom were dropped from active membership in a revision of the roll. The membership now numbers 252.

Two small churches, which probably had the highest percentage gain in membership were FLINT HILL (R), of which Rev. Avery Brown is pastor, where the membership increased from 40 to 48, and RANDLEMAN, of which Rev. Winfred Bray is pastor, where the membership increased from 52 to 63. Flint Hill actually received ten members and Randleman 13, so each added one-fourth to its membership at the beginning of the year. Too bad every church did not do as well! Flint Hill also improved its grounds, and Randleman spent \$1,300 on remodeling its parsonage, as well as work on the church basement.

The ALBEMARLE church, with 12 new members and a total of 275, is proud of its new parsonage just across the street from the church. Rev. S. E. Madren came there in April to be the pastor, and he and his family have had the thrill of moving into a new house. The church has also recently accepted its quota on the Building Loan Fund,

The ASHEBORO church got rid of its pastor, Dr. F. C. Lester, for six months by "loaning" him to Fayetteville, and thereby had the opportunity of hearing many of our fine Elon College men preach. During the year, the church gained 21 new members, with a net gain of 11, and now has a membership of 163.

Two of our churches neither gained nor lost a member during the year. They are PLEASANT CROSS and PROVIDENCE CHAPEL. The former, where Rev. M. L. Fogleman is pastor, installed a gas heating system, rest rooms, new windows and a well during the year. Providence Chapel, of which Rev. J. U. Fogleman is pastor, has started a Sunday school, which is a real achievement, as there has been no Sunday school there for years. They also installed a new heating system and put in new doors and rugs.

LIBERTY, like Pleasant Grove, revised its roll, thereby removing exactly one-fourth of its members, 25 out of 100. However, the church gained three members during the year, adopted the every member canvass system, paid off the parsonage debt, and raised \$1,200 on a fund for an educational building. Rev. L. M. Presnell is the pastor.

PLEASANT RIDGE CHURCH, of which Rev. Max Vestal is pastor, has accepted its Building Loan Fund quota, carpeted the church, and at conference time was planning for a Fall Festival, the proceeds of which they hoped would pay off their building debt. (Incidentally, this was done, as reported in a recent issue of THE SUN.) The church has a membership of 184.

The last of the "Pleasants" of our church list is PLEASANT UNION, which is also the smallest "Pleasant" numerically, having gained three members for a total membership of 45. However, its enthusiasm is great, as evidenced by the fact that it pays its conference apportionments, has accepted the Building Loan Fund quota, and has begun a building fund of its own for two new Sunday school

rooms. Rev. B. H. Lowdermilk is the pastor.

It is a fine thing when a church can report having increased its pastor's salary for the next year, and that is what UNION GROVE reported to conference. The lucky pastor is Rev. Winfred Bray. The church has also recently accepted its Building Loan Fund quota, and has installed a new heating system. The membership stands at 109, with a net gain of three for the year.

The last church on our alphabetical list is always ZION, but that does not mean that it is behind the others. Maybe Zion leads in zeal. Its pastor, Rev. W. C. Farrell, reported a new organ installed and a program of Bible study during the year. They had a net gain of three members, for a total of 162.

SEAGROVE went over the 100 mark with a gain of nine members and a loss of two, making a membership now of 105. Rev. R. L. Clapp is the pastor and lives in the nice parsonage adjacent to the church. They report good attendance and very fine prayer services.

Two churches made no report to conference, and so we can give no information about them—PARKS' CROSS ROADS and PATTERSON'S GROVE. The former pastors, Rev. B. H. Lowdermilk, at BISCOE, and Rev. Lunnie Burgess at CENTER GROVE, reported that no work was being done at these places at present. MT. PLEASANT, of which Rev. G. M. Tally is pastor, had no delegates at conference, but did send its report showing a gain of four new members for a total of 89. BIG OAK, where Rev. John Bowers is the pastor, had delegates at conference who told of adding Sunday schools rooms and a heating plant. Unfortunately, their written report was incomplete, and so we cannot tell the members received during the year or the present membership. From BROWN'S CHAPEL there were no representatives at conference except the pastor, Rev. H. V. Cox. This is a large rural church reporting a membership of 198.

SMITHWOOD had the distinction of having the most representatives at conference of any church outside the host church—four delegates and alternates and ten visitors registered. Rev. John Bowers is the pastor of this church. They have 130 members.

(Continued on page 9.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Winter Quarter at Elon College

Elon College is presently operating on the quarter system, which means that students enroll at three times during the regular college year: in September, December and March. As a rule we have a number of students to drop out within a few days or weeks. There are always a number of freshmen who fail to pass enough work to remain in college. Consequently, we have a much reduced enrollment for the winter quarter, notwithstanding the fact that we have a number of new students enter for the winter quarter, but not nearly enough to atone for the losses sustained.

This year seems to be different. Matriculations for the second quarter have closed. A check-up shows that we have 59 new students, which about balances the losses; perhaps a little more so. At any rate, we have a very full school for the winter quarter, which speaks well for the field secretary and his force, the faculty and the school as a whole.

It is encouraging to feel that the student body is increasing. This will mean increased opportunity for the school to make its contributions and also increased resources for the current demands of the college. Many of these new students are veterans of the Korean War. The majority of these veterans have requested night classes. As a result, we seem to be developing at Elon a regular night school. The enrollment in this school for this quarter will run between 90 and 100, all of whom are studying for college credit.

In addition to the regular classes, we are continuing the adult education school which has an enrollment of between 40 and 50. Only a small percentage of these are studying for college credits. They are simply taking a course in which they are interested and which will better fit them for life and living in their homes or present positions.

The night school at Elon, as it is developing, is also presenting the college with certain problems that seem to be a little difficult of solution. I am sure, however, that the whole program and curriculum will finally re-

solve itself to the benefit of the ones who study and the college that instructs.

NEW YORK COURT UPHOLDS SELF-DETERMINATION.

(Continued from page 2.)

tian communions. This purpose is substantiated by the overwhelming vote by our General Council at its last meeting at Claremont, California, in June, 1952.

"The General Council, in this controversy, has felt that it was acting in behalf of all denominations which are democratically controlled, in accordance with the Gospel of Christ.

"As soon as possible, plans will be made for a joint meeting of the General Council of the Evangelical and Reformed and the Executive Committee of the Congregational Christian Churches to take further steps towards effecting a union."

Concord Willing Workers Meet

The Willing Workers of Concord Congregational Christian Church met in the home of Mr. and Mrs. Dorman Shirkey, near Timberville, Va., on Friday evening, December 4, for the regular Christmas meeting. The women of the church prepared a delicious fried oyster supper, topped off with a Birthday Cake in observance of Mrs. Shirkey's birthday.

A Christmas worship service of scripture and carols preceded the showing of a brief colored filmstrip, "Christmas in Puerto Rico." This showed the children of a Puerto Rican family enjoying gifts brought on Three Kings' Day, twelve days after Christmas. Colored slides of the Philippines helped to visualize some of the beauties of the islands and also some of the problems of rebuilding after the destruction caused by the war.

Present at the meeting besides the Shirkey family were Mr. and Mrs. Howard Hillyard, Mrs. Jim Salyards, Mr. and Mrs. Russell Smith, Mrs. Jesse Smith, with her daughter, Miss Bonnie Ziglar, Mrs. Ralph Galt and Lester and Francis Galt.

The January meeting will be held at the parsonage, two miles east of New Market, on New Year's Day.

Western North Carolina Conference Officials for 1953-1954

President—Rev. M. A. Pollard, R. 2, Liberty.

Vice-President—Rev. L. M. Presnell, Liberty.

Secretary—Rev. F. C. Lester, 840 Sunset Ave., Asheboro.

Assistant Secretary—Rev. Max B. Vestal, R. 1, Asheboro.

Treasurer—Mr. Ira L. McDowell, R. 2, Asheboro.

Historian—Rev. J. Q. Pugh, R. 1, Asheboro.

Executive Committee, Southern Convention—Rev. F. C. Lester.

N. C. Council of Churches—Rev. Max B. Vestal, Rev. Rosser Lee Clapp, Seagrove.

COMMITTEES:

Executive—Rev. M. A. Pollard, chairman; Rev. F. C. Lester, Rev. Max Vestal, I. L. McDowell, S. H. Pell.

Home Missions—Rev. R. L. Clapp, chairman; W. W. Ritter, Paul Wilson, Miss Lola Farlaw.

Foreign Missions—Rev. L. M. Presnell, chairman; Lunnie Burgess, Von Allen, Mrs. B. P. Moffitt.

Evangelism—Rev. R. T. Grissom, chairman; Rev. H. V. Cox, N. L. Rumley.

Stewardship and Apportionments—Cyrus Shoffner, chairman; H. L. Beane, E. H. Cole.

Ministry—Rev. S. E. Madren, chairman; Rev. E. Carl Brady, Rev. R. L. Clapp, Rev. Max Vestal.

Christian Education—Rev. Bill Simmons, chairman; Rev. J. U. Fogleman, W. W. Thomas.

Religious Literature—Rev. Winfred Bray, chairman; Rev. B. H. Lowdermilk, Stacy Hayes.

Superannuation—E. A. Cox, chairman; J. A. Caviness, L. M. Murray.

Ministerial and Church Relations—Rev. G. H. Veazey, chairman; L. V. Dorsett, Edgar Freeman, Roland Farrell.

Moral Reform—Rev. M. L. Fogleman, chairman; Rev. Avery Brown, Rev. John Bowers, Alton Richardson.

Elon College Sustaining Fund—Rev. F. C. Lester, chairman; Rev. M. A. Pollard, Rev. R. T. Grissom, Cyrus Shoffner.

Church Building Loan Fund—S. H. Pell, chairman; Mrs. Orva Brown, Rev. R. L. Clapp, Rev. R. T. Grissom, Mrs. Troy Hall, Rev. F. C. Lester, Rev. S. E. Madren, Sherman Maness, I. L. McDowell, Rev. L. M. Pressnell, Rev. Bill Simmons, Rev. Max Vestal and Mrs. Glenn White.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

Preparing for Christmas

By MRS. W. MILLARD STEVENS,
*Chairman, Christian Family Life,
Eastern Virginia Conference*

The Christian festival of Christmas offers the most fitting opportunity of the whole year for linking home and church together in meaningful religious observances. At no other season of the year do people feel so near to the traditions of the faith, so aware of its deeper meaning. For Christmas means the birth of Jesus, the creche, carols, candles, midnight services, and the lovely old custom of the lighting of the Advent candles.

How can we make this Christmas more significant in our homes? I would suggest that you browse around the library one day and see what books are there. Don't forget the old familiar stories like "Why the Chimes Rang," by Raymond Alden, and the story of "The Other Wise Man," by Henry Van Dyck.

The popular family book, "The Family Celebrates Christmas," by Dorothy Carl has been revised and reprinted. In this book are plans for making Christmas one of the happiest experiences of family life. Also the attractive family book, "Roads to Christmas," by Elizabeth C. Allstrom, contains plans and ideas for enriching family worship and activities at Christmas time. Both may be ordered from Pilgrim Press, 14 Beacon Street, Boston 8, Mass., for fifty cents.

Consult your December issue of *Children's Religion* for ideas and suggestions for making different decorations in your Christmas work shop at home, with each member of the family participating. In this article, Louise B. Griffiths describes one way of making Christmas a "high holiday for families."

* * * * *

Report of Women to the Western North Carolina Conference

The women's work of the Western North Carolina Conference has been improving all the time. We are very proud of the women for their splendid work and eagerness to learn of

new ways to become better home missionaries.

Last year one of our main concerns was that only 15 of our 38 churches had organized women's societies. We are still deeply concerned, but we have made a step to improve this. We have a new society—Antioch Church in Randolph County. From all of us to all of you, our hats are off, and here's wishing you many years of fine work and service for our Lord.

Our Spring Rally was held at Union Grove on Tuesday, March 22. We had approximately 50 women and six

Congratulations!

Congratulations to Rev. and Mrs. Bill Simmons of Route 1, Bennette, N. C. upon the birth of a daughter, Sara Ann, on November 30, at 4:07 a. m. The five pounds, ten ounces, girl is especially pleasing to this young ministerial couple, because their other child is a son.

Mrs. Simmons is serving her second year as superintendent of the Asheboro District of our Women's work. Her husband is the pastor of Pleasant Grove Church, in whose new parsonage they live, and of Grace's Chapel near Sanford, and is completing his senior year at Elon College.

ministers attending this meeting. We should strive to double this number for our next rally, which will be held at Ramseur Church next spring. We are falling short on one of our main events and that is sending representatives to our conferences and conventions and to the main one—the School of Missions. This past year, we had only nine to attend the School of Missions, but we had 27 to attend the conference this fall.

For our coming year we will study a portion of the Book of Psalms for our Bible study.

Many of our societies are planning on buying a goat—not for personal use, but we are sending them to Puerto Rico, where they are desperately needed to supply milk for poverty-stricken families.

Our women's work has had a big link missing in our chain of faithful women this year, that being Mrs. E. P. Boroughs. We are greatly grieved at her death. Last year at conference time she was seriously ill and could not attend. This was the first

time that she had missed in 22 years. We all feel that even though she cannot be here in body, she will always be with us in spirit. She will always remain in our memories and shine as a guiding light to us who are here and are trying to carry on the work she loved so well.

MRS. BILL SIMMONS.

* * * * *

A World Community Day Observance in Western North Carolina

On November 6, Pleasant Ridge, Holly Springs Friends Church, and Spoon's Chapel united in presenting the program "Building Lasting Peace," at the Holly Springs Church, in commemoration of World Community Day.

Members of all three societies participated, with Mrs. Sybrant Pell of Pleasant Ridge as narrator. The service opened with songs and prayer, followed by a responsive reading in which all three societies took part.

The United Church Women have made a declaration toward a program for world peace in which prayer, democracy, support of the United Nations, sharing of spiritual and material resources, and the study of the issues of peace are essential.

A dramatic presentation, entitled "We Will Build Peace," was given, with beautiful tableaux that left a lasting memory of the narrator's words. The tableaux pointed out the conditions of the world concerning hunger, soup kitchens, ignorance, the work of the UNESCO, disease, World Health Organization, division of race and creed, equality, hate and prayer.

Singing and the benediction completed a service which left an understanding of the United Nations and a will to do our part toward building lasting peace.

* * * * *

Asheboro Plans for the Year

The Asheboro Women's Society has a new president in the person of Mrs. Roy Moore, who likes to plan her work and then work her plan. The officers met soon after their election in September and laid the framework for the year's plan of action. Then the program committee, consisting of the program chairman, Mrs. Ray Beane, Mrs. Moore and the pastor's wife, Mrs. F. C. Lester, completed the definite plans for each month's work. A mimeographed year book gave a copy of these plans to each member.

There are three circles, two of

which meet one evening a month, and the third of which is a morning circle. Once each quarter the entire group meets. The first of these general meetings, December 11, was in the form of a Christmas party, with a brief business session, devotional, exchange of gifts, and bringing of coupons for the Christian Orphanage. It is expected that the study books for the year will be given at later general meetings.

The monthly circle meetings consist of a devotional and the program from the packet. These were selected from the variety of material to fit in with the experiences of the Asheboro group and the season of the year. In some cases there were devotionals with the programs. In other cases the Bible study, a Psalm which particularly "fits" with the remainder of the program and not just any Psalm, has been planned for use with the program.

The Friendly Service program includes soap for Ryder Memorial Hospital, given at the December circle meetings, a goat for Puerto Rico later in the year, and gifts to the shut-in members of our church at Christmas. Our Thank Offering was the largest ever.

"The Hidden Heart" has been shown in our church this fall, along with a Family Night supper.

At the annual turkey supper and bazaar, sponsored by the women's society, \$300 was raised for use on the Building Fund.

All in all, we are off to a very successful year.

OUR CONFERENCE CHURCHES REPORT.

(Continued from page 6.)

They have added new Sunday school rooms and a heating plant and have started a parsonage fund.

Another church which had a good conference delegation was ETHER, with nine besides the pastor, Rev. R. L. Clapp. And they had quite a distance to travel, too. They have accumulated a building fund amounting to \$1,300, but have not forgotten sick and needy families in their community, even giving a sewing machine to one that was "burned out, or orphans in Korea. There are 77 members.

RAMSEUR has received eight new members and now has 120. Rev. Gene Thomas is the pastor. This church has installed new rest rooms

and a new heating system. They also have lowered the ceilings in two Sunday school rooms. They report "all bills paid in full."

NEEDHAM'S GROVE, of which Rev. M. L. Fogleman is the pastor, gained four members and lost three, and so has a present membership of 156. They report buying the lot adjoining the church and improving their cemetery grounds.

Several churches reported starting building funds. One of these is NEW CENTER, where Rev. H. V. Cox was the pastor last year. They also did some repair work during the year. They gained three new members, and now have 57 in all.

Several years ago SOPHIA, in conjunction with Flint Hill (R), built a new parsonage. This is now occupied by the Rev. Avery Brown and his fine family. This year the Sophia church has purchased a lot on which to relocate their church. They report attendance up about 40 per cent and nine new members. The present membership is 75.

ANTIOCH (C) reports a very busy year—the church moved, four new Sunday school rooms added, a new wing on the church, a gas heating system installed, and the sanctuary redecorated. The Rev. Lunnie Burgess is the pastor of this church. It gained no new members and lost one, so now has 128 members.

ANTIOCH (R), of which the Rev. Winfred Bray is the pastor, has the distinction of being the only church in the conference which organized a Woman's Missionary Society this year. It also has a very active Pilgrim Fellowship group. With a gain of two members and a loss of one, it now has a membership of 111.

SHILOH barely misses the 100-mark this year—it has 99 members. Perhaps it can get back over 100 during this year. That would be fine. The pastor is the Rev. R. T. Grissom. A new organ has been installed in this fine rural church.

SPOON'S CHAPEL is one of our smallest churches, but it gained five new members during the year. Its membership now stands at 42. Rev. Max Vestal is the pastor. This was the first church in the conference to accept its Building Loan Fund goal, and it has also started a building fund of its own. One of its projects was helping Korean orphans.

One of our churches which is definitely hoping to build during this

year is BAILEY'S GROVE in North Asheboro. During the past year its building fund has been increased, plans have been drawn, and hopes are running high. Since conference, this church has voted its share of the denomination's Building Loan Fund. The pastor is the Rev. Avery Brown.

Our church in HIGH POINT has an easier time in getting workers than it does in getting members. During the past year this church has begun construction of Sunday school rooms. It held a Fall Festival in the uncompleted building. The Rev. G. H. Veazey is the pastor of these workers. The present membership is 168.

HANK'S CHAPEL is undergoing a real "face lifting." An adequate religious education building is being erected at the rear of the church, and the large church building is being brick veneered. Rev. R. T. Grissom, the pastor, and his family, live in a nice, large, modern parsonage near the church. This church gained 16 members and lost eight, which leaves it with 245 members.

Rev. B. H. Lowdermilk is the pastor of FLINT HILL (M) church, which did some remodeling a year ago. This past year they have paid for the remodeling. This church received seven members on confession, lost four, and now has 67 on its roll.

Our congratulations to little BENNETT CHRISTIAN CHURCH for becoming independent of conference aid on pastor's salary. For a number of years this church has been receiving a small amount of help in this way. Now they are managing it alone. The pastor is the Rev. John Q. Pugh. There are 31 members, two having been received the past year.

Last, but far from least, in this reporting from the churches, we come to GRACE'S CHAPEL. This church has unanimously recalled the Rev. Bill Simmons as its pastor for this year. The young people and the women have built a clubhouse costing \$3,000. Gifts were given to "burned out" and sick families in the community. The church entertained the Western North Carolina Pilgrim Fellowship on November 29. Thirteen new members were received during the year with a net gain of seven. The present membership is 182.

"Any objective is obtainable. But only the supreme objective is worthy of your aspiration and endeavor"—Anon.

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Telling the Christmas Story

Christmas is a family time and a story-telling time. Recently we have heard some lovely stories, but they were ruined because the persons giving them, read them in a rather ordinary fashion, instead of telling them with sparkle and aliveness. Anyone enjoys a story well told better than one read with little enthusiasm. Now we are advocates of reading aloud, but there are times when one needs to tell a tale. Make this your Christmas present for your children or the children you teach.

"But," you say, "I just can't remember a story, I just can't." Are you sure? Have you really tried? Professor Barney, who teaches English at Elon College, taught me children's literature. In that course, he has a sure-fire method for story telling.

1. Read the story many times to become familiar with it.
2. Break it into logical sequences, images or patterns.
3. Memorize the sections by rote.
4. Tell the story aloud to yourself. (Practice before the mirror.)
5. Share the story with others!

We would add: put some of yourself into the story, be vivacious and then forget yourself. Think of yourself as being the people about whom you tell. It is then that your small fry will hang on to each word and plead: "Tell it again!"

Here is a story on which to practice:

David was five and as lively as any five-year-old is apt to be. Right now he was a bit tired, but little boys of five never admit that they have had a full day. It was just before Christmas, and David was helping his mother make a Christmas scene to go on their mantel. David was so small he had to stand back a little ways to see the top of the mantel, but he enjoyed standing back very much.

All around him on the table lay scraps of cloth, bits of wool, paste (lots of it on David's fingers) and cardboard. Mother was taking a few stitches in a shepherd's cloak and taking a peek at David with one eye.

"David, are you sleepy? We should have stopped for your nap."

"No, no," he said to his mother.

David's mother cut the thread and stood up. She carried the figure to the mantel and put it in place. Like David, she stood back a little and looked at the scene. It was simple, but quite lovely. In the middle, they had placed a circle of blue paper, and before it was the Holy Family; and grouped around were the Wise Men and the shepherds, made of clothespins and dressed by Davey and mother.

She picked up David and held him close to the scene to see it.

"Tell me the story of the shepherds and the angels, Mommy," he asked.

Sitting down with David in her lap, she told the old, old story of the little Lord Jesus and his birth. And when she came to the part about the shepherds being afraid, David broke in, "Mommy, I know what that angel said to those shepherds."

"What, dear?" asked mother.

"The angel said: 'Don't be afraid, shepherds, the angels are just lighting up.' That's how I feel—just like lighting up!"

* * * * *

"How Many Days?"

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

No sooner was Thanksgiving Day over than our youngest neighbor began asking, "How many days before Christmas, Mommy?" And as the days passed Gail became more and more excited and emotional. When, at last, Christmas week did arrive, Gail was nervous, tired of it all, and unwilling to take the simplest part in the preparations.

Parents sometimes forget to teach the real meaning of Christmas—the Birthday of the Prince of Peace. It needs to be exemplified. The atmosphere of the home should be kept in harmony with His coming. Father and Mother should show that they are *joyfully* grateful for this Gift of Gifts. The children will follow their lead.

"Every child is selfish," criticized an old lady. "All they care about is what they will get."

If the children at Christmas time are more interested in getting than in giving, it is generally because from their earliest recollection gifts for

them has been the chief topic of conversation on the part of relatives and friends when talking with them at this season. Many boys and girls when they go to kindergarten learn for the first time the happiness of preparing gifts for those at home. This *giving* will be very different from merely distributing what someone has bought or prepared for them to give. These are gifts that they themselves have made for Dad and Mom. They can hardly wait for Christmas—not to *get* something this year, but to *give*.

During the depression a teacher who is a friend of mine discussed with her class the significance of Christmas. The children told what they were giving and for what they hoped. Angelo, a blackeyed Italian boy of nine, stood up with the rest. When his turn to speak came, he said quietly but gaily, "We are not going to have any presents, but we're going to have a lot of fun."

How true it is that many presents do not necessarily mean "a lot of fun." Here was a family that could not afford gifts, but they were going to have a happy time. Parents, in some families, and the children, too, often finish the holidays physically and financially depleted. A wise mother of my acquaintance helps her twins to control their eagerness when making out Christmas shopping lists by saying, "Let's stop and think. Wouldn't it be nice to save a little of your money for the Junior Red Cross and for some of the other friends you like to help?"

This mother when Christmas arrives stresses its real meaning. The family attend church, sing Christmas carols, deliver gifts to families less fortunate, invite lonely friends and relatives to dinner, and, too, enjoy their own simple gifts. Moreover, the housekeeper, who has been with the family for years, is spared to spend Christmas with her relatives. "Ellen wants to be in her own home," they say. "That's where she belongs!"

There is not a time of the year when we do not need the real Christmas spirit—the gracious hospitality, the cheer and extra smiles then prevalent. Amusing stories have their place, too. A little boy ran home from kindergarten with the news that he was to be in a Christmas pantomime. His busy mother overlooked the word "pantomime." Absent-mindedly she asked, "What do you say in the Christmas play, Allen?" "Oh, I don't say any-

(Continued on page 11.)

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Executive Committee of Valley Youth Holds Meeting

A meeting of the executive committee of the Valley Youth Conference was held with the members of the Winchester Youth Fellowship on Friday evening, December 4. Basketball games or practice kept most of the officers from attending, but eight Winchester young people, their advisor, Miss Winnie Whitlock, Mrs. Whitten, and Messrs. Galt, Harmon and Whitten, worked out tentative plans for the next conference rally to be held at Winchester either January 24 or 31, 1954.

This rally will feature a "flight around the world," with stops at eight foreign countries whose Christian life, songs and folk games will be portrayed by eight different youth groups. We hope also to have a missionary film and a speaker for the evening program.

HANK HARMON.

* * * * *

Relax With Max

Do you like tongue-twisters? Try this one: "The big black bug bit the big black bear on the big black bear's bare back, so the big black bear bit the big black bug back."

* * *

Do you like puns? Try this multiple pun:

A German and his wife were walking with a Russian down the main street of Moscow, when a flake of snow hit the German's wife on the nose. The German remarked that it was snow.

The Russian said, "No, it is rain."

"It is rain."

"No, it is snow."

Then the German's wife said, "Let us not get in a fuss over this, Rudolph, the Red knows rain, Dear."

* * *

Someone has said that what a person does with his spare time determines what sort of person he will be. Well, most of us will have some spare time around Christmas. Let us not waste it. Let us make this Christmas a joyous one for others and thus for ourselves, by sharing the spirit of Christ. Merry Christmas to each of you!

A Report from Centerville Sunday School

According to a report made by the secretary of the Centerville Sunday School to the Prince George County Convention, the Sunday school was open every Sunday during the year. The average membership was 32, and the average attendance 60 per cent.

During the year, sick members have been remembered; a fellowship supper sponsored, and an entertainment committee appointed, which has put on several good programs.

The officers and members affiliated themselves with the leadership training school in Waverly last fall, and four of this number received certificates.

A Bible school was carried on in connection with our revival services.

The Sunday school has encouraged the young people's choir, helped to finance repairs to the church building, supported janitor service for the church, and purchased all necessary Sunday school material, as well as pins for an attendance project.

We will strive to make our Sunday school even more progressive during the ensuing year.

MRS. F. W. BARLOW,
Church Secretary.

NO TRUCE WITH TB.

(Continued from page 3.)

in the corridors." Since that day, more than a year has passed, and some of those who danced are dead.

What, then, is the place of drugs, the old and the new, in the treatment of tuberculosis, and what is the effect of this "chemotherapy" on the tuberculosis campaign?

There is no doubt, after a seven-year trial, that certain drugs are very helpful in treating tuberculosis. So, for the first time in history, we have drug treatment to add to the time-tried but never really satisfactory formula of "rest, fresh air, and good food," and the later treatment by pneumothorax, pneumoperitoneum, thoracoplasty, and surgical removal. By February, 1952, it had been determined that the most effective drug treatment was a combination of para-aminosalicylic acid and streptomycin. Then came the exciting new

drug which is now officially named "isoniazid," but may be referred to by at least half a dozen other trade names. As intimated above, isoniazid has not lived up to the original expectations, but by itself it is a better drug than para-aminosalicylic acid, and it is hoped that it will also prove so in combination with streptomycin. Time and much study will tell.

But there is as yet no evidence that drug treatment can replace bed rest and surgery. It is only an extraordinarily useful addition to older methods of treatment.

And there is no hope that chemotherapy is so effective that it will wipe out tuberculosis in a few years' time and so make other efforts to control tuberculosis unnecessary.

Therefore, there must be no slackening in our efforts to fight tuberculosis. We must still conduct X-ray surveys to find early or asymptomatic disease; provide facilities for X-ray checks of large portions of the population, continue the campaign to have chest X-rays of all hospital admissions and all hospital personnel; continue support of research workers, etc. These and many other problems will need our constant attention.

But someone has to provide the money which makes such studies possible. The Christmas Seal sales have through the years provided the lifeblood for the volunteer citizens' campaign against tuberculosis. This campaign will be carried on by the 3,000 tuberculosis associations in the United States until tuberculosis is defeated.

FOR THE CHILDREN.

(Continued from page 10.)

thing," he answered. "I'm one of the wise men!"

Sandy and Terry had moved into a ranch-type house. One hot day in July the little boys rushed out into the garden and lifting blonde heads toward the sky they called at the tops of their lusty voices, "Santa Claus, we live here now. Don't forget! Don't forget!"

This new attitude toward Christmas, a more relaxed, thoughtful one, does not mean that Santa Claus is not in the picture. But Santa Claus should be only a symbol, just as Uncle Sam is our country's symbol. Santa is the children's friend and teacher. He represents good nature and happy generosity. It will be well to remember that, like every other day, for us Christmas will be what we make it.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Thy Kingdom Come"

LESSON XIII—DECEMBER 27, 1953.

MEMORY SELECTION: "*The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.*"—Revelation 11:15.

LESSON: Matthew 6:9-19; 28:16-20; John 17:18-21; Acts 1:6-8; Revelation 11:15b.

DEVOTIONAL READING: Ephesians 6:10-20.

The Kingdom of God.

The Kingdom of God was the central passion of Jesus. The words, therefore, were often on his lips. When he began his public ministry, he said, "Repent, ye, for the kingdom of heaven (or of God) is at hand." Throughout his ministry, he taught and preached about the Kingdom of God. Many of his stories had the kingdom as his central theme. And after his resurrection, during the forty days that he showed himself alive to his followers by many infallible proofs, he spoke to them "of the things pertaining to the kingdom of God." (Acts 1:3.) Furthermore, he taught his disciples to pray for the Kingdom of God to come. He said, "When ye pray, say, Thy kingdom come, thy will be done on earth as in heaven." Even a casual reading of the words of Jesus will show how much emphasis he put on the kingdom of God or of heaven—the terms are synonymous. How come all this? What did he mean by the Kingdom of God? Where was it? What was it like? When would it come? Who would be members of it? Who was its King?

Briefly put, the central idea of the Kingdom of God was, "God rules, God will rule." Taking the idea of a king, so long central in the thinking of the Jewish people, Jesus purified and clarified and universalized the idea and applied it to the relation of God to his people and to the world itself. Even in his day he saw that God was the Ruler, the King. But then, as now, he did not see all things "put under his feet. Jesus frankly faced this fact. But he foresaw the time when God's rule would be fully established, and when His will would

be done on earth even as it is done in heaven. He bade his disciples to pray for this greatly-to-be-desired goal, and to work for it even as they prayed for it. The coming of the kingdom was to be a long drawn-out affair. But come it would. On the last night of his earthly life he told his disciples that he would not again drink of the cup, until he drank it new with them in the Kingdom of God.

Put it another way: for Jesus, the Kingdom of God meant the rule or reign of God in all human affairs. The kingdom is already established in heaven; let it become a reality on earth. "Let it come and wipe out wars between nations. Let it give men something better to live for than money and big houses and pleasure. Let it drive out the threat of poverty, the shadow of pain. Let it come leaping out of the hearts of men who are Christlike. Let it rule on all the earth. Thy kingdom come."

A Claim, a Commission, a Promise.

"Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things that I have commanded you; and lo, I am with you always, even unto the end of the world (or age)." We call this "The Great Commission." It is more than that. It is first of all a *great claim*. Jesus Christ, the Risen Lord, claims to have all authority or power, both in heaven and on earth. God has highly exalted him and put all things under his feet. On the basis of that claim, Jesus gives his disciples a *great commission*. He bids them go into all the world and to make disciples of all nations. These are our marching orders. They are specific orders which give authority to missions, now and always. The man who does not believe in missions had better read his New Testament again. And finally, Jesus gives his disciples a *great promise*. Those who undertake to do what the Lord commands them, will find that he will go with them. He always helps us to do what he tells us to do. He will be with us even unto the ends of the earth, and until the end of time. Arise, let us

be going! We should be about our Father's business!

Sent Even As He Was Sent.

"As thou didst send me into the world, even so send I them into the world." These words ought to give us pause. The Master plainly says that even as God sent him into the world, just so does he send us into the world. Not in the same degree, but in the same manner, we are to be saving elements, bringing men to God through Jesus Christ, revealing the character and love of God, fulfilling his will and building his kingdom.

Power for the Work of Kingdom Building.

Even after the Resurrection, the disciples did not understand the nature of the kingdom. "Wilt thou at this time restore again the kingdom unto Israel?" they asked. They still looked for an earthly kingdom with Jerusalem as the capital. They had not yet learned that the Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit, as writes Paul. The disciples not only lacked knowledge, but they lacked power. Jesus therefore told them to wait until they were endued with power from on high. Then they could and should be his witnesses, beginning where they were, and going even unto the ends of the earth. It was a repetition of the Great Commission in another form.

The Far Off Divine Event.

"The kingdom of the world is become the kingdom of our Lord and his Christ; and he shall reign forever and ever." John in his vision on Patmos, with inspired insight, saw the one far off divine event toward which the whole creation moves. He was a prisoner and an exile on a lonely island. But he was not looking at the things that are seen, for they are temporal; but at the things that are not seen, and are eternal. And he knew that Christ was Lord, that eventually he would establish his kingdom, that he would rule forever and ever. The kingdom does not come with observation. The mills of the gods grind slowly. A thousand years are in God's sight as a watch in the night. But come it will, this Kingdom of God, this rule of Christ, this reign of righteousness.

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REPORTS OF CONFERENCE COMMITTEES

(Continued from page 5.)

training of our young people. The rallies of our conference have brought forth many outstanding young people who are doing a splendid job as church leaders. The young people are still in need of encouragement and advice.

6. To support our college this year in a more vigorous way by sending our own children to Elon will be a great help to that institution. More and more of our young people are choosing other colleges than our own and by their doing this we are losing them to other denominations. On Elon's campus our laymen, ministers, missionaries and Christian workers are trained.

BILL SIMMONS,
Chairman.

The W. N. C. Conference and the Church Building Loan Fund

This is a progress report from your committee, which has been working to raise our share of \$11,500 of the \$4,500,000 Building Loan Fund of our denomination. This money is to be loaned to churches to make improvements, build in new communities, aid in places where misfortune has come, or in anyway to make it possible for children and their parents to worship Christ. By September, in the denomination as a whole, \$3,500,000 had been pledged. That is fine.

How about our conference- Eight churches have entered into the program and made their declarations to the amount of \$3,410, which is only about one-fourth of our total goal. These churches that have seen the need for such aid are: Asheboro, Flint Hill (R), Hank's Chapel, High Point, Pleasant Ridge, Pleasant Union, Liberty, and Spoon's Chapel.

This might indicate that your committee has not been at work. But we have had four meetings of the committee, one conference-wide meeting of the churches, and two area meetings of the churches. At least, such meetings have been called, but the response has not been too good.

However, we believe that other churches will want to make their declarations of purpose soon—the money does not have to be paid until 1955. The Western North Carolina Conference is at the bottom of the list in the

conferences of the Southern Convention, so far as churches sending in these declarations is concerned. This does not give a true picture of our belief. We want others to have churches, and we do not want the world at large to think that we are happy if only our little family of churches here has a place to worship. We want the Church of Christ to be greater in every respect. If it is going to be, we must help it by giving to this fund that will always be there to help when the need comes.

One never knows when fire, storms, floods, or some other disaster may strike our own church, and we would need to seek aid. We would not want to hear the answer that so many have had to hear recently—no funds with which to aid your worthy cause.

S. H. PELL,
Chairman.

Note.—Word has just been received that the Albemarle and Union Grove churches have accepted their quotas and have forwarded their declarations of purpose to the Convention office. That is fine! What church will be next?

S. H. P.

Activities of Laymen's Fellowship of Western Carolina

It is with a great deal of pleasure that I can report to you that our laymen are among the finest in our denomination. Here we find a group of men dedicated to God and the work of his kingdom. By our dedication we will make his church a better one on earth, and through it men, women and children will be brought to the Christian way of life.

This year we have placed emphasis on missions, having a returned missionary speak at one of our rallies. At another rally we made a study of our convention center at Moonelon. We believe this is going to be a great thing for our churches, and we adopted a resolution to raise \$2,500 to help make this possible. We have \$968 of this amount already pledged.

We have seven churches that may be called honor-roll churches, as they have Laymen's Fellowship organizations: Albemarle, Asheboro, Liberty, Pleasant Grove, Pleasant Ridge, Spoon's Chapel and Union Grove. I would like to give an extra word of commendation to Union Grove for having a Youth Laymen's Fellowship.

Many of our churches that do not have a fellowship are represented at our rallies, for which we are very grateful. The ministers have been a great bolster to our program by their interest in the local church and by faithful attendance at our rallies.

Our final rally for this year will be held on November 21, at the New Market School, with the Flint Hill church serving as host. We will have our national director, Walter A. Graham, on the program. This promises to make for us a great meeting.

In summing up this report I would like to say, "The laymen have been working hard in the local church to make it a better church, and without their faith and work a great amount of God's plans would not have been accomplished."

S. H. PELL,
Chairman.

Motions Passed by the Western North Carolina Conference

1. Voted: To invite all visitors to be seated as deliberative members.
2. Voted: To approve program as presented, subject to necessary changes.
3. Voted: That the united evangelistic campaign for next spring be referred to the Conference Ministerial Association with power to set date and promote the work.
4. Voted. That the Conference Missionary Association should be continued.
5. Voted: That Conference hold a one-day session on Thursday, March 4, 1954, primarily for educational and inspirational purposes, and a one-day session on Thursday, November 4, 1954, mainly for business.
6. Voted: To meet at the Asheboro Congregational Christian Church for the session of March 4.
7. Voted: To have minutes printed in *The Christian Annual* and to purchase 200 copies to be distributed to the conference officials and to the churches.
8. Voted: That the secretary be authorized to report this conference session to the churches as soon as possible through a special issue of THE CHRISTIAN SUN.
9. Voted: That the secretary be authorized to complete minutes, using editorial discretion in preparing them for publication.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

It is a pleasure to make this report. So many churches and friends have done so well by us. However, we are far from the \$65,000.00 we must have before this year is finished. If there is anything you can do for us, please help us all you can.

I have been thoroughly discouraged for six months, but have had the hope that Thanksgiving and Christmas would bring us out of the anxiety with which we operate. Many people are rallying to our plea and that encourages me. However, as the year draws nearer to its close, I am re-emphasizing my suggestion to you that you do all you can to help us come out successfully, because a new year with its needs will soon be before us.

Our children are well, happy, and getting along fine in the orphanage and in school. Not all of them are making as good grades as we would like for them to make, but they do extra well at that. We are mighty proud of them.

We have had rains, not too much, but enough to help our small grain. we have 115 acres of wheat, oats and barley sown. It is beginning to show green across these pretty rolling hills. If enough of it comes up, there will be some pretty fields around here soon. I hope and pray that we may make a good crop this coming year. We do need it so badly.

Our children are looking expectantly forward to Christmas. Already plenty of candy has arrived, plenty of pecans, and individual packages are beginning to come in. Parties with oranges, apples, toys and more candy are being planned. The Elon College student body and the Burlington Civinettes are giving parties. The Woodmen of the World will give a big party for everyone. Several churches are also planning parties.

Standard Hosiery Mills of Burlington has already sent us 120 pairs of socks and hose. There is always a need for such things, as well as shoes.

Yes, people are remembering us. May God's blessings be upon every one, every individual, every class, every Sunday school and church.

There will not be another financial report before the first of the year. The editor has tabooed finances for the Christmas issue and there will

be no paper on December 31. But keep sending in your gifts, and let's make sure that the first report in January will carry us over the top!

"No one stands so straight as he who stoops to help a child."

JOHN G. TRUITT,
Superintendent.

REPORT FOR DECEMBER 10, 1953.

Commodities for the Week.

Ladie's Bible Class, Holland Christian Church, Clothing.	
Miss Annie Louise Johnson, Burlington, N. C., Clothing.	
T. R. Eason, South Norfolk, Va., Clothing.	
Cone Mills, Gibsonville, N. C., Cloth.	
Mrs. W. H. Mercer, Bunker Hill, Ill., Toys and cards.	
Mrs. John A. Hall, Henderson, N. C., Clothing and books.	
W. H. Weatherly, Elizabeth City, N. C., Candy.	
Pate-Dawson Co., Burlington, N. C., Bananas.	
Mrs. G. O. Huber, Wakefield, Va., Clothing.	
C. H. Darden, Greensboro, N. C., Candy.	
Miss Phylliss Lemmond, Sanford, N. C., Clothing.	
Mrs. J. R. Pleasants, Durham, N. C., Clothing.	
Miss Ray Hall, Norfolk, Va., Tie Holders.	
New Hope Missionary Society, Coupons.	
Mrs. E. N. Pearce, Burlington, N. C., Coupons.	

Sunday School Monthly Offerings.

Amount brought forward	\$15,020.54
Eastern N. C. Conference:	
Morrisville	\$ 9.91
Morrisville, Thanksgiving	23.40
New Elam	35.00
Plymouth, S. S., Thanksgiving	35.82
Wake Chapel	1652.54
	1,756.67
Eastern Va. Conference:	
Berea (Nans.), Thanksgiving	\$ 10.00
Bethlehem (Nans.)	32.71
Liberty Spring S. S.	20.00
Mt. Carmel S. S.	18.53
Christian Temple	45.00
Suffolk, Thanksgiving	100.00
	226.24
N. C. and Va. Conference:	
Burlington, First, S. S.	\$ 84.54
Burlington, First, Thanksgiving	350.00
Burlington, Bev. Hills	46.81
Greensboro, First	174.09
Hopedale, Thanksgiving	5.00
Mt. Zion, S. S.	6.82
Union (N. C.), Thanksgiving	14.00
	681.26
Western N. C. Conference:	
High Point, First	\$ 30.00
Pleasant Union, S. S., Thanksgiving	47.16
Union Grove	28.70
	105.86
Virginia valley Conference:	
Bethel S. S.	\$ 42.00
	42.00
Total	\$ 2,812.03
Grand Total	\$17,832.57

Special Offerings.

Amount brought forward	\$22,747.04
Mrs. Elizabeth Shoop Dixon, Suffolk, Va., in memory of Mrs. Edna Bradley Maxey	\$ 5.00
Mrs. Elizabeth Shoop Dixon, Suffolk, Va., in memory of Mrs. Alice Whitefield Cutchins	5.00
Mary Sue Brittle S. S. Class	5.00
Mrs. C. E. Newman, Virginia, Va., in memory of Dr. C. E. Newman	5.00
John Chamblin, Gibsonville, N. C.	1.00
Special Fund, First Cong. Church, Asheville, N. C.	50.00
Thanksgiving Offerings:	
Burlington Rotary Club	240.00
Marshall Andrews, Suffolk, Va.	5.00
Mrs. Ethel S. Godwin, Suffolk, Va.	25.00
Mr. & Mrs. Vernon E. Ramsey, Suffolk, Va.	25.00
M. T. Elliott, Suffolk, Va.	5.00
Mr. & Mrs. L. S. Burton, Suffolk, Va.	25.00
A. W. Cooper and Friends, Hamlet, N. C.	34.00
Julius C. Helmer, Newport News, Va.	25.00
W. H. Scott, Franklin, Va.	100.00
R. C. Craven, Greensboro, N. C.	84.00
L. W. Wagoner, Elon College, N. C.	20.58
Mr. & Mrs. C. S. Clayton, Charlotte, N. C.	100.00
Eugene Neu, Charlotte, N. C.	5.00
Mrs. E. H. Morris, Asheville, N. C.	5.00
J. D. McClenny & Family, Suffolk, Va.	50.00
Pisgah Christian Church, Pisgah, Ala.	30.00
Mrs. Isabelle F. Robinson, Albany, N. Y.	25.00
Mr. & Mrs. R. S. Piland, Suffolk, Va.	5.00
Mr. & Mrs. Otis O'Berry, Harrellsville, N. C.	50.00
King Electric Co., Burlington, N. C.	25.00
Woman's Guild, Shelton Mem., Portsmouth, Va.	10.00
E. H. Wilkins, Greensboro, N. C.	75.00
W. C. Mull, Burlington, N. C.	100.00
Twentieth Century Baraca Class, Suffolk Christian Church	50.00
Charles Apel, Morehead, Kentucky	10.00
Clyde W. Rudd, Greensboro, N. C.	10.00
Mrs. H. N. Wellon, Burlington, N. C.	5.00
A Friend	5.00
Mr. & Mrs. J. C. Webb, Suffolk, Va.	25.00
Special Gifts	286.30
	\$ 1,530.88
Grand total	\$24,277.92
Total for the week	\$ 4,342.91
Total for the year	\$42,110.49

Pledges to Church Building Loan Fund Campaign

Church and Pastor	Amount
Va. Valley Central Conference:	
Antioch—E. J. Rohart	\$ 343.00
Bethlehem—Ralph M. Galt	106.00
Bethel—H. V. Harman	377.00
Dry Run—R. E. Newton	129.00
Joppa—R. E. Newton	52.00
Leaksville—R. E. Newton	436.00
Mt. Lebanon—R. E. Newton	211.00
Newport—R. E. Newton	426.00
Winchester—R. A. Whitten	1,101.00
Wissler's Chapel—Ralph M. Galt	60.00
Eastern Va. Conference:	
Berea (Nans)—H. S. Hardeastle	\$ 872.00
Berea (Great Bridge)—H. E. Crutchfield	1,197.00
Bethlehem (Disp)—John Gallo ..	459.00
Bethlehem (Nans.)—R. E. Brittle	2,040.00
Burton's Grove—J. W. Madren ..	153.00
Cypress Chapel—Earl T. Farrell	1,321.00
Damascus, Sunbury—T. Fred Wright	775.00
Franklin—Harvey L. Carnes ...	2,132.00
Holy Neck—Allen Hurdle	1,270.00
Holland—J. H. Lightbourne, Jr.	1,913.00
Isle of Wight—Ellis N. Clark ..	200.00
Liberty Spring—Jesse H. Dollar	1,591.00
Newport News—A. Lanson Granger, Jr.	3,264.00
Norfolk, Bay View—.....	724.00
Norfolk: Christian Temple—W. Millard Stevens	5,330.00
Norfolk, Rosemont—Melvin Dollar	2,800.00
Norfolk, Second—J. Everette Neese	877.00
Oakland—H. S. Hardeastle	1,570.00
Oak Grove—Earl T. Farrell	265.00
Portsmouth, First—W. P. Smith	1,410.00
Portsmouth, Shelton Memorial—Thomas H. Britton	683.00
Portsmouth, Elm Ave.—R. Eugene Tally	704.00
Richmond—Roy C. Helfenstein ..	1,459.00
South Norfolk—O. D. Poythress	2,500.00
Suffolk—.....	6,290.00
Union, Southampton — Clyde Fields	928.00
Windsor—Ellis N. Clark	500.00
Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Antioch—W. A. Rich	203.00
Beulah—.....	517.00
Bethlehem—W. A. Rich	132.00
Chapel Hill—R. L. Jackson	509.00
Fayetteville—Carl Wallace	300.00
First Cong. Christian—John W. Rackley, Jr. (Hopewell, Va.) ..	464.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Lee's Chapel—Fred P. Register	†166.00
Morrisville—E. M. Powell	207.00
Mt. Auburn—W. A. Rich	523.00
Mt. Carmel—W. A. Rich	203.00
Mt. Gilead—W. A. Rich	332.00
Plymouth—John Littikin	299.00
Raleigh—W. L. Parker	975.00
Sanford—Will B. O'Neill	1,000.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood ..	300.00
Wake Chapel—F. P. Register ..	1,500.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Albemarle—S. E. Madren	885.00
Bailey's Grove—Avery Brown ..	88.00
Flint Hill (R)—Avery Brown...	127.00
Hanks Chapel—R. T. Grisson ...	694.00

High Point—Guy H. Veazey ...	426.00	Lakeview—Curtis Young	82.50
Liberty—L. M. Presenell	361.00	Mount Bethel—C. Fred Allred ..	213.00
Pleasant Ridge—Max Vestal ...	595.00	Monticello—Julius Riee	460.00
Pleasant Union—B. H. Lowdermilk	300.00	Mt. Zion—Thomas D. Sutton ..	600.00
Spoon's Chapel—Max Vestal ...	132.00	Pfafftown—W. J. Andes	258.00
Union Grove—Winfred Bray ...	246.00	Pleasant Grove—W. T. Madren ..	814.00
N. C. and Va. Conference:		Pleasant Ridge—W. E. Wisseman	364.00
Apple's Chapel—John R. Lackey	\$1,563.00	Reidsville—T. G. Humphries ...	3,211.00
Burlington:		Shallow Ford—R. M. Petersen ..	1,057.00
Beverly Hills—W. W. Snyder	400.00	Tryon—Orville H. White	*250.00
Bethel—T. D. Sutton	593.00	Union (NC)—K. D. Register ..	1,395.00
Concord—T. D. Sutton	460.00	Union (Va)—Mark W. Andes...	1,498.00
Greensboro, Calvary Christian—Thurman F. Bowers	688.00	Winston-Salem—W. J. Andes ..	814.00
Greensboro, First—W. E. Wisseman	3,292.00	Zion—Fred H. Wrenn (Student)	75.00
Elon College—H. P. Bozarth ...	2,450.00		
Greensboro, Palm St.—Mack V. Welch	1,243.00		
Haw River—Dwight Jackson ...	1,065.00		
Hendersonville—C. M. Heymann	160.00		
Hines' Chapel—Julius Rice	697.00		
Hopedale—J. Harold Loman ...	603.00		
Ingram—W. T. Madren	975.00		
Kallam Grove—C. Fred Allred ..	344.00		

* Contribution.
† Paid in full.

SUMMARY BY CONFERENCES.

Conference	Quota	Accepted
Va. Valley	\$ 5,736.00	\$ 3,736.00
Eastern Va.	51,000.00	43,691.00
Eastern N. C.	17,690.00	10,229.00
Western N. C.	11,476.00	4,629.00
N. C. and Va.	50,552.00	25,024.50
Totals	\$136,454.00	\$87,309.50

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

It was agreed that our church would seek to reach this goal by:
(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
- [] 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195...
- [] 4. By annual solicitation each year for years.

..... Church
By Secretary or Clerk
Address
..... Pastor Treasurer

NOTE.—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

Quiz on the Western N. C. Conference

TEST YOUR KNOWLEDGE

1. What is the oldest church in the Western North Carolina Conference?
2. What is the newest church in the Western North Carolina Conference?
3. How many full time ministers are there in the conference? Name them.
4. What churches have parsonages?
5. What pastors are enrolled in college?
6. What ministers are enrolled in a seminary?
7. What minister is also the principal of a school.
8. How many ministers of this conference are retired? Who are they?
9. What two pastors have the same last name?
10. What father and son are in the ministry in this conference?
11. What minister and his daughter are both attending Elon College?
12. What church gave the most for total local expenses?
13. What is the largest church numerically?
14. What is the smallest church?
15. How many churches are in towns?
16. How many churches have full-time service?

ANSWERS

1. Pleasant Hill.
2. Asheboro.
3. Six—R. L. Clapp, R. T. Grissom, F. C. Lester, S. E. Madren, M. A. Polard, G. H. Veazey.
4. Albemarle, Asheboro, Hank's Chapel, Liberty, Pleasant Grove, Pleasant Hill, Pleasant Ridge, Randleman, Seagrove Pastorate, Sophia Pastorate.
5. Winfred Bray, Avery Brown, Bill Simmons, Gene Thomas.
6. Only one—Max Vestal at Duke University School of Religion.
7. E. Carl Brady. etaoins
8. Three—Park W. Fisher, Methodist Home, Charlotte; T. J. Green, High Falls; G. O. Lankford, Elon College.
9. J. U. Fogleman and M. L. Fogleman.
10. Silas E. Madren and Thomas Madren.
11. Avery Brown and his oldest daughter.
12. Albemarle—\$27,625.
13. Pleasant Hill—number on roll 285.
14. Providence Chapel—number on roll 20.
15. Albemarle, Asheboro, Bennett, Biscoe, Ether, High Point, Liberty, Ramseur, Randleman, Seagrove, Sophia.
16. Four—Albemarle, Asheboro, High Point and Pleasant Hill.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CV

RICHMOND, VIRGINIA, DECEMBER 24, 1953

NUMBER 50

"There Is Music in the Air" . . . at Christmas Time



The Combined Choirs of the Windsor, Virginia, Congregational Christian Church present a program of Christmas music during the 1952 Christmas season. The music was under the direction of Mrs. L. Homer Whitley, the director of the choirs and organist of the church.



News Flashes

THE SUN wishes for each of its readers a very Happy Christmas and a New Year filled with all of the good things of life.

As is the custom, there will be no paper issued on the last Thursday in December. There is provision made for only fifty issues during the year. We will be seeing you again in January.

Dr. Millard Stevens, the pastor of the Christian Temple in Norfolk, Virginia, reports that the Elon Choir rendered a most excellent program at the Temple on the evening of Sunday, December 13. This was just one of the stops made by the choir on its pre-Christmas tour.

The Richmond First Church rendered a special Christmas musical program at the morning service last Sunday. Both the Senior and Junior Choirs participated. The pastor and Mrs. Helfenstein left on Wednesday to spend the Christmas season with their daughter in Philadelphia. They will return to Richmond on Saturday. The past Sunday's Richmond *Times-Dispatch* carried a half-page feature article by Dr. Helfenstein, giving a different slant to the "No Room in the Inn" story.

For those who may be interested, we have just received a letter from Timothy Chang, wishing for his many friends in the Southern Convention a very Merry Christmas and a Happy New Year. He adds: "May God bless you for the great years to come." We do not have space in this issue for the letter, but are printing the following paragraph: "The snow is piling up here, and it seems to make the Christmas season real. I expect to spend a few days during the Christmas vacation with my brother, Silas, his wife and little daughter Helen in West Chester, Pennsylvania, near Philadelphia. I wish that I might have a few more days vacation so I could come to North Carolina, but that cannot be so now. But I want you to know that I can never forget your kindness and hospitality to me while I was in North Carolina." Timothy's address is, "Fellowship House," Ohio State University, Columbus 10, Ohio.

Greensboro First Church Holds Christmas Workshop

One of the best family gatherings ever held at the First Congregational Christian Church, Greensboro, was held on Sunday afternoon, December 6, when over 200 people braved the pouring rain to participate in a Christmas workshop. Sponsored by the Board of Christian Education

and planned by a committee of three, It was successfully carried out through the help of the newly formed Parent Council.

As the people gathered they were directed to the church basement where work tables were set up. Each family, with directions from two couples of the Parent Council, made

(Continued on page 14.)

The Crossroads of Time

A mother lays her new-born child in a crib . . . angels appear on a hillside . . . shepherds hurry quietly to Bethlehem . . .

Somehow, the world stood still that night. Time was at the crossroads. Men took a long last look at the Old Testament and turned their faces toward a new era—an age of love and brotherhood. With the first gurgle of that baby, Christianity drew its first breath on earth!

But why—who is this baby? Let's go over and look into that crib! There he lies—a little boy. His mother has him so wrapped that all we can see is his face—but it seems no different from other baby faces . . .

The strange, the mysterious fact about this baby boy is that the Jewish world has been talking about him for the past 1,500 years. Long ago—500 years before—the prophets had lifted up their voices and said:

"Behold! A virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel."

"Then shall the eyes of the blind be opened, and the ears of the deaf unstopped. Then shall the lame man leap as an hart and the tongue of the dumb shall sing."

"And he shall feed his flock like a shepherd, and he shall gather the lambs with his arm and carry them in his bosom, and gently lead those that are with young."

This baby then—this child—is he the Prince of Peace? God the Mighty? Yes, because he grew to manhood, he said that he was God, and he proved it! That's history.

And that is the marvel of the Christmas festival. It is that which brings the Christian world to its knees every year: the spectacle of Almighty God in the flesh; the devout adoration of those tiny fingers—fingers which shaped the mountains and set the moon in her place, now reaching out helplessly for Mary's face; those lips which pronounced the first Fiat of Creation, now pink and blue and cold.

Is it any wonder that today we raise our voices with angels and archangels? Today our Christ was born. Today our Saviour appeared. Glory be to God in the highest, and on earth, peace to men of good will!

"Come and behold him, born King of angels." No, we must do more than behold. We must adore our God, enthroned now in the manger, soon on the Cross!

—Anonymous.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Christmas Greetings to the Laymen of the Convention

Greetings! This is the first Christmas for the Laymen's Column in THE CHRISTIAN SUN, and your editor wishes to take this opportunity to express his deep appreciation for your kind comments during the year, for the reports which you have sent in, and for the interest which you have shown in this work. May you experience a deep and abiding peace during the Christmas Season and may you enter the New Year in health and strength and confidence that there are many good and profitable experiences awaiting you as Laymen.

During the holiday season it would be profitable for us all to, as the merchant does, take inventory of our spiritual stocks. Let us consider what we have done during the past year for our church and compare these activities with a list of the things which we should have done. And having thus looked backward to our mistakes and our failures, let us firmly resolve that during the new year we may more often be found doing the things that are worth our time and that contribute to the building of the Kingdom even on earth.

* * * * *

Convention-Wide Rally to be Held in February

Sunday afternoon, February 14, has been set aside for the Convention-wide Laymen's Rally. This rally has been, in the past, an outstanding occasion, and we have always enjoyed an interesting program. Please mark this date on your calendar and plan to attend. We will announce complete details along with the tentative program in an early issue of THE SUN.

* * * * *

Java C. Wilkins Gymnasium Dedicated in Haw River

On Sunday, November 29, the new gymnasium at the Haw River High School was officially dedicated to one of the outstanding laymen in the Southern Convention. Dr. J. C. Wilkins of our Haw River church, the oldest practicing physician in Ala-

mance County who recently was honored by being named "physician of the year" in the county, was honored by a host of friends who gathered in the new gymnasium for the dedication ceremony.

Dr. Wilkins is an active member of our Haw River church where he has served with loyalty and enthusiasm for a number of years. He is an honored physician, a devoted and dedicated churchman and a citizen of whom we are justly proud. In selecting his name as the name of the new gymnasium, the officials have not only honored him, but have honored the church of which he is so integral a part.

The Rev. Dwight Jackson, pastor of the Haw River church offered the invocation. Dr. M. E. Yount, Superintendent of the Alamance County Schools, gave the address, and the Rev. Robert Bruhn of the Baptist church in Haw River gave the dedicatory prayer. It was an impressive service, and it gives this writer, who had the privilege of serving briefly as Dr. Wilkin's interim pastor, a genuine pleasure to report to the Laymen of the Convention this honor which has been bestowed upon one of our number.

J. E. D.

Governments, like clocks, go from the motion men give them, and as governments are made and moved by men, so by them they are ruined also.—William Penn.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

Managing Editor John T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Missions, F. C. Lester; Women's Work, Mrs. F. C. Lester; Young People's Work, Max Vestal; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardestal.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

Board of Publications—Duane Vore, Chairman, S. T. Holland, Secretary; R. C. Helfenstein, S. E. Madren, W. W. Snyder, G. D. Colclough, Treasurer, ex officio.

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The Christian Sun Subscription Blank

Subscription Price: 1 year, \$3.00; 2 years, \$5.00

Date 195 . . .

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find \$ for which please send The Christian Sun
() 1 year, () 2 years — () New Subscription, () Renewal.

To

Address

Who is a member of Church

() Renew, () Enter my own subscription for () 1 year, () 2 years.

My Name

My Address

From the EDITORIAL *Viewpoint*

And It Came to Pass . . .

And Mary brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger. . . .

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people; for there is born to you this day in the city of David a Saviour, who is Christ the Lord. . . ." And suddenly there was with the

angel a multitude of the heavenly host praising God. And . . . when the angels went away from them into heaven, the shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord has made known unto us." And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary, kept these sayings, pondering them in her heart.

"The Meaning of Christmas"

A GUEST EDITORIAL BY DR. ROCKWELL HARMON POTTER

It's all in the first line of Isaac Watt's great hymn, "Joy to the World, the Lord has Come!"

Human instinct, guided by human reason, has always felt that there is in God divine wisdom and intelligence. This world, in this universe, could not have just happened. It was—and is—planned. But the human heart asks, "Does God know me?" And the age-long answer was, "I hope so"—and hope always had to struggle with doubt.

But Christmas comes to declare, "God knows." "Your Heavenly Father knoweth," said Jesus.

"Does God care?" then asks the human heart. "If God knows and does not care, how can I worship him as God?" As the long scroll of history unrolls its tale of want and war and woe, as each life meets its own experiences of temptation, struggle, sorrow and sin, it cries out, "Does God not care?"

Christmas comes to proclaim, "He cares!" It was Mary who sang, "He hath regarded the low estate of his handmaiden." Every Christian at Christmas may say and know, in his heart, "God knows me. God cares for me!"

And if he knows and cares, can he, does he do anything about it? How often, in these years of the world's human woe, has this anguishing cry gone up from breaking hearts. It is age long. Job said, "Oh, that I knew where I might find him!" And Christmas heralds the good, glad news,

"He comes!" "He hath visited and redeemed his people."

"He knows! He cares! He comes!" This is the meaning of Christmas!

But he comes not as a conqueror; not as an earthly potentate; not as a totalitarian dictator; not to impose an enforced peace upon an unwilling, unready people; not even to give his peace to one unwilling soul. He comes to reveal the Truth. He comes to show the Way. He comes to impart the Life.

He comes as a little child. He comes as a workingman. He comes as a teacher. He comes as a friend. He comes as the Master.

His only weapon is the Sword of the Spirit—and that spirit is the Spirit of Love; of Christian Goodwill. To those who will receive him he is Lord and Redeemer and Saviour.

So he came. So he comes. So he will come. This is the great and blessed thought of the "Second Coming." He comes just as soon, just as far, just as fast, just as fully as we will let him come; by our obedience, by our trust, by our loyal goodwill, our love, toward God and toward man, toward man and toward God.

So to towns and cities, so to peoples and nations, so to races and to humanity he comes.

God knows! God cares! God comes! That is the meaning of Christmas! And in that meaning there is "Joy to the World"

"Stars--A Christmas Meditation"

By DR. HENRY E. ROBINSON, Pastor
First Christian Church, Burlington, North Carolina

A few days ago I was in Suffolk, Virginia, and noted a beautiful star posted high on some structure. From the star were streamers of lights. It was an eye-catching Christmas symbol which could be seen for some distance as one approached the city.

In Roanoke, Virginia, there is a colossal star high on the mountain-side which can be seen for miles. The city, I believe, is called the "Star City."

More modest use of the star is common at this season. In our sanctuary there hangs a beautiful Moravian star. I also have one at the parsonage as a part of the exterior doorway decorations.

Most every Christmas pageant I ever saw included somewhere a star. If it wasn't there, the audience would be looking for it.

These stars, indeed, are beautiful and symbolic; but in themselves what a poor and weak counterpart they are. From each a wire must go, connecting the so-called star with one of man's little machines. If the latter fails, the star goes out. To support these little stars of men are standards, poles, structures of one sort or another. Any one or all of these could give way and let the stars come falling down. By these little stars no traveller would chart his course or check his compass. For after all, they are man's stars, little symbolic images of God's stars.

* * *

God's stars! "The heavens declare the glory of God, and the firmament showeth his handywork." Those stars, God's stars, need no secondary source of light. They need no structures to hold them up. Indeed, they are set in their courses and their paths are ordered through time and space. A calamity far greater than all the atomic explosions combined would occur if our star, the sun, should lose its way or collide with some celestial body. But who would bother his poor mind to worry about that. God's stars are set and guided by their Creator. If ever we are tempted to doubt God's power or plan, we lift our eyes to the heavens which declare his greatness beyond our utmost capacity to conceive much less to comprehend. We know of the dependability of the stars by reason and by intuition. To the healthy

mind it never occurs to doubt or to worry about the behavior of God's resplendent heavenly city. What the stars on a clear cold night do to us is significant. Awe, wonder, glory, infinitude—these are some of the feelings and thoughts that come when we face the stars which God ordained. If we are too poor in spiritual sensitivity to be so moved, then let us drink into our bodies the warmth, and thank God for the light of his sun, earth's star, without which our planet would grope through dark space as a great frozen mass devoid of life.

* * *

Even with the warmth and light of the sun, the people walked in darkness. And many still walk in darkness which St John of the Cross has called the "dark night of the soul." God in his mercy saw the affliction of his people and gave the world another star—the Bethlehem Star. It has been given many names: the star out

of Jacob, the star of the East, the guiding star, the star of hope, Messiah's star.

We scan the heavens for the Bethlehem Star. Where was it exactly? Where is it now? Will it reappear? Did it actually exist? Was it an astronomical event which happened near the time of Jesus' birth, which was accorded special meaning. (Halley's comet appeared October 8, 12 B. C. Jupiter and Saturn were in close conjunction three times in 7 B. C.) What weird strainings these questions lay upon the heart? If we could give the final answer to each, would the soul be fed? Nay, my friends, Jesus of Nazareth has enthroned these stories. These stories are not needed to enthrone Jesus of Nazareth.

The Star of Bethlehem is needed as much today as it was needed then. Where is it? It is in our own hearts and hands. Through us, our concern, and our sacrifice of time, energy and substance, the Bethlehem Star will shine in the east and guide, not the Magi, but persons now living, into the presence of God's holy gift to men—Jesus, the Christ, the Door of the fold, the Hope of the world!



The Voice of the Christ Child

The earth has grown old with its burden of care
But at Christmas it always is young,
The heart of the jewel burns lustrous and fair,
And with its soul of music breaks forth on the air;
When the song of the angels is sung.

It is coming, old Earth, it is coming tonight!
On the snowflakes which cover thy sod;
The feet of the Christchild fall gentle and white.
And the voice of the Christchild tells out with delight
That mankind are the children of God.

On the sad and the lonely, the wretched and poor,
That voice of the Christchild shall fall;
And to every blind wanderer open the door
Of a hope which he dared not dream of before,
With a sunshine of welcome for all.

The feet of the humblest may walk in the field
Where the feet of the holiest have trod.
This, this is the marvel to mortals revealed,
When the silvery trumpets of Christmas have pealed,
That mankind are the children of God.

—Phillips Brooks.



Let's Keep Christ in Christmas

By C. REXFORD RAYMOND

If we rescue Christmas from the commercialism of the market place, we must keep Christ in Christmas. If Christmas is to be known as the birthday of Jesus, we must rid its observance of its vestiges of the Roman Saturnalia. It is said that fire-crackers were invented by the Chinese to usher in their New Year with noise and clamor. It is also said that many in America use Christmas as an excuse to drink. Neither alcohol nor gunpowder have any valid connection with the birth of Jesus.

Go to the Bible and read what Matthew, Luke and John wrote long years after the birth of the blessed Baby in Bethlehem. Their wondrous stories about his birth reflect their growing understanding of Christ. If it had not been for his words and acts during the brief years of his public ministry, for his sacrifice on the Cross, if it had not been for the experience of his followers, which convinced them that he had conquered death, the Gospel stories about his birth would have never been written. . .

The matured testimony of the later days of the Apostles and their friends as preserved in the earliest record of his life, sound the salient notes in the harmony of our observance of Christmas. Every reader of the Bible will find his own appreciation of Jesus. I suggest the following enduring reasons for a proper celebration of his birth.

First. It is written that he should be called Emmanuel, God with us. His birthday is the annual reminder that God with us is to be a perpetually renewed experience of all in whom he abides. This means that the will of Christ revealed in the days of his flesh reveals the purpose of God.

Second. We are told that Jesus is the light of the world. God so loved the world that he gave his only Son that whosoever believeth in him should not perish. It was not left for America to discover that this is "One World."

Third. The story of the shepherds who heard the angel sing and came to the manger to see the Christ reveals that he is the Redeemer of those who labor and are heavy laden. The humblest worker in the world may find Jesus as his friend.

Fourth. The story of the Wise Men who came from afar to find him and bring their gifts, reveals that Jesus came not only to the humble and unlettered, but to shed the light of life on all students who seek the truth. His wisdom is for the philosophers and the scientists to whom he brings the way of life.

Fifth. The Star which the Wise Men followed across the far places in their search for him reminds us that he may guide all seeking souls if they will follow him. He is a prophecy that "every man's life is a plan of God."

Sixth. The carols of Christmas

remind us that songs are a part of God's plan for man. Following Jesus is a joyous singing way of life. The great music of the Church is an enduring and ever growing reminder that the inner meaning of the Gospel is "good news." Christians can sing!

Finally. The gifts of the Wise Men remind us that the essence of the good life is generosity. Gifts to children. Gifts to the aged. Gifts to the needy. Gifts to those who can give us in return nothing but love. Gifts to the Church, which in the body of Christ. All this re-echoes the word of Jesus when he said, "Inasmuch as ye did it unto one of these least, ye did it unto me." These are seven ways in which we can keep Christ in Christmas.

A Christmas Carroll

By JAMES RUSSELL LOWELL

"What means this glory round our feet,"
The magi mused, "more bright than morn,"
And voices chanted, clear and bright,
"Today the Prince of Peace is born."

"What means that star," the shepherds said,
"That brightens thro' the rock glen?"
And angels, answering overhead,
Sang, "Peace on earth, good will to men!"

'Tis eighteen hundred years and more
Since those sweet oracles were dumb;
We wait for him like those of yore;
Alas! He seems so slow to come.

But it was said in words of gold,
Nor time or sorrow e'er shall dim,
That little children might be bold
In perfect trust to come to him.

All round about our feet shall shine
A light like that the Wise Men saw,
If we our loving wills incline
To that sweet Life which is the law.

So shall we learn to understand
The simple faith of shepherds then,
And, clasping kindly hand in hand,
Sing, "Peace on earth, good will to men!"

And they who do their souls no wrong,
But keep at eve the faith of morn,
Shall daily hear the angels' song,
"Today the Prince of Peace is born!"

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

"When the Angels Sang"

When Adam and Eve disobeyed God in the Garden of Eden, sin was in evidence. Disobedience of the command of God is sin. Sin made man unhappy. It always does. No man can be happy with sense of guilt toward God in his heart. Sin made God unhappy. As man's sins multiplied and became more despicable, it grieved the heart of God so much that God repented that he had made man. His grief was so great that in his heart he would destroy man but instead he loved man. He sought to restrain man in his wickedness, pled with him through his prophets and priests and multiplied his blessings. Through precept and law he would inform and guide man. By service and sacrifice rendered and offered by the priests of God, he would free man from his sins and cleanse him of the stains of unrighteousness.

All the while man was conscious of his waywardness, of his distance from God, of the wall of partition that stood between him and his maker, of the darkness—the intense darkness, that clouded the very way in which he walked. He prayed for the lifting of the cloud, the scattering of the mist, the opening of the skies that he might find God, might behold him, might know him, and might possess him as his God. But the clouds would not lift; the darkness would not disappear. The skies were as brass and man was still in his dilemma and distress.

God was aware of man's weariness of his sin and the greatness of his burden. He knew of man's desire to hold him and to possess him. He inspired his prophets to tell of his plans and his purposes. For one day the gift of God would "bruise the serpent's head." One day the darkness that had obscured man's vision would be scattered and his people that had walked in darkness would see a great light. One day their despairing hearts would be filled with hope. For one day "a virgin would conceive and bring forth a Son, and his name would be called Immanuel. God with us."

That day, that glorious day, came. It came one lonely night in Bethle-

hem while shepherds were keeping watch over their flocks. His coming was heralded by angels, a great host of them. They came singing, "Glory to God in the highest, peace and on earth good-will to men."

The angels sang and man's heart has been singing ever since. His

spirit has been set free and his soul filled with the harmony of heaven. Today he sings "Silent Night, Holy Night", "O, Little Town of Bethlehem", "Hark, the Herald Angels Sing", "O, Come All Ye Faithful." Some day, some glad day, the redeemed of God shall walk the streets eternal and join the one hundred, forty and four thousand whose robes had been washed and made white in the blood of the lamb and a great multitude which no man could number. All eternity shall ring with a song of Moses and the land.

A Christmas Prayer

By HENRY HALLAM TWEEDY

Lord, make my heart thine inn!
Wide-open door; clean rushes on the floor
Each lamp well trimmed and burning bright
My table set for thee on Christmas night—
No manger now awaits, if thou wilt come

To grace this home!

All, all is thine,

O Guest divine!

Lord, enter in!

Lord, make my heart thy star!
A shining world that sees unfurled
Heaven's banners waving over thee, its King,
And stops to listen while the angels sing!
So let me pause in all the rush and roar,
Of passion seeking more;
Shine with thy light
On Christmas night,
Thy flaming star!

Lord, make my life thy song!
Help me to sing while anvils ring!
Let brain and body join thee in thy toil,
Till love and labor build God's city; foil
The lust and hate and selfishness and wrong
That spoil the song;
Till heaven's choirs
And pealing spires
Join in thy carillon!

So would I keep thy birthday, Christmas, Lord;
Kneel at thy feet with shepherds; greet
Thy coming with the Magis' wondrous gifts;
Enfold thee, as thy gracious Mother lifts
Thee in her arms, the Miracle of time,
God's Gift sublime!
An inn, a star, a song—
All, all to thee belong,
O Guest adored!

Church Women at Work

With Emphasis on Missions

Mrs. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Our Christmas Issue

What would make a good women's page for the Christmas issue?

For one thing, a message in poetry for individual reading or perchance for use in society or church program. And so, since women know that love is the most important thing in the world, a poem written about 100 years ago by an English woman who believed in "Love Incarnate."

For another, reports on Christmas meetings from some of our societies. And, fortunately, two such reports have come in before December 12, when this is being written.

And what could be nicer than to tell of the "birth" of a new society? Mrs. W. T. Scott, North Carolina president, has just sent information about the newest society in her state.

And, of course, it is the time of year when no editor can resist a personal note—so that will finish the page. Hope you like it!

* * * * *

A Christmas Program at Pleasant Ridge (R)

Christmas and all it means brought warmth and good cheer to the hearts of the members of Pleasant Ridge Church, Route 1, Ramseur, at their December meeting which was held at the home of Mrs. J. C. Newell.

Mrs. Sybrant Pell, who was in charge of the program, had a map of Puerto Rico as the point of interest and told the group about the people and country. The work our Congregational Christian churches are doing there is, of course, of great interest to us and this was explained in five parts: Miss Emma Allen told about the 48 churches on the island and how much they mean to the people; Miss Kitty Lee Cox had as her topic Ryder Memorial Hospital and its clinics; sugar cane and harvesting at Yuquiqui was explained by Miss Velma Allen; Miss Shirley Lowdermilk told about the seminary which is supported by five groups; and Mrs. Colbert Allen told about the young people who go from the mainland to Puerto Rico and help in work camps, thus developing a

better understanding on the part of all.

The theme "A Lamp Beside the Door" brought Christmas thoughts as the group sang softly "Away in a Manger," before a worship center which was the manger scene. Mrs. Pell read a poem "The Trimmed Lamp" and told about the tradition of the Christmas tree and Martin Luther. "The Children's Magic Christmas Tree" was told by Mrs. Pell, after which the group presented their gifts of soap and powdered milk for Puerto Rico. Following a prayer by Mrs. Pell the goat fund was presented. We named our goat "Miss



Incarnate Love

Love came down at Christmas,
Love all lovely, Love Divine;
Love was born at Christmas,
Star and Angles gave the sign.

Worship we the Godhead,
Love incarnate, Love Divine;
Worship we our Jesus:
But wherewith for sacred sign?

Love shall be our token,
Love be yours and Love be mine,
Love to God and all men,
Love for plea and gift and sign.

—Christina G. Rossetti.



Bertha" after Mrs. Everett Cox, who is one of our most faithful and loyal workers and who was in charge of raising the fund

After a short business session, Mrs. Quinton Hicks pronounced the benediction.

The group enjoyed Christmas games which were in charge of Mrs. Earl Lowdermilk and Mrs. J. C. Newell. The co-hostesses served holiday refreshments in the candle-lit dining room.

MRS. RUTH NEWELL,
Secretary.

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Chapel Hill Christmas Program

Friendly Service was beautifully symbolized in the United Church (Chapel Hill) women's Christmas program on Puerto Rico. The colorful setting was a symbol of learning and giving; for one one side were

the map of Puerto Rico and the speaker's lectern, on the other were large wooden figures of the three wise men bringing gifts. The soft light of an open fireplace and a star made us thoughtful as we worshipped, remembering our Christian friends who celebrate the giving of Three Kings more than Santa Claus

The meaningful program with decorations and refreshments was prepared by the following members of one of the circles of our newly divided Fellowship: Mrs. Andrew Shearer, Mrs. Joe Tyson, Mrs. D. D. Marley, Mrs. P. R. Perry, Mrs. Jesse Basnight, Mrs. H. F. Watts, Miss Lillian Edwards, and Mrs. Mytrie Harrell.

Not only were scuffs, powdered milk and soap brought forward but more than enough money to send a goat. So the Women's Fellowship of United Church joins once again with the church women who observed Christmas by giving to those in need.

DOROTHY JACKSON.

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Pope's Chapel Organizes Society

From Mrs. Avon Fuller, secretary, comes the information that a Woman's Missionary Society has been organized at Pope's Chapel, Franklinton, North Carolina, through the excellent guidance of their pastor and his wife, Rev. and Mrs. E. M. Powell.

Other officers are: president, Miss Corrine Holmes; vice-president, Mrs. Ben Perry; and treasurer, Mrs. Howard Conyers.

Mrs. Fuller says, "We are very proud of our new society and have great hopes that with God's blessing we will grow in strength and size during the following year."

Mrs. W. T. Scott gives us this additional interesting information: Pope's Chapel had a society about twelve years ago. This present organization, as stated above, is largely due to the efforts of Mrs. E. M. Powell, who is the new superintendent of Henderson District for our women's work, and her husband, who is the pastor. The group organized on December 1 with eleven members and two visitors present. Their work for the year is all lined up with officers elected, committees appointed, and program planned including Bible study.

What finer gift could the women of any church make in December than an organization whose prayers and gifts will be used to spread His

"Unto Us a Child Is Born"

By MRS. W. W. SLOAN

Elon College, N. C.

If you met an expectant father pacing the corridor of a hospital with a football helmet in one hand and a college pennant in the other, you would know without asking his ambitions for that soon-to-be son of his.

For thousands of years the hope of Jewish fathers and mothers for each new-born son was that he might grow up to be God's chosen ruler for their people,—as the ancient hope of their prophets reads: "and the government shall be upon his shoulder." So would Israel come to be respected among the nations. "In the fullness of time" their wish became flesh.

What are our ambitions for that boy or that girl of ours? If wishing could make it so, what would we choose for them? That our child might become a wise statesman and leader who will guide the people of the world into the paths of peace? A medical doctor who will one day discover a cure for cancer? A scientific farmer who will show the world how to feed all its hungry mouths? Or shall we, remember perhaps the privations of our own childhood and youth, ask only: "Let my children always be happy as they are today! May they have less suffering, fewer hardships than have been my lot in life."

God has great ambitions for that child he has given us. But these puny little wishes take out of his hands the very tools with which he makes great men and women. Let us ask, not that our children be hap-

Kingdom around the world? The best wishes of our women will go with Pope's Chapel during this new year.

* * * * *

A Personal Note

Dear Readers of this Page:

A very *Christlike* Christmas for you all—that is my wish. A time of sharing with family and friends, a time of participation in church activities (which I hope will include worship), and a time for a little quiet meditation on "the finer things of life."

Please remember that I am interested in your society and its "doings," and please share with us your activities and interests during the coming year.

EMILY C. LESTER.

pier than we, but that they may be better than we are. Let us ask, not that they may have a steady job, a good wife or husband, and a comfortable rut to settle down in, but that they may learn to love and help their neighbor, that they may have strength and wisdom to solve tomorrow's problems in their town and state, their nation and their world.

A grandfather once chided his grown-up son for always saying "don't" to the children. "But," said the young father "they use such poor judgement. They make such foolish mistakes if I don't tell them." "And where," asked the grandfather, "did you get your better judgement?" "From experience, of course," answered the son. "And how did you get the experience?" the older man inquired with a twinkle in his eye. "Oh, I guess that came from using my poor judgement. I see what you mean, Dad. My boy and girl need to make lots of little mistakes in order to sharpen their wits for the big decisions later on. And the child's mistakes are much less costly than the mistakes the older boy or girl might make, or the man or woman who has had no chance to develop good judgment out of bad."

We are told that Jesus "grew in wisdom and in stature, and in favor with God and man." Every normal child grows in these things. But how? By getting into troubles and then getting out of them himself, with a little guidance, perhaps, and a lot of encouragement, but not by having things done for him.

Did you ever see a three-year-old trying to get his tricycle over the corner of a rug, or to maneuver it around a piece of furniture? Hands off! It's his problem. He is in training for the bigger and tougher problems of tomorrow. Doing hard things is the best and only way God has of preparing him for the job ahead. It is necessary practice for the boy who will make the team or the man who will solve knotty international questions.

The same is true of his dressing himself. Unbuttoning and untying are great achievements for a small child, and if we realize this we shall rejoice with him in his success, instead of being cross because he hap-

pens to succeed at inconvenient times. He needs to repeat it, anyway, until he can do it perfectly, then tackle something new.

Not only do our children grow by doing. They grow also by asking. Happy is the parent whose child is always wanting to know "Why?" Why is that wrong? Why is this right? Why must I, or why can't I? That father or mother has a perfect opportunity for helping him grasp the truths of God's universe and of our relationship to each other. A Christian explanation will strengthen his faith by showing how he always can depend on God's laws, the seasons, the Golden Rule.

When a child asks "Why must I?" it will make him no wiser if I answer only, "Because I told you to." As Christians we shall take pride in getting across to that small son or daughter, at as early an age as possible, the truth that some things are "wrong" because by the working of God's laws they will certainly bring trouble either to himself or to others. In the same way things are "right" because they will just as surely bring happiness. Men and women who learn as children to live by this understanding of right and wrong will much more safely guide the destiny of our world than can those who have learned only to do or not to do what someone has told them.

Queen Frederika, who with her husband the King of Greece is now visiting the United States, was interviewed regarding her son's training for his future job as king. She told how the crown prince had been sent to work in the mines and factories and on the farms of his country in order that he might become acquainted with the problems of his people. As a queen, his mother felt that a lifetime of training was essential for the job of governing.

Our children are not born to royalty. None of them will ever fall heir to a throne. But they are born into American citizenship, which is better than royalty. And they will one day fall heir to the great experiment of world government, now in the making. And the government will be upon their shoulders. Fortunate are those future citizens whose parents are too wise, if not too busy, therefore, to solve their problems for them. Even more fortunate are those boys and girls who may share with older minds in the more important decisions of the home, not

(Continued on page 14)

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dera Boys and Girls:

It's Christmas Eve. Lovely smells float in the air: spicery cookies, roasting dinner, greens and tree with fragrant bough. Children are excited and parents busy, but not too busy we hope to pause for a family worship time.

Let us remember in the midst of gifts and the magic-make-believe-fun of Santa Claus, that it is the King of Glory, the Prince of Peace, whose birthday we keep.

Do you know Grace Noll Crowell's lovely poem that Edith Lovell Thomas set to Mozart's music? It may be found, arranged as an anthem in Westminster Press's *Anthem for Junior Choirs*. It is excellent for Christmas Eve night. Light candles, sing a carol or two and then read:

LIGHT FOR HIM A CANDLE

A candle is, a lovely, lovely thing
To light for him, light for him tonight;
A slim white candle, straight and tall, to
light for him,
To make the darkness bright,
To make the darkness bright.

So white was he, so tall, so tall and straight,
That all the dark was lit, the dark was lit;
A pathway widening on ahead, a widening
way,
When he walked into it,
When he walked into it.

A candle burning, burning in the night!
A symbol of the One who shed a glow,—
A glow of circling light
Until his work, his work was done.
Then flickered out upon a cross,
Upon a darkened hill.
It lit again, the Light of the Earth
And it is burning still,
And it is burning still,
The light is burning still!

—Grace Noll Crowell

May the gentle love of the Holy
Christ Child dwell in each heart, big
and small, during these Holy Days.

* * * * *

"Christmas Will Come Again"

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"Do you suppose you could find room in one of your closets for a doll carriage?" My neighbor, Rita Stanton, came to my apartment one evening last December to ask that eager question. "We gave Phyllis a baby doll last Christmas," she con-

tinued. "This year we're going to give her a carriage for the doll and we want it to be a surprise!"

"Indeed I do have room," I agreed heartily. "I'll be glad to share in the preparations for your little girl's Christmas."

"Then we'll have the carriage delivered to your address tomorrow," Rita answered happily, "and we want you to come over on Christmas morning to see how much Phyllis enjoys it."

"It looks to me as if you are going to enjoy your daughter's gift as much as she does," I commented, smiling at my friend's enthusiasm.

"You are right," Rita replied. "I'm going to be just as pleased as Phyllis will be about her new carriage. You see, I've waited a whole year to give it to her."

Noticing the puzzled expression on my face, she went on to explain. "Phyllis is only four years old now. Last year, when she was three, she became very much interested in dolls, and we found a nice one for her. I was going to give her the carriage, too, and several other elaborate toys.

"It was my husband who helped me to plan more sensibly for our daughter's Christmas. 'What are we going to give Phyllis next year?' he asked me one evening, when I was in the midst of a furore of preparations.

"I do not know," I answered soberly. 'I hadn't thought of that.'

"It seems to me," Blake advised, 'that Phyllis will enjoy her toys more if we give her a few at a time, instead of surfeiting her with good things. Besides that, presenting her with too many toys would be giving the child a wrong impression of our family status. Our income is adequate for moderate needs, but not for extravagant spending. We're saving money for Phyllis's years of college, and there will be many things she'll need that we shall want to get for her as time goes on.'

"Blake's suggestion helped me to decide that it would be better to postpone the purchase of a doll carriage until another Christmas time. However, we did provide a home-made doll bed for Phyllis last year—a project that was a pleasant pre-Christmas occupation for both her

father and me. Blake made the little bedstead and I used pieces left over from Phyllis's babyhood crib materials to make a mattress and covers. I made clothes for the doll also, and Phyllis has spent numberless happy hours dressing, undressing, and caring for her makebelieve baby.

"The carriage is really more appropriate for her this year," Rita added, "because our little girl is old enough now to take her doll baby up and down the block for an airing, just as a friend of our takes her real baby."

"I can readily understand how one might wish to lavish gifts on such a dear little person as Phyllis," I remarked, "but I'm sure a child is happier with a few toys than with such a clutter of playthings that none of them has much meaning."

"We've proved that to be true," Rita agreed.

"Since that conversation with Blake last year I've been thinking a good deal about Christmas giving and I've concluded that a superabundance of presents emphasizes only the material side of Christmas. The true idea of giving at Christmas time is spiritual, commemorating the greatest Gift of all—God's Gift of His Son to the world. We can provide for our children nothing finer each year than a deepening sense of gratitude for that wonderful Gift. The traditional joy of Christmas, centering in the celebration of the birth of Christ, can make this season delightful for even the youngest child."

Helps for women, offered by an exchange:

Sunglasses may be freed of dirt, sun-oil and cosmetics by plunging into lukewarm suds.

A recent nationwide survey counted more pineapple on housewives' emergency shelves than any other canned fruit. No wonder, for pineapple's versatility—as an appetizer, main-course garnish, salad or dessert—makes it ideal for unexpected company.

When you're down on your knees—scrubbing, painting or gardening—protect them from grubbiness and numbness with special guards designed for the purpose. Held on with elastic straps, the guards are made of foam rubber and can be sudsed in your washtub or washing machine.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Best wishes for a Merry Christmas and a Happy New Year to each and everyone. Let us hear from you about your Christmas activities. Let us not forget the true meaning of Christmas and give God thanks for this season of the year.

* * *

There have been several births in the past few weeks among our younger married couples. Into the home of Rev. and Mrs. Lewis Bill Simmons, Bennett, N. C., was born a baby girl, Sara Ann. Also, a black hair and blue eyed baby girl was born to Mrs. Bobby Moss, formerly Emily Eaves of the Liberty Vance Church. Congratulations to both of these couples.

* * *

The writer was fortunate to be present and really enjoy the program presented by the Elon Chorus at Liberty Vance.

* * * * *

Western North Carolina Officers Meet

The officers and counsellors of the Western North Carolina Youth Fellowship met at the home of Miss Sylvia Coggins, who is vice-president, on Sunday afternoon, December 13. The president, Tom Madren, presided at the meeting.

The purpose of this meeting was to take care of unfinished business, discuss projects for the coming year and plan the program for the next rally, which is to be at Pleasant Ridge on January 31, 1954. This program is to be centered around the newly adopted Three Commission Plan, so that we may better understand it and its purposes.

The group proposed that the young people undertake, as a project for the coming year, the building of a cabin on the Moonelon campsite. This is to be further discussed and explained at a later date.

To replace Mrs. F. C. Lester, resigned, the group has elected two new counsellors: Mrs. S. E. Madren, 1124 Carolina Avenue, Albemarle, and Mr. Mack Simpson, Route 1, Sanford. Regrets were expressed that Mrs. Lester is no longer working with the group.

The hostess served refreshments, and the meeting was adjourned with prayer by Ardell Simmonds.

* * * * *

Mt. Auburn Group Organizes Pilgrim Fellowship

Our church, Mt. Auburn, has organized a Pilgrim Fellowship. We organized on November 24, 1953. At the meeting the following officers were elected: Roberta Read, president; Fan Wilson, vice-president; Beverly "Moe" Collins, secretary-treasurer; Bettie Collins, recreational director, and Ann Leonard, program chairman.

Our new group will meet the Tuesday after the fourth Sunday of each month.

"MOE" COLLINS,
Reporter.

* * * * *

Youth Rally at Grace's Chapel

Some 250 enthusiastic and eager young people of the Western North Carolina Conference crowded into Grace's Chapel Church on November 29, 1953, for their Fifth Sunday Rally.

While the young people registered, Mr. Emory Matthews led the group in singing. The Albemarle young people had charge of the opening worship service. The roll call found many active youth from 12 churches, along with many visitors. Miss Pattie Lee Coghill spoke about the Three Commission Plan, which was adopted by the group at this rally. Commission chairmen were elected at this time.

The theme of the rally was "Problems of Christian Youth." A panel, made up of three adults and three young people, led a discussion about some of these problems as they were submitted by people present.

There were several beautiful selections of special music rendered, which were enjoyed.

The group gathered at the Community Center for a picnic supper, after which Rev. Bill Simmons led the young people in singing and recreation.

The evening program was held in the Community Center. The Pleas-

ant Ridge young people had charge of the worship service. The movie, "The Hidden Heart," was shown. It presents the problems of a Christian girl concerning stewardship.

The appreciation of the Fellowship goes to Grace's Chapel and all who had a part in making this a wonderful meeting.

* * * * *

Elon Choir at Liberty, Vance

The Christmas spirit stirred the Liberty Vance community on December 11, 1953, when beautiful music flowed from the Liberty Christian Church as the Elon Festival Chorus presented selections from Handel's oratorio, "The Messiah."

This Yale program, presented by the Elon Singers, with student soloists, has been carried to many of our churches in North Carolina and Virginia. Such was the occasion at Liberty Vance, as it was presented before hundreds of people from the Epsom community and nearby Henderson.

The choir, under the direction of Prof. John Westmoreland, is composed of Elon students. Among them were three singing in their own home church, Liberty Vance: Patsy Fuller, Barbara Weldon and Sylvia Smith. Laura Seaman and Tyler Hight are from nearby Henderson.

This group gave an excellent performance which was well received.

* * * * *

Relax With Max

Some folks are always wishing they could start life over again and live it right the second time. Well, this, of course, is impossible. But here's a new year staring us in the face. We've never lived it before. Here's our chance to start at the beginning. All set? Let's go!

* * * * *

"How late do you usually sleep on Sunday morning?"

"It all depends."

"Depends on what?"

"The length of the sermon."

* * *

A burglar, who had entered a poor minister's house at midnight, was disturbed by the awakening of the occupant of the room he was in. So drawing his weapon, he said: "If you stir, you're a dead man. I'm hunting for your money."

"Let me get up and strike a light," said the minister, "and I'll hunt with you."

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"God Revealed in Christ"

LESSON I—JANUARY 3, 1954.

MEMORY SELECTION: "*These things are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.*"—John 20: 31.

SCRIPTURE: John 1: 20-30-31.

DEVOTIONAL READING: Hebrews 1: 9.

Seasons Greetings.

The writer of these "Notes" takes this means of expressing his thanks for the words of encouragement and appreciation which the readers give him from time to time, and to extend to the readers of THE CHRISTIAN SUN the greetings of the season. A Merry Christmas and a Happy New Year to all. And as Tiny Tim says in Dickens *Christmas Carol*, "God bless us every one."

By Way of Introduction.

We begin today a series of studies in John's Gospel, or rather in the Gospel according to John. This has been called "the most spiritual gospel," and such it is. Written by the disciple closest to Jesus, by the one who knew him best, by the one who loved him most, and by the one who lived the longest, it contains rich spiritual treasures and profound spiritual truths. John tells us plainly why he wrote this book. "These things"—he said that there were many other things which Jesus did which were not written in this book, so many that perhaps the world itself would not contain the books that should be written—but these things are written "that you might believe that Jesus is the Christ, the Son of God, and that believing, you might have life in his name." (John 20: 31) What were "these things"? What did John write about that would help people to believe that Jesus was the Christ? Briefly and simply they were three. First: *He wrote about what Jesus said*. In the words recorded in the gospel, there is spirit and there is life. No man ever spake like this man spake. Only the Christ could say what he said. Secondly: *He wrote about what Jesus did*. John used the word "signs" and "works" rather than miracles, as a rule. He

gives an account of some of the "mighty works" which Jesus did, as "signs" of his Divinity and his Deity. Healing the sick, giving sight to the blind, causing the lame to walk, stilling the storm at sea, feeding the multitude, even raising the dead—these are some of the things which this man did. Only the Christ, the Son of God could do such things. And thirdly: *He wrote about what Jesus was*. Greater than what he said and what he did, was what Jesus was. He is portrayed as the Sinless Son of God, the Saviour of the world. In his life, in his death, in his resurrection there is revealed the fact that he is indeed the Christ, the Son of God.

One thing more. What John wrote was only a means to an end. He wrote to help men to believe, but he wanted them to believe so that they might have life through the name, or in Jesus' Name. He wrote to give knowledge that would produce faith, in the hope that faith would make it possible for his readers to find life more abundant in the Lord Jesus Christ.

All this sets the pattern for Sunday school teachers for this Quarter. Try to tell what Jesus said and did and was in such a way that the mem-

bers of your class will believe that Jesus is the Christ, the Son of God, and that this belief becomes personal trust so that in him they may have life, and have it more abundantly. If there are members of your class who are not Christians, perhaps your teaching will prepare them for Christian decision at the Easter time. For what you are to teach was written that folks would believe that Jesus is the Christ, and that believing, they may have life in his name.

The Word Becomes Flesh.

We are now passing through the Christmas Season. It is the anniversary of the Birth of Jesus, the Babe of Bethlehem. When he was born, *The Word became flesh*. The Eternal, Invisable God came down to earth to dwell among men. The Word became flesh and dwelt among men. At a point in history, God was in Christ. The men who companied most intimately with Jesus came to know that he was God. They beheld in him the glory of God, and they received from him grace and truth. And from his fulness, from the overflow of his life, they received grace upon grace. So completely did the Word become flesh that Jesus himself said, "He that hath seen me hath seen the Father." "I and the Father are one."

The Witness.

John the Baptist came to prepare the way for the Lord Jesus Christ. He was a cousin of Jesus, and a courier for him. Emerging sudden-

The Hope of the World

By C. REXFORD RAYMOND

When Christ was born, hope came to conquer fears:
Our Christmas carols celebrate Christ's birth,
Rejoicing in his life in later years.
But Christ's brief fleeting years upon the earth
Were but the prelude of the symphony
Of ages past and cons yet to come,
That sing the victory of Calvary
And chant the choruses of Christendom.

The night before Christ hung upon the Cross
He said: "In me have peace. Be of good cheer."
No storms of earth can bring us lasting loss;
In tribulation, Christ is always near.
Assured that Christ has overcome the world,
Our flag of hope may ever float unfurled.

ly from the solitude of the desert, and dramatically summoning men to repentance, he made a profound impression on the people. Some even wondered whether he were not indeed the Christ himself. But with great humility, John quickly pointed the people to Christ. He said frankly that he was not worthy to unloose the sandals off the Christ's feet. His humility and his self-effacement are a rebuke to so many of us who seek preferment and place and power.

The Work.

"Behold the Lamb of God, who taketh away the sin of the world"—thus did John sum up the work of the Son of God. The Christ came as a Lamb to be sacrificed for the sin of the world. His words point forward to the Cross, and to the work of the Messiah or the Christ, who bare in his body our sins on the Cross, and by whose stripes we are healed.

* * * * *

"Jesus Uses His Authority"

MEMORY SELECTION: *"God is Spirit, and those who worship him, must worship in spirit and in truth.—John 4:24.*

SCRIPTURE: John 2.

DEVOTIONAL READING: Ephesians 1: 15-23.

There is nothing "gentle, meek and mild" about the Jesus shown in today's lesson. It is an angry Jesus, one who burns with righteous indignation. There is fire in his eyes and force in his arm, as he drives both the sellers of oxen and sheep and their wares, and the changers of money and their wealth out of the Temple. And all this bothers some people, and scandalizes others. They do not understand how it is that Jesus, the sinless Son of God could become angry. They gloss it over, or apologize for it.

But why? Why not? Is God an easy-going, benign, grandfatherly sort of Being, unruffled and unmoved by nothing that goes on in the earth? Does he wink at evil. Is there no such thing as the wrath of God, the divine displeasure of God? Does not righteous indignation have a legitimate place in the divine nature? Can anyone think that God can look upon the injustices, the cruelties, the hypocrisies and the heartlessness of men and not be moved? Is there no fire in his nature? If all this be true, is it not natural to expect to find something of this divine wrath and displeasure, this righteous indignation

in our Lord Jesus Christ who was the Revelation of God, God manifest in the flesh? And certainly the circumstances as portrayed in today's lesson warrant this divine wrath or righteous indignation. Consider the situation.

Like so many things, the practice which had resulted in such abuse in Jesus' day started in a good, and even a necessary way. It was customary for those who came to Jerusalem to worship in the Temple to offer a sacrifice of some animal. Manifestly it was not only inconvenient, but even impossible, for those who came from great distances, to bring an animal with them. It was natural, and fitting, therefore, that such animals for sacrifice be provided by people in Jerusalem, and open markets were established in Jerusalem, some of them near the Temple, for this purpose. Furthermore, it was necessary for the Temple Tax which every Jew was supposed to pay when he came to Jerusalem to worship, to be paid in Jewish currency. But here again, those who came from afar did not always have Jewish coins. Therefore it was a matter of great convenience that there were "changers of money" near at hand to convert foreign currency into Jewish coins. All of this was well and good.

But like so many other things that are good, especially things that involve gain in and profit, and appeal to covetousness, the custom had become greatly abused. These sellers of sheep and oxen, and these changers of money, in their greed, had invaded the inner courts of the Temple itself. And what should have been a place of quiet and worship and spiritual adventure, had been turned into a noisy market-place, and a commercial banking center. This is what Jesus found when he came up to Jerusalem to the feast of the Passover.

The sight sickened his soul. It kindled within him a holy anger, a righteous indignation. The zeal of his father was kindled within him. He took a few cords or pieces of rope, twisted them hurriedly into an improvised whip, and drove the sheep and oxen and the pigeons out of the Temple, along with the sellers thereof. Furthermore, he upset the tables of the money changers and sent the coins jingling all over the floor. Whether he actually struck a blow is not stated. If he did, what of it? The chances are, however, that his

look and his gestures were enough to cow the brazen, but craven, racketeers and chiselers, and they slunk away afraid and ashamed. It should be said that Jesus did not lose his temper. He did not "get mad" in the sense that we often get mad. But a holy wrath did well up within him, a prophetic zeal laid hold upon him. What a caricature of God he would have been, if he could look upon the scene in the Temple, and not be moved to holy wrath against it! His disciples saw the deeper meaning of all this. They remembered that it was written "Zeal for thy house will consume me."

When called upon by the Jews to produce his "credentials" for doing such a thing, Jesus replied with an enigmatic statement to the effect that if they destroyed "this Temple, and in three days I will raise it up." With the moral and spiritual blindness so characteristic of them, they thought he was talking about the actual, material Temple. Instead he was speaking of the "temple of his body" and referring to his Resurrection, which was a sign of his Messiahship. And after he did rise from the dead, his disciples "remembered that he had said this."

The Church of Jesus Christ might well hang out a sign, and advertise in every paper, to this effect. *"Wanted: Christians who will get mad."* Fact is, it would be interesting to trace back to their sources, the laws protecting health, life, human rights, etc. and to see how many of them have come because somebody "got mad." Perhaps the greatest curse of our modern generation is the lukewarmness of our love. We are too tolerant of evil. Monstrous evils thrive right under our noses, and we do nothing about them. In many instances we not only do nothing about them, but we are afraid to speak against them. If the Church of Jesus Christ should become "mad enough" to become militant, if its members felt what Moses felt when he stood before Pharaoh, what Jesus felt when he stood in the Temple and saw the shameful practices—things would happen. We need Christians who become righteously indignant enough, and courageous enough, to speak out against, and to step out against, the monstrous evils of our day, and in the name of God to drive them from our common life.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

A Merry Christmas and a Happy New Year to you from every member of our staff, and every child in our big orphanage family.

You have been good to us and we are most appreciative. We want to do well for your sakes. We want to do an even better job for you in the New Year, in order that you may be proud of every member of our staff and every child.

How nice it would be for this Christmas Greeting and New Year wish to go to every child reared here. There are hundreds of them. Some of them will see this letter and be reminded thereby of Christmas at the Christian Orphanage. I wish everyone of them saw THE CHRISTIAN SUN every week, and thus kept up with us and in turn would let us keep up with them. Many of them are doing such fine things. We hear from scores of them, and we know that they are doing well.

And it would be fine, too, if all our church members had access to THE CHRISTIAN SUN. They would be better informed on all phases of their church. There are many people who have contributed who will not get to see our report in their church paper. This week a good friend told me how he looked forward to seeing THE CHRISTIAN SUN each week and the report from the orphanage. Give a subscription to THE CHRISTIAN SUN to a good friend for a Christmas and New Year's gift.

At this Christmas season let us remember with deepest gratitude the real reason for Christmas, namely, the birth of Jesus Christ, our Lord and Redeemer. Let us give gratitude and praise and honor to him. Let us be thankful for his coming into our world and gather our family groups together in honor of him. Let us seek to give him first place in our hearts, and in our lives, words, and deeds bring honor and glory to his name.

JOHN G. TRUITT,
Superintendent.

Christians are supposed not merely to endure change, nor even to profit by it, but to cause it.—*Harry Emerson Fosdick.*

GREENSBORO CHURCH HOLDS CHRISTMAS WORKSHOP.

(Continued from page 2.)

a yarn cat to be sent to the needy overseas. The cat was cut from cardboard; button eyes were sewed on; the tail was made of safety pins which kindergarten, primary and junior boys and girls had brought as gifts to Sunday school; the body was made from a handkerchief—each family was asked to bring one as a gift—wrapped around life savers—which junior highs had brought as gifts; knitting wool was then wound over and over the body to make the cat. One can hardly imagine the many kinds of cats which were produced!

After making the cats, the families went to other tables to make Christmas tree decorations. Four couples of the Parent Council had collected ideas and materials for these. There was a shoe box for each family with a sample of the decoration to be made, and the materials. One of the most inspiring sights was a grandmother sitting at one table stringing popcorn; standing on the chair next to her was a three-year-old, also stringing popcorn! All these decorations were used to decorate the two big trees in the Fellowship Hall.

After an hour of work, men, women and children visited the exhibits. One room contained Christmas centers of beauty which different families brought to share. There were three unusual creches: one made by a twelve-year-old, in which the figures were made of clay; another, made by a mother, of flour and salt mixture and painted with Pennsylvania Dutch colors; another brought by a public school teacher which her eighth grade pupils had cut from plywood. There was a book display loaned by a local book store, and our own denominational family book, "Roads to Christmas," for sale.

Ten families were asked to decorate small trees with edibles to go into a display of Christmas goodies, complete with recipes, arranged by two couples of the Parent Council. There was a cookie tree, candy cane tree, lollipop tree, chewing gum tree, gold tree, fruit tree, flower tree (centers of gumdrops) gumdrop tree, animal tree (cookies and fruit), popcorn ball tree. Afterwards these trees were taken by the families to shut-ins or to the polio hospital.

The young people served a snack supper in the Fellowship Hall.

Junior boys and girls made the table decorations. Stretched between the two big Christmas trees resplendent with our own decorations, was a rope holding our yarn cats. Christmas carols were sung at the tables, after eating, and a prayer of dedication for our cats was offered.

Quietly the group left the Fellowship Hall and entered the sanctuary as the organist played the beloved Christmas carols on the organ. A family led in a brief Christmas worship service. And our first Christmas workshop was over—an experience never to be forgotten!

GRAHAM WISSEMAN.

"UNTO US A CHILD IS BORN."

(Continued from page 9.)

only such simple questions as who is to do the dishes tonight, or who may use the car, but how to get along on a lower income, or how best to use the "raise" Dad got last week. Such children will learn more, and faster. The world will profit from their experience.

A young man said to me recently: "I always had thought that to take care of my own family and to lead a decent life was my whole responsibility." He could have contributed so much to humanity by using the abilities God had given him. Instead he was interested only in "getting by" in his little world. Somewhere a father's or mother's ambitions had been too small.

The ancient prophecies, the high hopes of men are still being fulfilled. Children who sit now with their toys on the floor will be called to banish disease from the face of the earth, to conquer fear, to sit in the halls of destiny and write the future of mankind. Will they fumble their job because we have bungled ours, because we have failed to train them in the fundamentals of the Kingdom of God: to put service before getting, to cooperate with others in improving conditions around them, to put themselves in the other fellow's place?

"And Mary brought forth her first-born son . . . and they called his name Jesus. For it was he who should save the people." What will your child be called?

True religion is the lie we live, not the creed we profess, and some day will be recognized by quality and not by brand.—*J. F. Wright.*

Pledges to Church Building Loan Fund Campaign

Church and Pastor	Amount
Va. Valley Central Conference:	
Antioch—E. J. Rohart	\$ 343.00
Bethlehem—Ralph M. Galt	106.00
Bethel—H. V. Harman	377.00
Dry Run—R. E. Newton	129.00
Joppa—R. E. Newton	52.00
Leaksville—R. E. Newton	436.00
Mt. Lebanon—R. E. Newton ..	211.00
Newport—R. E. Newton	426.00
Winchester—R. A. Whitten	1,101.00
Wissler's Chapel—Ralph M. Galt	60.00
Eastern Va. Conference:	
Berea (Nans)—H. S. Hardeastle	\$ 372.00
Berea (Great Bridge)—H. E. Crutchfield	1,197.00
Bethlehem (Disp)—John Gallo ..	459.00
Bethlehem (Nans.)—R. E. Brittle	2,040.00
Burton's Grove—J. W. Madren ..	153.00
Cypress Chapel—Earl T. Farrell	1,321.00
Damascus, Sunbury—T. Fred Wright	775.00
Franklin—Harvey L. Carnes ...	2,132.00
Holy Neck—Allen Hurdle	1,270.00
Holland—J. H. Lightbourne, Jr.	1,913.00
Isle of Wight—Ellis N. Clark ..	200.00
Liberty Spring—Jesse H. Dollar	1,591.00
Newport News—A. Lanson Granger, Jr.	3,264.00
Norfolk, Bay View—.....	724.00
Norfolk: Christian Temple—W. Millard Stevens	5,330.00
Norfolk, Rosemont—Melvin Dollar	2,800.00
Norfolk, Second—J. Everette Neese	577.00
Oakland—H. S. Hardeastle	1,570.00
Oak Grove—Earl T. Farrell	265.00
Portsmouth, First—W. P. Smith	1,410.00
Portsmouth, Shelton Memorial—Thomas H. Britton	683.00
Portsmouth, Elm Ave.—R. Eugene Tally	704.00
Richmond—Roy C. Helfenstein ..	1,459.00
South Norfolk—O. D. Poythress	2,500.00
Suffolk—.....	6,290.00
Union, Southampton — Clyde Fields	928.00
Windsor—Ellis N. Clark	500.00
Eastern N. C. Conference:	
Amelia—John Littiken	\$ 400.00
Antioch—W. A. Rich	203.00
Beulah—.....	517.00
Bethlehem—W. A. Rich	132.00
Chapel Hill—R. L. Jackson	509.00
Fayetteville—Carl Wallace	300.00
First Cong. Christian—John W. Rackley, Jr. (Hopewell, Va.) ..	464.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Vacant	†195.00
Lee's Chapel—Fred P. Register	†166.00
Morrisville—E. M. Powell	207.00
Mt. Auburn—W. A. Rich	523.00
Mt. Carmel—W. A. Rich	203.00
Mt. Gilead—W. A. Rich	332.00
Plymouth—John Littikin	299.00
Raleigh—W. L. Parker	975.00
Sanford—Will B. O'Neill	1,000.00
Shallow Well—W. L. Wood	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—W. L. Wood ..	300.00
Wake Chapel—F. P. Register ..	1,500.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Albemarle—S. E. Madren	885.00
Bailey's Grove—Avery Brown ..	88.00
Flint Hill (R)—Avery Brown ..	127.00
Hanks Chapel—R. T. Grisson ...	694.00

High Point—Guy H. Veazey ...	426.00
Liberty—L. M. Presenell	361.00
Pleasant Ridge—Max Vestal ...	595.00
Pleasant Union—B. H. Lowdermilk	300.00
Spoon's Chapel—Max Vestal ...	132.00
Union Grove—Winfred Bray ...	246.00
N. C. and Va. Conference:	
Apple's Chapel—John R. Lackey	\$1,563.00
Burlington:	
Beverly Hills—W. W. Snyder	400.00
Bethel—T. D. Sutton	593.00
Concord—T. D. Sutton	460.00
Greensboro, Calvary Christian—Thurman F. Bowers	688.00
Greensboro, First—W. E. Wiseman	3,292.00
Elon College—H. P. Bozarth ...	2,450.00
Greensboro, Palm St.—Mack V. Welch	1,243.00
Haw River—Dwight Jackson ...	1,065.00
Hendersonville—C. M. Heymann	160.00
Hines' Chapel—Julius Rice	697.00
Hopedale—J. Harold Loman ...	603.00
Ingram—W. T. Madren	975.00
Kallam Grove—C. Fred Allred ..	344.00

Lakeview—Curtis Young	82.50
Mount Bethel—C. Fred Allred ..	213.00
Monticello—Julius Rice	460.00
Mt. Zion—Thomas D. Sutton ..	600.00
Pfafftown—W. J. Andes	258.00
Pleasant Grove—W. T. Madren ..	814.00
Pleasant Ridge—W. E. Wiseman	364.00
Reidsville—T. G. Humphries ...	3,211.00
Shallow Ford—R. M. Petersen ..	1,057.00
Tryon—Orville H. White	*250.00
Union (NC)—K. D. Register ..	1,395.00
Union (Va)—Mark W. Andes ..	1,498.00
Winston-Salem—W. J. Andes ..	814.00
Zion—Fred H. Wrenn (Student)	75.00

* Contribution.
† Paid in full.

SUMMARY BY CONFERENCES.

Conference	Quota	Accepted
Va. Valley	\$ 5,736.00	\$ 3,736.00
Eastern Va.	51,000.00	43,691.00
Eastern N. C.	17,690.00	10,229.00
Western N. C.	11,476.00	4,629.00
N. C. and Va.	50,552.00	25,024.50
Totals	\$136,454.00	\$87,309.50

THE CONGREGATIONAL CHRISTIAN CHURCH BUILDING LOAN FUND

Declaration of Purpose

We believe that it is of overwhelming importance to help in the erection of church buildings to meet the needs of America's unchurched millions and to provide a place where children may receive training in the basic principles of Christianity.

We acknowledge with gratitude the generous assistance in church building financial aid already received by many churches of the Southern Convention of Congregational Christian Churches. We further realize that our own financial resources without aid from our Church Building Society will be inadequate to meet the needs of our churches of this area. We gladly join our Congregational Christian Churches of America in support of the Church Building Fund Campaign.

We are pleased to report that our church, at a meeting of the members held the day of, 195.., voted to co-operate in the Church Building Fund Campaign of the Congregational Christian Churches and accepted a goal of \$.....

It was agreed that our church would seek to reach this goal by:
(Check below the statement which applies to your church.)

- [] 1. A special solicitation of our church to be held the week beginning, 195.., in which we will endeavor to secure a pledge from each member of the church.
- [] 2. By seeking a pledge from each member of the church for this purpose at the time of our regular every member canvass to be held the week of, 195...
- [] 3. By including each year in our budget, for years, the sum of \$....., which will be paid in quarterly installments of \$....., beginning, 195...
- [] 4. By annual solicitation each year for years.

..... Church
By Secretary or Clerk
Address
..... Pastor Treasurer

NOTE—Mail "Declaration of Purpose" to the Southern Convention Office, Elon College, N. C. Make checks payable to The Southern Convention of Congregational Christian Churches, designated "Church Building Fund" and mail to Elon College, N. C. Payments should be completed not later than March 1, 1956.

The Wondrous Christmas Secret

By ROY C. HELFENSTEIN

Have you learned the Christmas Secret? It is the most wonderful secret in life.

Why is it that Christmas seems to bring heaven nearer to earth? As if by magic, joy and cheer seem to spring up everywhere at Christmas time. The clouds of life seem to brighten, the burdens of life seem to lighten, the anchors of life seem to tighten, and life for us seems more secure as Christmas draws near.

The reason for this is the fact that Christmas is the time of all the year when people think most of others. That is the secret of the Christmas cheer and the Christmas joy which is seen wherever you go. That is the secret of the change in the very atmosphere during the Christmas season. Selfishness gives place to altruism. Indifference toward others gives place to thoughtfulness for others. People think about those they love—how to make them happy. They think about the needy, those less fortunate than themselves—and how to minister to their needs.

That is why some people are the happiest at Christmas time—it is because they think more of others, and try to do more for others than at other times. People who do not think of others, and of how to make others happy on Christmas, do not find Christmas any different than other days.

Christmas joy and cheer are largely an expression of our own creative powers. We create for ourselves and for others the Christmas atmosphere by thinking of others more than of self. We could create the Christmas Joy for every day of the year, if we would but practice the wondrous Christmas Secret every day—"thinking of others more than of self." The Apostle Paul reminded the elders at Ephesus about this wonderful secret given the world by him whose birthday Christmas celebrates: "Remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'" In other words, said Paul: "People find greater happiness in giving than in getting."

And the true joy of Christmas is only expressed by those who at this time and at all other times of the year, are conscious of the fact that they have given themselves to the Christ and that they are daily giving themselves to the world in Christian service. Those who have sincerely given themselves to Christ and are giving their best in Christ-like service to their fellow-men find that Christmas joy is not determined by gifts received from others, but by the love they may show to others in Christ's name.

If this wondrous Christmas Secret were known and practiced by everyone, what a happy world this would be!

